

II Thessalonians 1:1–12

II Thessalonians 1:1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians. Paul's spiritual humility is seen in that though he was the primary author of the epistle, he did not feel the need to single himself out from these other servants of Christ. This teaches us that all ministry is a collective effort of the entire Christian church. And though members may differ as to where Christ has placed them,¹ this in no way infers that all are not needed for ministerial outreach.²

(Pulpit Commentary, II Thess. 1:1) Paul, and Silvanus, and Timotheus. This Epistle, like the former, is written in their conjoint names, as all three were engaged in the planting of the Church in Thessalonica. Unto the Church of the Thessalonians in God our Father and the

Lord Jesus Christ: grace unto you, and peace, from God our Father and the Lord Jesus Christ.

In God our Father and the Lord Jesus Christ.

(Meyer's NT Commentary, II Thess. 1:1) according to the Pauline custom, the fulness of Christian blessings is derived in common from God and Christ. The absolute *πατρός* (comp. Galatians 1:3; 1 Timothy 1:2; 2 Timothy 1:2; Titus 1:4)³ is equivalent to *πατρός ἡμῶν*, more frequently used elsewhere in similar places; comp. Romans 1:7; 1 Corinthians 1:3; 2 Corinthians 1:2; Ephesians 1:2; Php 1:2; Colossians 1:2; Philemon 1:3.⁴

The apostle recognized whom the Thessalonians were in—God our Father and the Lord Jesus Christ. He knew the Thessalonians through previous contact⁵ as abiding in both the Father and the Son. He also knew that their profession of faith was sincere as they had demonstrated in their lives the spiritual fruits of faith, love, and hope, which were all, collective proof

1 I Cor. 12:18 But now hath God set the members every one of them in the body, as it hath pleased him.

2 I Cor. 12:22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

3 Gal. 1:3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ,

I Tim. 1:2 Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

II Tim. 1:2 To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

Tit. 1:4 To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

4 Rom. 1:7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

I Cor. 1:3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

II Cor. 1:2 Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

Eph. 1:2 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

Phil. 1:2 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

Col. 1:2 To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

Phlm. 1:3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.

5 I Thess. 1:1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

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of their being born of God and abiding in His will. They were a true church of Jesus Christ, founded by Him, and the apostle recognized them as such.

II Thessalonians 1:2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

This second epistle to the Thessalonians begins much like his first one, reminding these early believers of the *grace* and *peace* sent to them by *God our Father and the Lord Jesus Christ*. God calls sinners to Himself through the redemptive work of Christ so that His grace and peace might be given to them, replacing also promised wrath and judgment.⁶

Grace is that disposition of God that desires good for the sinner and not evil.⁷ *Strong's Concordance* defines #5485 *charis* as "grace, kindness." *HELPS Word-studies* reveals the word as "preeminently used of the Lord's favor—freely extended to give Himself away to people (because He is 'always leaning toward them')." Because of God's grace—His kind disposition toward man—when men transgress

against Him, they can be forgiven if they sincerely repent of their sins and seek divine forgiveness.⁸ This teaches us that it is God's wish that no man should die in his sin, nor that fallen nature passed on through Adam. Ultimately divine grace is meant to prevent this, if there is genuine repentance for sin.

The Greek word for *peace* is #1515 *eiréné*, meaning "peace, quietness, rest."⁹ *HELPS Word-studies* defines the word as "1515 *eirēnē* (from *eirō*, 'to join, tie together into a whole')—properly, wholeness, i.e. when all essential parts are joined together; peace (God's gift of wholeness)." *Thayer's Greek Lexicon* defines *eiréné* as "a state of national tranquility; exemption from the rage and havoc of war." It is also defined as "peace between individuals, i.e. harmony, concord." For those who believe that God raised Jesus from the dead and subsequently make Jesus Christ Lord of their life, there is produced a state of harmony, tranquility, and peace with God.¹⁰ It was for this purpose that Jesus died.¹¹ Consequently, when repentant sinners surrender their lives to the Son of God, and His lordship over their lives, an ar-

