

The Book of 2Thessalonians

[Sun. Mar. 8, 2015] 2Thessalonians Series, 2Thes. 2.13-14 - Craig A. Thurman

Do we all see better what verses 1-12 teaches? That the day of the coming of our Lord Jesus Christ is being *withheld, stayed, restrained, kept back* until the man of sin, the son of perdition comes. The man of sin is revealed in the beginning of his evil work (vs. 3) and he is revealed for who he is in the end of his work. (vs. 8) Once this wicked man has served the purpose of God he will be destroyed by the Lord Jesus in the *brightness* (appearing) of His *coming* (presence). The coming of *that antichrist* (1Jn.2.18) must precede the coming of the true Christ of God. (Lk.9.20)

Those twelve verses of Scripture revealed some very hard things to understand. God is going to send to all of those who, in that day are without faith in Christ (among the gentiles, as the time of the gentiles is past, Ro.11.25) a strong delusion, or an *effectual deception, ἐνέργειαν πλάνης, that they should believe a lie*; in order that *they all might be damned*, (in other words, that they all might receive the judgment they deserve), those who have not *believed* the truth, *but had pleasure in unrighteousness*. (cf. 1Ki.22.1-38; Job 1.6-2.13 to show how God uses Satan to accomplish His will.) Let us, as the people of God, always remember that the only thing that made the difference between us and all others is the *free grace of God*. God has an election of grace. (Ro.11.1-11) If not for God's election of grace none could have or would have ever come to Christ that they might be saved. Had God done nothing all of humanity would have justly perished for sins. But because of His love bestowed upon some they are *saved by grace*. Every soul that shall ever come to Christ will bow unworthy heart and head before His throne and give *praise to the glory of His grace*. (Eph.1.6) That is the tenor of the Scripture we read today: while God shall destroy all of those without Christ in the day of His coming it is a great day of salvation for us, and He explains why: ... *because God hath from the beginning chosen [us] to salvation ...*

Last time we showed the four divisions of this chapter?

1. The suddenness, not immediacy, and order of Christ's coming. (1, 2, 8)
2. The preceding revelation of the Man of sin (to the coming of Christ). (3-9)
3. God deludes those not chosen to salvation. (10-15)
4. Be comforted. (16, 17)

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So today we begin with the counterpoint of the third division: There are those **not** deluded by God who are chosen to be saved. The answer is given to us. Why are there those who are not deceived by God to believe a lie that they might be damned in the day of the coming of the man of sin? This is explained in the following verse (vs. 13). Reason all we will. Look inward and examine ourselves for any righteousness that God would count us worthy of this salvation and we'll miss the point. Look outwardly in any others why God would make any differentiation between me and any other and we won't find any. We have only one recourse: believe the Word of God. We are told why we are to be saved. Because God has elected us to it. Finding any other reason is to lean on our own understanding. It would be to deny the truth of the Word of God. Believe the record; believe the Word of God and glorify Him for His grace by receiving this Bible truth. Honor the Lord by agreeing with God.

What does the Bible doctrine of election do? It focuses the bright light of the love of God on, not us, but the Son of God. God's election raises up, not man, but the eternal One from the infinite corridors of eternity to be the Savior of a certain people. It sends the Beloved and only Son of the Father into the world among men to be substitute for **many**. It separates Him from all men and raises Him upon a pole, crucified, died, buried and raised to life again for **everyone who will ever believe**. The Scriptures again and again tell us that Christ died for His people to save them from their sins. Many times we see the prepositional phrase used on purpose, it is full of purpose: **for us**. The Bible doctrine of election seats Him at the right hand of the Father in glory now awaiting the day when He shall come again and claim all of His own for ever and ever. And what are the saints doing at this very time? They are solely focused on Him and looking for Him to come again. God's election of grace praises and raises up Jesus Christ God's way.

Every other method of salvation that men devise, even from the same Bible robs God of his due glory. It fails miserably to magnify the Father and the Son and magnifies the attributes of sinful man. Please consider with me this morning a peculiar aspect of God's election of grace and see if when we are finished that the Father and the Son aren't worshipped anew from grateful hearts.

13 ¶ *But we are bound*

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ὀφείλομεν; 1st p pl, pres, ind of ὀφείλω; KJV *owe, debt, ought, needs, duty, due, bound, behoved.*

to give thanks

εὐχαριστεῖν; pres infin of εὐχαριστέω; εὖ well, rightly, properly, very (adv.) + χάρις, grace, favor, benefit; which in a verb form would be *thank; to give thanks*; always translated in the KJV with the English word *thanks*.

alway to God

Notice again, like 1.3, the object of their thanksgiving is not the Thessalonians, but God. God is to be thanked for working in them to do the things that they do. If He hadn't worked first, they would and could have done nothing. And that is true of every child of God! Without Him we are nothing, and can do nothing.

Ps 39:5 Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah.

Joh 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

Jer 10:23 O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.

περὶ

for you, brethren beloved (1Thes.1.4 brethren beloved, your election of God)

ἡγαπημένοι; nom, pl, masc, part, perf, pass of ἀγαπάω; notice the **accomplished, passive ...**

It isn't that we are going to be loved. The love of God is perfect. He loves us as much as He will ever love us. He can't love us more. He has bestowed all of His love upon us in Christ Jesus. The reason for this love is

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explained as we continue ... *because God hath chosen* ... The love of God never came to us because of anything in the creature. In eternity the creature in prospect has no merit of his own. In time the creature is fallen in sin, corrupted in his every faculty and part (his mind is evilly affected and he hates God, his body is dead because of sin; everything that he does in his members flows from that evil mind; his soul seeks not after God, but after his own way. The nature of man without Christ is to follow his lusts in the world: job, family, self, patriotism, rebellion, sex, money, booze, power, name, it can be anything. Jesus Christ is no consideration at all. Glorifying God only as the *ego, I* am glorified.)

Again, citing *A Manual Grammar of the Greek New Testament*, by H.E. Dana and Julius R. Mantey, p.200, 'The perfect is the tense of complete action. Its basal significance is the progress of an act or state to a point of culmination and the existence of its finished results. That is, it views action as a finished product. ... It implies a process, but views that process as having reached its consummation and existing in a finished state.'

So Paul, Silas, and Timothy are saying, We give thanks to God for you, brethren beloved (Or, for you who are the loved) ...

ὑπὸ κυρίου
of the Lord,

ὑπὸ, perhaps meaning, that **the saints of God are descended from the love of the Lord**; Or, The Lord's beloved. Why?

ὅτι ὁ θεὸς (*hath ... chosen*)
because God hath

Notice first this: God did this. It is God's mind, God's purpose, God's origination. It is not with man. He said this. It begins with God. Don't let this slip. *Because God hath* ...

ἀπ' ἀρχῆς
from (or, since) the beginning

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From the beginning of what? From the beginning of the eternal purpose of God to save some? From the beginning of time? From the beginning of the world? From the beginning when the gospel began to go out to the gentiles? From the beginning of their experience of salvation among the Thessalonians? The preposition *from* is also translated in other places as *since ... since the beginning*. But what does this mean? All we know is, that God hath from the beginning chosen them to salvation, and then we are given the means through which that salvation is accomplished: through sanctification of the Spirit and belief of the truth.

ἀπ' ἀρχῆς

ἀπ' ἀρχῆς, is used 22 times in Scripture and translated only four different ways in the KJV as:

Mt. 19.4 at the beginning; Mt.19.8; Mk.13.19; Lk.1.2; Jn.8.44;.15.27; 2Thes.2.13; 2Pe.3.4; 1Jn1.1; 2.7 (twice), 13, 14, 24 (twice); 3.8, 11; 2Jn.5, 6, from the beginning; Mt.24.21, since the beginning; Acts 26.4, at the first; Mr 10:6 ἀπὸ δὲ ἀρχῆς, from the beginning, would be the same Greek phrase as above.

Examining each distinct manner of use we find that sometimes the phrase is qualified or limited:

*Mt.19.4, at the beginning; the beginning seems to mean since or from the beginning of the creation **God made them male and female**. (cf. Mk.10.6 below) (Mt.19.8 from the beginning)*

Mk.10.6 from the beginning is qualified by the word of the creation of God he made them male and female.