6 Rom. 1:32 *Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.*

Rom. 3:23 *For all have sinned, and come short of the glory of God;*

7 Rom. 5:20–21 *Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: ²¹That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*

Eph. 2:5 *Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)*

8 II Chrn. 7:14 *If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.*

Isa. 55:7 *Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.*

Ezek. 18:21 *But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.*

Acts 2:38 *Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*

Acts 3:19 *Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.*

Acts 8:22 *Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.*

9 *Strong's Concordance*

10 Rom. 5:1 *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:*

11 Col. 1:19–20 *For it pleased the Father that in him should all fulness dwell; ²⁰And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.*

mistice with God begins and peace with Him ensues. It is also by believing in and submitting to the lordship of God, that men display their willingness to come under His divine government and rule. Because of this submission to divine authority, revealed by their reception of Christ's lordship over their lives, peace is established between them and God.

II Thessalonians 1:3 *We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;*

In Paul's first letter he referenced the *work of faith* and *labor of love* evidenced by the church of Thessalonica.¹² In his second epistle he writes how the Thessalonians' *faith* had grown and their *charity* toward each other now abounded. This teaches us that it is both faith and love growing and developing in the Christian, that proves spiritual advancement. Hence there is no such thing as true spiritual development without the increase of these two divine fruits of the Spirit.¹³ Whereas knowledge, even if it is biblical, is not an accurate measure of either salvation or spiritual growth, manifesting sincere faith and love surely is. But if any have not received the Holy Spirit,¹⁴ it shall prove impossible for them to either possess or manifest the divine and spiritual fruits of *faith* and *love*.

Understandably, those whom God makes His children will manifest the same nature of their Father, and this is most visibly seen by their possessing *faith* and *love*, which are both divinely linked to Him.

II Thessalonians 1:4 *So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:*

The Greek word for *patience* is #5281 *hypomoné*. Strong's Concordance defines it as "a remaining behind, a patient enduring." Its usage is "endurance, steadfastness, patient waiting for." HELPS Word-studies states, "5281 *hypomoné* (from 5259 / *hypó*, 'under' and 3306 / *ménō*, 'remain, endure')—properly, remaining under, endurance; steadfastness, especially as God enables the believer to 'remain (endure) under' the challenges He allots in life." These definitions reveal that spiritual patience is needed to endure certain things in this life, until the time comes for God's deliverance. Every trial has an end, and through sufficient faith and trust in the Lord, all trials for the Christian can be both endured and overcome. He who endures to the end shall be saved,¹⁵ and he who trusts God fully with his life will not be disappointed. The Lord knows how to deliver the godly out of temptation¹⁶ even as continued faith in God, is a strong catalyst for enduring worldly persecution.

12 *I Thess. 1:3–4 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;*⁴ *Knowing, brethren beloved, your election of God.*

13 *Gal. 5:22–23 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law.*

14 *Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*

Acts 8:17 Then laid they their hands on them, and they received the Holy Ghost.

Acts 10:44–46 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

⁴⁵ *And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. 46 For they heard them speak with tongues, and magnify God. Then answered Peter,*

Acts 11:15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

Acts 19:6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

15 *Matt. 24:13 But he that shall endure unto the end, the same shall be saved.*

16 *II Pet. 2:9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:*

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Faith is the Greek word #4102 *pistis*. *Strong's Concordance* defines the word as "faith, belief, trust, confidence; fidelity, faithfulness." The gift of faith strengthens believers not to lose confidence in the Lord, regardless of the tribulations they are experiencing. No doubt, life is hard even without religious persecution, yet a firm and unyielding trust in the Lord makes trials bearable, trials that without faith, would prove unbearable. Ultimately, at the base of any true walk with the Lord is a sincere and genuine trust in Him.¹⁷ Practically, faith can do so much more for the human heart to encourage it, than a room full of biblical knowledge ever could. It is also by knowing and having faith in the spiritual reality that God is in control of all things¹⁸ that enables the believer to be assured that the Lord has

not left him, and will in sufficient time deliver him.