Mt.24.21, since the beginning is qualified with the words of the world to this time in the apocalyptic portion of Matthew. There hasn't been sorrow in the world like this since the world began to this time. (Mk.13.19; 2Pe.3.4)

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Lk.1.2 from the beginning were eyewitnesses refers to the time when the Lord began his ministry and called his disciples for service. (Jn.15.27)

Jn.8.44 murderer from the beginning refers to the devil. Do we know that he murdered anyone? We understand that he is complicit in moving Cain to murder his brother; either that, or it might refer to the hatred of Lucifer to God in the moment that he fell by pride. Brother Leon King made this statement, 'Hate is murder without opportunity.' (May 10, 2011) ... *1Jo 3:15 Whosoever hateth his brother is a murderer ...*

1Jn.3.8 the devil sins from the beginning could refer to the beginning of his fall; the beginning of sin in humanity. The sense could be that he *sins since the beginning of the creation*, very early on in the beginning of this present world.

Acts 26.4, at the first Paul refers to a time of his youth that began among the people of his own nation, Israel.

1Jn1.1 That which was from the beginning refers either to the eternity of the Word of God, our Lord Jesus Christ, or, to the beginning of His earthly ministry and the fact that he came to them and was seen, looked upon, and handled by them.

1Jn. 2.7 (twice) from the beginning refers to the ministry of John in giving to his audience, not a new commandment, but the same as ever before he had given to them. (1Jn.3.11; 2Jn.5, 6) They should have been able to acknowledge the truth of his claim.

1Jn. 2.13, 14 from the beginning is used to refer to our Lord, who is *from the beginning*. Does that mean when He began His public, earthly ministry, or does it refer to His eternal origin. Admittedly, the eternity of our Lord is said plainer in other places. (the next certainly gives more sense to it)

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1Jn. 2.24 (twice) from the beginning refers to the first time that they heard the gospel. That truth you heard since the beginning, therefore continue in it. So it probably means since the beginning of their gift of eternal life.

The following are likely synonymous with the above Greek phrase: (But still, the advantage here is that we have a phrase that follows to qualify or limit the phrase in question.)

The suffering of Christ must be in time:

*Heb 9:26 For then must he often have suffered **since the foundation of the world** ἀπὸ καταβολῆς κόσμου: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.*

The names that were not written in the Lamb's book of life before the foundation of the world are *since* then never to be written:

*Re 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain **from** (as in *since*) **the foundation of the world** ἀπὸ καταβολῆς κόσμου.*

*Re 17:8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life **from the foundation of the world** ἀπὸ καταβολῆς κόσμου, when they behold the beast that was, and is not, and yet is.*

So my question is, From the beginning of what? And while we consider that question, let us also note this: it does not say **before** the beginning, but remember it read **from** or **since** the beginning; or, **at** the first, or, **at** the beginning. Whatever it means, it means that God has begun something in them that will be accomplished.

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This Greek phrase, ἀπ' ἀρχῆς (from the beginning) **should not be confused with or treated the same as** πρὸ καταβολῆς (*before the foundation* of the world, Jo.17.24; Eph.1.4; 1Pe.1.20) These do not say the same things.

To be clear, the prepositions *from* and *since* can be synonymous, but they do not carry the same meaning as the preposition *before*. Neither is it compatible with John 1.1 *In the beginning was the Word*, ἐν ἀρχῇ ἦ ὁ λόγος ... or with the LXX at Gen.1.1, e]n the beginning God made the heaven and the earth, ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν ...

God has *from* or *since* the beginning (of the world or anything [for that matter, as it must succeed the eternal concept]) ... In other words, and we shall try to demonstrate this in a moment, that because you are elected in Jesus Christ **before** the foundation of the world we shall experience a personal election since then, in the beginning, by God in time. So our text speaks of the day that we become aware of the love of God for us in Christ Jesus.

εἵλετο ὑμᾶς
chosen you

εἵλετο; 3rd p s, aor 2, ind, mid of αἵρέω; αἵρέω is used only three times in the N.T. (Phl.1.22 *what I shall choose I wot not*; 2Thes.2.13; He.11.25 *Choosing rather to suffer*); God Himself has chosen you ... **This word means that he has made a division between us from others. This appears to be the time day that God would make a division in our lives from others. This is the day of our salvation.** It is not the same word, ἐκλέγομαι or ἐκλεκτός that we usually refer to in Eph.1.4; Ja.2.5; Mt.24.22; 1Pe.1.2; though doubtless it is synonymous.

LXX (notice, *this day*)

Deu.26.16 ¶ **On this day** the Lord thy God charged thee to keep all the ordinances and judgments; and ye shall observe and do them, with all your heart, and with all your soul.

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17 Thou **hast chosen εἰλου** (KJV, avouched, from the Hebrew) God **this day** to be thy God, and to walk in all his ways, and to observe his ordinances and judgments, and to hearken to his voice.

18 And the Lord **has chosen εἰλατο** (KJV, avouched) thee **this day** that thou shouldest be to him a peculiar people, as he said, to keep his commands;

19 and that thou shouldest be above all nations, as he has made thee renowned, and a boast, and glorious, that thou shouldest be a holy people to the Lord thy God, as he has spoken.

This clause, *God hath from the beginning chosen you*, are the legs to the truth of *election before the foundation of the world*. (Eph.1.4) This is the time when God brings us to the the experience of His grace. Everything that takes place in time is nothing short of the unfolding of the purpose of God from eternity. He has an election of grace in Christ before the foundation of the world, meaning in eternity, and in time those *elect* shall experience the reality of that choice. So, since these Thessalonians were elected *from the beginning*, or *since the beginning* it has behind it the sovereign and loving eternal decree of God's election *before the foundation of the world*. But in both election and choice there is one goal: to bring them to salvation.

εἰς σωτηρίαν (acc. sing)
to salvation

The Greek phrase εἰς σωτηρίαν (11 times) is translated as *to salvation, unto salvation, for salvation, that they might be saved (Ro.10.1), to the saving (He.11.7)*. (cf. also Acts 13.7; Ro.1.16; 10.10; 2Co.7.10; Phl.1.19; 2Thes.2.13; 2Ti.3.15; He.9.28; 1Pe.1.5)

The accusative singular noun:

*Ro 10:1 Brethren, my heart's desire and prayer to God for Israel is, **that they might be saved εἰς σωτηρίαν**.*

Heb 11:7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving εἰς σωτηρίαν of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

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1Pe.1.4 ...you,

5 Who are kept by the power of God through faith unto salvation εις σωτηρίαν ready to be revealed in the last time.

The verb to save: (Notice the certainty of salvation)

*Mt 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for **he shall save** his people from their sins.*

*1Ti 1:15 This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world **to save sinners**; of whom I am chief.*

*1Ti.2.3 For this is good and acceptable in the sight of **God our Saviour**;*

*4 **Who will have** all men to be saved, and to come unto the knowledge of the truth.*

*2Ti 4:18 And the Lord shall deliver me from every evil work, and **will preserve me** unto his heavenly kingdom: to whom be glory for ever and ever. Amen.*

*Heb 7:25 Wherefore he is able also **to save** them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*

God has chosen us unto or for salvation, meaning the purpose of God in electing some is to save all of them. Then we have ... the means by which this salvation is effected; we learn how salvation begin in us.

έν άγιασμῶ πνεύματος και πίστει άληθείας
through sanctification of the Spirit and belief of the truth:

This speaks of the means that God uses to bring us to Christ. Christ died for us and therefore we shall be brought to him in faith. That requires the special work of the Holy Spirit of God. Before this we were the elect of God. But being dead in sins and incapacitated in our every faculty to spiritual things such as faith, love, kindness, forgiveness, humility, etc., we

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must be changed. How does that change take place? The Spirit of God coming to us:

Ps 110:3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

Php 2:13 For it is God which worketh in you both to will and to do of his good pleasure.

We cannot come to Christ unless he first comes to us.

1Jo 4:10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

1Jo 4:19 We love him, because he first loved us.