II Thessalonians 1:5 Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

The servant is not above his Master; therefore, elements of what Jesus endured by His being despised and rejected of men must also be experienced by those who have come to believe upon Him.¹⁹ It is also the persecution of the righteous which²⁰ provides spiritual proof of their worthiness to enter the kingdom of God's Son.²¹

II Thessalonians 1:6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;

17 Ps. 9:10 *And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.*

Ps. 56:3-4 *What time I am afraid, I will trust in thee. ⁴In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.*

Jer. 17:7-8 *Blessed is the man that trusteth in the LORD, and whose hope the LORD is. ⁸For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.*

Ps. 118:8 *It is better to trust in the Lord than to put confidence in man.*

Ps. 56:3 *What time I am afraid, I will trust in thee.*

18 Ps. 103:19 *The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.*

Isa. 46:9-10 *Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, ¹⁰Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:*

Ps. 115:3 *But our God is in the heavens: he hath done whatsoever he hath pleased.*

Prov. 19:21 *There are many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand.*

Job 42:2 *I know that thou canst do every thing, and that no thought can be withholden from thee.*

Acts 17:26 *And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;*

Dan. 4:35 *And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?*

Ps. 135:6 *Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places.*

Prov. 16:4 *The Lord hath made all things for himself: yea, even the wicked for the day of evil.*

Isa. 14:24 *The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:*

Eph. 1:11 *In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:*

19 Matt. 10:24 *The disciple is not above his master, nor the servant above his lord.*

John 13:16 *Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.*

20 John 15:20 *Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.*

Acts 14:22 *Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.*

II Tim. 3:12 *Yea, and all that will live godly in Christ Jesus shall suffer persecution.*

21 Matt. 5:10 *Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.*

Whenever God's people are greatly troubled, the Lord finds it just to recompense tribulation to those troubling them. Hence, God counts it as a *righteous thing* to recompense tribulation to all who trouble His children. All fathers maintain a right to defend their own, and our heavenly Father is no different. What men sow they will also reap;²² therefore, any who incite trouble and bring persecution against the people of God will have their own tribulations recompensed to them by God. This is a righteous, equitable, and fitting response by the Lord, and He will do exactly as He promises to do.

(Barnes' Notes on the Bible, II Thess. 1:6) Seeing it is a righteous thing with God to recompense tribulation to them that trouble you—The sense is: "There will be a future judgment, because it is proper that God should punish those who now persecute you. It is not right that they should go unpunished, and triumph forever. It is not an arbitrary thing, a thing which is indifferent, a thing which may or may not be done; it is a just and proper thing that the wicked should be punished."

It is a false assumption of sinners that the Lord has no right to punish the wicked. But does not human law regularly engage in, and punish lawbreakers? Should heaven then be restricted to punish the wicked, just as the earth does its criminals? Should not the Lord be afforded the

same right to execute heavenly justice, as human authorities, rightly punish those who commit earthly crimes? It is thus unreasonable to assume that God should not be allowed the same right that men possess in order to maintain a civil society, where both sin and crime must be punished, lest evil completely overtakes good. For the Lord then to punish the wicked²³ is not only not an unrighteous thing, but is in fact a very holy and righteous thing.²⁴

(Barnes' Notes on the Bible, II Thess. 1:6) people themselves believe that it is just that the wicked should be punished. They are constantly making laws, and affixing penalties to them, and executing them, under the belief that it is right. Can they regard it as wrong in God to do the same thing? Can that be wrong in him which is right in themselves?

Who could consider anyone truly loving who turned a blind eye to sin and did not bring justice to the victim? Is not justice a part of love? And how could God truly be love if, He remained unjust, through allowing those who do harm to go free? Ultimately God has reserved the right to punish the wicked, even when they join together to commit it. *Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered* (Prov. 11:21). All sin is against the Lord and His law, and therefore shall

22 Gal. 6:7–8 *Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.*

23 Isa. 13:11 *And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.*

Isa. 3:11 *Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him.*

Ecc. 3:17 *I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work.*

Hos. 4:9 *And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings.*

Ps. 145:20 *The LORD preserveth all them that love him: but all the wicked will he destroy.*

Isa. 37:38 *And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead.*

Rom. 12:19 *Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.*

24 II Thess. 1:6 *Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;*

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not be tolerated by Him.²⁵ This is the truth, even though many who regularly engage in sin vainly hope it should not be. *And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible* (Isa. 13:11). Regarding sin, it also makes no difference if the sinner is a priest, prophet, or pastor, all breaking of divine law will receive the same righteous and just punishment. Whomever then commits evil, sets himself up to be punished for it. Thus, just as those who do good are rewarded by the Lord²⁶ for their good deeds, so shall those who engage in evil, be equally recompensed for the damage they have done.²⁷ *And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings* (Hos. 4:9).

(Barnes' Notes on the Bible, Hos. 4:9) The bad priest copies the sins which he should reprove, and excuses himself by the frailty of our common nature. The people, acutely enough, detect the worldliness or self-indulgence of the priest, and shelter themselves

under his example. Their defense stands good before people; but what before God? Alike in sin, priest and people should be alike in punishment.

II Thessalonians 1:7 *And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,*

There is nothing that Christians look forward to more than the Son of God's return from heaven. It is this that is the Christian's true hope, which also he shall discover deep spiritual rest in. The rest that Paul speaks of that both he and the other apostles possessed, is that rest produced when one remains confident and has strong faith in Jesus Christ's being revealed from heaven, bringing with Him the power and glory, of heaven. Accompanying Jesus in his return in glory will be angels of might, or *mighty angels*. This heavenly accompaniment, of heaven's servants returning with the Son of God, reveals Christ's ultimate authority over all of God's creation.²⁸ The presence of

25 Gen. 39:9 *There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?*

Josh. 7:20 *And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done:*

Judg. 10:10 *And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.*

Ps. 51:4 *Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.*

26 Matt. 10:41–42 *He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.*

⁴² *And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.*

Prov. 11:18 *The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward.*

Ps. 58:11 *So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth.*

Prov. 13:21 *Evil pursueth sinners: but to the righteous good shall be repayed.*

Matt. 5:11–12 *Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.* ¹² *Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.*

I Cor. 3:14 *If any man's work abide which he hath built thereupon, he shall receive a reward.*

Heb. 10:35 *Cast not away therefore your confidence, which hath great recompence of reward.*

27 Col. 3:25 *But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.*

28 Matt. 28:18 *And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.* Eph. 1:20–22 *Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,* ²¹ *Far above all principality, and power, and might, and dominion, and every*

these heavenly companions is not needed to raise the dead but rather to assist the Son in rendering punishment on those who have rejected His reign. *For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works* (Matt. 16:27). Jesus's return in the glory of God therefore is purposed for displaying to the world, the spiritual glory of the Father, and His sovereignty over all of creation.

(*Barnes' Notes on the Bible*, Matt. 16:27) He will come in glory the glory of his Father the majesty with which God is accustomed to appear, and which befits God. He will be attended by angels. He will judge all people.

There is a certain glory, brilliance, and radiance that God alone possesses, and this divine and heavenly glory will be made astonishingly visible in the Son at His second coming.²⁹ It will therefore be as God, that the Son will judge the world. By openly displaying the Lord's brilliant glory to the earth's inhabitants, Jesus will communicate to all mankind, His divine appointment to represent the Father, proven also by His coming in the Father's own glory. In truth it is Jesus

Christ Who has been given by God the universal authority to judge both the dead and living,³⁰ to then stand as God judging the entire world.³¹ No doubt, this celestial display of heavenly might will cause all those who have rejected Jesus Christ's rule to tremble as they visibly observe the very one they despised as He whom God has glorified.³² *Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him* (Ps. 2:12).