Ro 5:6 For when we were yet without strength, in due time Christ died for the ungodly.

...

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

...

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

The Spirit of God brings us to life first.

*Eph.2.1 ¶ And you hath he quickened, **who were dead** in trespasses and sins;*

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

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4 ¶ But God, who is rich in mercy, for his great love wherewith he loved us,

5 **Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)** (For the elect this seems a random, unexpected, act of God. One would have never thought it so.)

*Jn.6.63 **It is the spirit that quickeneth;** the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.*

*1Pe 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, **but quickened by the Spirit ...***

*Jn.3.5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water **and of the Spirit**, he cannot enter into the kingdom of God.*

6 That which is born of the flesh is flesh; and that which is **born of the Spirit is spirit.**

7 Marvel not that I said unto thee, **Ye must be born again.**

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: **so is every one that is born of the Spirit.** (Born to what? Life)

This is when the elect begin to experience the salvation of the Lord. It is then that they can hear the gospel of Christ, they respond to the command to repent, and they come to faith in Jesus Christ as Lord and Savior. This is what the Spirit of God works in us. The fact of our salvation was accomplished at the death of our Lord on the cross.

Remember that the reality of our justification and reconciliation took place when our Lord died on the cross for our sins (Ro.5.9, 10), but the experience varies for every single child of God.

One more, notice not because of work that we have done, but we are saved by **his mercy:**

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*Tit 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, **by the washing of regeneration, and renewing of the Holy Ghost;***

6 Which he shed (poured out) on us abundantly through Jesus Christ our Saviour ... (Christ purchased this for his people and they shall have it upon them, everyone of them.)

1Pe 1:3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead ...

...

*1Pe 1:23 **Being born again**, not of corruptible seed, but **of incorruptible** (seed), by the word of God, which liveth and abideth for ever.*

A parallel text:

1Pe 1:2 Elect according to

According to, means that being elected stands in complete harmony with His foreknowledge. He elected us because he had us in mind from eternity. Again, this is an eternal purpose.

*the foreknowledge πρόγνωσις (He knows us without regard to anything we do, whether good or bad; He **chose to intimately know us so that we might intimately know him!**) of God the Father, (and it is manifested to us) **through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ** ... (This is the time of the application of the love of God upon certain ones, the election of grace.)*

Peter evidently agrees with Paul, or is it that Paul agrees with Peter? Well, they are both saying the very same things. Paul approaches this from a timely perspective. Peter from an eternal one.

There is a doctrine, a true doctrine, of God's election of grace in eternity:

*2Ti 1:9 Who **hath saved** us, and called us with an holy calling, not according to our works, but according to his own purpose (this is the*

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position that God took **before** time concerning us) *and grace, which was given us in Christ Jesus before the world began* προ χρονων αιωνιων ... (before the times of the ages. How? By election?)

Tit 1: 1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

2 In hope of eternal life, which God, that cannot lie, promised before the world began προ χρονων αιωνιων ... (In His eternal election.)

And this eternal election can be contrasted with the election that takes place in time in our text today, when it reads *chosen* since or from the beginning. Words mean something.

First, we are elected before the foundation of the world; our Heavenly Father put some in Jesus Christ before creating anything at all.

Eph 1: 3 ¶ Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: (This is what God hath done for us in glory with Himself.)

4 According as he hath chosen us in him before the foundation of the world, that we should be holy (not because we were holy; not because He had a view that we would be holy; there was no consideration of good or evil for God's election of grace; we were elected in eternity to be holy ...) and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

The Father gave to the Son in eternity, and the Son is going to give to those same ones eternal life:

Jn.17.1 ¶ These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

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2 *As thou hast given him power over all flesh, that **he should give** δωση **eternal life to as many as thou hast given δεδωκας** (perf ind act ... a completed, finished act of giving) **him**.*

Δωση, 3rd p s aor 1, subj, act; which plays the part of the future.