(*Barnes' Notes on the Bible*, Ps. 2:12) The practice of kissing the hand of a monarch is not uncommon in European courts as a token of allegiance. The meaning here is that they should express their allegiance to the Son of God, or recognize him as the authorized King, with suitable expressions of submission and allegiance; that they should receive him as King, and submit to his reign. Applied to others, it means that they should embrace him as their Saviour.

Lest he be angry—If you do not acknowledge his claims, and receive him as the Messiah.

And ye perish from the way—The word from in this place is supplied by the translators. It is literally, "And ye perish the way." See

*name that is named, not only in this world, but also in that which is to come.*²² *And hath put all things under his feet, and gave him to be the head over all things to the church,*

Col. 1:16–17 *For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: ¹⁷And he is before all things, and by him all things consist.*

29 Rev. 1:7 *Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.*

Rev. 19:11–16 *And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. ¹²His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. ¹³And he was clothed with a vesture dipped in blood: and his name is called The Word of God. ¹⁴And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. ¹⁵And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. ¹⁶And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.*

30 Acts 10:42 *And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.*

31 John 5:22 *For the Father judgeth no man, but hath committed all judgment unto the Son: Acts 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.*

32 Rev. 1:7 *Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.*

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the notes at Psalm 1:6.³³ The meaning here seems to be either “lest ye are lost in respect to the way,” that is, the way to happiness and salvation; or “lest ye fail to find the way” to life; or “lest ye perish by the way,” to wit, before you reach your destination, and accomplish the object you have in view. The design seems to be to represent them as pursuing a certain journey or path—as life is often represented (compare Psalm 1:1³⁴)—and as being cut down before they reached the end of their journey.

When his wrath is kindled—When his wrath burns. Applying to anger or wrath a term which is common now, as when we speak

of one whose anger is heated, or who is hot with wrath.

Since all judgment has been committed to the Son, those without a relationship with Him will quickly become aware of their eternal fate at His coming. Today all men are commanded to repent for their sin, lest on the Lord’s appointed day³⁵ they will have to endure His wrath. As the Son of man,³⁶ Jesus has inherited the right to judge all mankind, and as the Son of God³⁷ He has been given the divine and inherited right to rule all of creation in God’s stead. All men, therefore, regardless of their natural state, whether living or

33 Ps. 1:6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

34 Ps. 1:1 Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

35 Acts 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

36 Matt. 16:27–28 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.²⁸ Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

Matt. 19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Matt. 20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Matt. 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

Mark 14:62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Luke 22:69 Hereafter shall the Son of man sit on the right hand of the power of God.

John 5:27 And hath given him authority to execute judgment also, because he is the Son of man.

John 8:28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

John 13:31 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

Rev. 14:14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

37 Luke 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

John 1:32–34 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.³³ And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.³⁴ And I saw, and bare record that this is the Son of God.

John 3:17–18 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.¹⁸ He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

I John 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

I John 5:20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

dead, will one day be required to stand before the judgment seat of Christ. *Who shall give account to him that is ready to judge the quick and the dead* (I Pet. 4:5). It is in accordance with divine will that the entirety of mankind must stand before the judgment seat of both the Son of man and the Son of God. *For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad* (II Cor. 5:10).

(*Barnes' Notes on the Bible*, II Cor. 5:10) Before we receive our eternal allotment it is proper that we should render our account of the manner in which we have lived, and of the manner in which we have improved our talents and privileges. In the nature of things, it is proper that we should undergo a trial before we receive our reward, or before we are punished; and God has made it necessary and certain, by his direct and positive appointment, that we should stand at the bar of the final judge; see Romans 14:10.³⁸

The solemnity of this occasion should prompt all to deeply ponder what and

who they are living for, since all religious sincerity will be tested, and all religious hypocrisy shall be revealed.³⁹ The scripture states that nothing will remain covered, that will not be revealed, nor anything hidden, that will not be made known.⁴⁰ It is this divine justice that the righteous crave. It is this divine justice that the ungodly despise. More than anything, the Lord's people greatly desire divine justice to be brought forth in the earth.⁴¹ Jesus's coming in the clouds, and in the Father's glory, will reveal that this time has arrived.⁴²

II Thessalonians 1:8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

The object of Christ's vengeance and punishment will be upon those who have rejected His rule. It is not a small thing to set at naught the good news of the gospel, nor is it an insignificant action to choose to disobey He Whom God has appointed should rule the world.⁴³ Un-

38 Rom. 14:10 *But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.*

39 Matt. 7:21–23 *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.* ²²*Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?* ²³*And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.*

40 Luke 12:2 *For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.*
41 Rev. 6:10 *And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?*

42 Ps. 96:13 *Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.*

Ps. 98:9 *Before the LORD: for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.*

John 5:30 *I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.*

Acts 17:31 *Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.*

Rev. 19:11 *And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.*

43 Isa. 9:6–7 *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.* ⁷*Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.*

Dan. 7:13–14 *I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.* ¹⁴*And there was given him dominion,*

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doubtedly, most men do not consider it a great offense to reject either Jesus' rule or His gospel. Yet the Scripture is clear that divine punishment awaits all who though they knew the will of God, manifested in the Person of God's Son, still rejected it. Understandably, there will be greater

consequences for rejecting Jesus Christ and His gospel, than even when Israel rejected Moses and the Mosaic law given to him.⁴⁴ The reason for this is because, Jesus, the Son of God, is greater in might, glory, and heavenly rank than Moses, who was only the Lord's servant. *Of how much*

and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

I Cor. 15:24–25 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. ²⁵For he must reign, till he hath put all enemies under his feet.

Rev. 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

44 Lev. 18:24–30 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: ²⁵And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. ²⁶Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you: ²⁷(For all these abominations have the men of the land done, which were before you, and the land is defiled); ²⁸That the land spue not you out also, when ye defile it, as it spued out the nations that were before you. ²⁹For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people. ³⁰Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the LORD your God.

Lev. 26:14–33 But if ye will not hearken unto me, and will not do all these commandments; ¹⁵And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: ¹⁶I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. ¹⁷And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. ¹⁸And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. ¹⁹And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: ²⁰And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. ²¹And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins. ²²I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate. ²³And if ye will not be reformed by me by these things, but will walk contrary unto me; ²⁴Then will I also walk contrary unto you, and will punish you yet seven times for your sins. ²⁵And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. ²⁶And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied. ²⁷And if ye will not for all this hearken unto me, but walk contrary unto me; ²⁸Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. ²⁹And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. ³⁰And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you. ³¹And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. ³²And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. ³³And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

Ezek. 20:13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them.

Dan. 9:11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

Amos 2:3–4 And I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD. ⁴Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away the punishment thereof; because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked:

rorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? (Heb. 10:29). To therefore despise and reject the greatest representative of God, God's only begotten Son, will result in being worthy of greater judgment by Him.

(*Ellicott's Commentary for English Readers*, Heb.10:29) *Shall he be thought worthy.*—Better, shall he be accounted (or, judged) worthy, by God the Judge of all, when “the Day” shall come. In the act of apostasy the sinner trampled under foot the Son of God, treated with contempt and scorn Him to whom belongs this highest Name (Hebrews 1:1–4);⁴⁵ and the principle of this act becomes the principle of the whole succeeding life. That “blood” by which the new covenant was established (Hebrews 9:15–17)⁴⁶—the blood in which he himself had received the sanctification which the law could not give—he has esteemed an unholy thing. There is

no medium between highest reverence and utter contumely in such a case: to those who did not receive Jesus as Lord He was a deceiver (Matthew 27:63),⁴⁷ and one who deserved to die.