*Jn.6.39 And this is the Father's will which hath sent me, that of all which he **hath given** δεδωκεν (perf ind act ... a completed, finished act of giving) me **I should lose nothing**, but should raise it up again at the last day. (The number of the elect from eternity has never changed since the world began, and never shall be altered. This is a completed act with God.)*

*Ps 22:10 I was cast **upon thee** from the womb: thou art my God from my mother's belly. (This is not us owning God, but God owning us from our birth. That cannot be said of every soul ...)*

Ps 58:3 The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.

*Ps 65:4 Blessed is the man whom thou **choosest**, and **causest** to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.*

*Ro 11:7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and **the rest were blinded** ...*

And then there is the resultant experience that flows from that election when we can personally attest to the truth of God that we are His. And that is, at least to some degree, what 2Thes.2.13 teaches us. For example, Abraham was elected before the foundation of the world, yet he was chosen in time to come out from His homeland (a type of the world.)

Ne 9:7 Thou art the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham ...

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Above we cited Jn.6.39 for eternal election. Now consider this act of election in time:

*Joh 6:37 All that the Father **giveth** (notice now the present tense of the verb) *me shall come to me; and him that cometh to me I will in no wise cast out.**

*Ac 22:14 And he said, The God of our fathers hath chosen thee (Saul [Paul] in time), that thou shouldst know his will, and see that Just One, and **shouldst hear the voice of his mouth.***

John Gill, vol.9, p. 261, 'Salvation being appointed as the end in the decree of election, and sanctification of the Spirit, and belief of the truth, as means ...'

13 Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ θεῷ πάντοτε περὶ ὑμῶν ἀδελφοὶ ἠγαπημένοι ὑπὸ κυρίου ὅτι εἴλετο ὑμᾶς ὁ θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν ἐν ἁγιασμῷ πνεύματος καὶ πίστει ἀληθείας

14 *Whereunto* (meaning, to the truth [of God], Ro.1.25) *he called you*

For what purpose? To whom? To come to Christ. To Christ Jesus. How is that? ...

by our gospel,

That the Thessalonians were called to Christ through the preaching of the cross.

1Co.15.3 ... how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures ...

1Th 2:12 ... God, who hath called you unto his kingdom and glory.

What does the calling of God do through the gospel. It brings the elect of God to the place where they stand begin in their lives to stand apart from

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the dead. It does not create life. It manifests life. People cannot believe in Jesus Christ without hearing of Him. (Ro.1.1-7; 10.13-17)

*Ro 8:28 And we know that all things work together for good to them that love God, to them who are **the called** according to his purpose.*

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

*30 Moreover whom he did predestinate, them he also **called**: and whom he called, them he also justified: and whom he justified, them he also glorified.*

(Ro.9.21-33)

*1Co 1:2 Unto the church of God which is at Corinth, to them that are **sanctified** in Christ Jesus, **called** to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:*

9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

Gal.1.3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

5 To whom be glory for ever and ever. Amen.

*6 ¶ I marvel that ye are so soon removed from him that **called** you into the grace of Christ unto another gospel:*

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

*1Pe.2. 9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him **who hath called you out of darkness into his marvellous light**: (that is only through the preaching of the gospel.)*

10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

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*1Pe.5. 10 ¶ But the God of all grace, who **hath called** us unto his eternal glory **by Christ Jesus** (meaning by the instrumental message concerning the gospel of His Son), *after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.**

11 To him be glory and dominion for ever and ever. Amen.

Jn.3.14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

*Jude 1 ¶ Jude, the servant of Jesus Christ, and brother of James, to them that **are sanctified** (IGNT, 'having been set apart) by God the Father, and **preserved** (kept, guarded, reserved, observed; from sanctification in the new birth unto the time that you hear the truth of Jesus!!!) in Jesus Christ, and **called** (By what? The gospel.)*

2 Mercy unto you, and peace, and love, be multiplied.

to the obtaining of the glory of our Lord Jesus Christ.

What is this but that promise that like He was raised from the dead, that we shall be too. That when He comes we shall be like him, changed in a moment, glorified with bodies like our Lord Jesus Christ's

Phl.3.20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

*21 **Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.***

Joh 5:25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

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1Co.15.42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

...

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 ¶ Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

14 εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν εἰς περιποίησιν δόξης τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