That Christ is said to return to the earth *in flaming fire* reveals that through *fire* the purification of the earth and its sin, will be accomplished. And just as *fire* purifies,⁴⁸ so shall the Son of God return purify and cleanse the world of all unholiness and unrighteousness. And just as Jesus' baptism of the Holy Spirit is associated with *fire*,⁴⁹ so shall He also, through His own fiery and just indignation, judge the wicked.

(*Jamieson-Fausset-Brown Bible Commentary*, II Thess. 1:8) *In flaming fire*—Greek, “In flame of fire”; or, as other oldest manuscripts read, “in fire of flame.” This flame of fire accompanied His manifestation in the bush (Ex 3:2);⁵⁰ also His giving of the law at Sinai (Ex 19:18).⁵¹ Also it shall accompany

45 Heb. 1:1–4 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, ²Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; ³Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high: ⁴Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

46 Heb. 9:15–17 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. ¹⁶For where a testament is, there must also of necessity be the death of the testator. ¹⁷For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

47 Matt. 27:63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

48 Zech. 13:9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God.

I Pet. 1:7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

Rev. 3:18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

49 Matt 3:11 I indeed baptize you with water unto repentance. but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

Luke 3:16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

50 Exod. 3:2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

51 Exod. 19:18 And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

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His revelation at His advent (Da 7:9, 10),⁵² symbolizing His own bright glory and His consuming vengeance against His foes (Heb 10:27; 12:29; 2Pe 3:7, 10).⁵³

taking—literally, “giving” them, as their portion, “vengeance.”

know not God—the Gentiles primarily (Ps 79:6; Ga 4:8; 1Th 4:5);⁵⁴ not of course those involuntarily not knowing God, but those wilfully not knowing Him, as Pharaoh, who might have known God if he would, but who boasted “I know not the Lord” (Ex 5:2);⁵⁵ and as the heathen persecutors who might have known God by the preaching of those whom they persecuted. Secondly, all who “profess to know God but in works deny Him” (Tit 1:16).⁵⁶

obey not the gospel—primarily the unbelieving Jews (Ro 10:3, 16);⁵⁷ secondarily, all who obey not the truth (Ro 2:8).⁵⁸

Because Jesus has been declared the Son of God,⁵⁹ and has been given, all judgment over man, it is paramount that men respond to His authority as God. For there will be none who will be able to escape the Son of God’s wrath, if they have rejected His rule. Simply put, all those who refuse to come under the government of the Son of God, Who is God’s most vital representative of Himself, will have to endure His wrath.

II Thessalonians 1:9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

The punishment that will be executed on all those who chose not to obey the gospel of Jesus Christ, will be their eternal removal from His presence. By this is meant that sinners will be given no part,

52 Dan. 7:9–10 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. ¹⁰A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. 53 Heb. 10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

Heb. 12:29 For our God is a consuming fire.

II Pet. 3:7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

II Pet. 3:10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

54 Ps. 79:6 Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.

Gal. 4:8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

I Thess. 4:5 Not in the lust of concupiscence, even as the Gentiles which know not God:

55 Exod. 5:2 And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

56 Tit. 1:16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

57 Rom. 10:3 For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

Rom. 10:16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

58 Rom. 2:8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

59 Rom. 1:4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

nor any share in the eternal light⁶⁰ and life⁶¹ which is Christ's.

(*Matthew Henry's Concise Commentary*, II Thess. 1:5–10) The Lord Jesus will in that day appear from heaven. He will come in the glory and power of the upper world. His light will be piercing, and his power consuming, to all who in that day shall be found as chaff. This appearance will be terrible to those that know not God, especially to those who rebel against revelation, and obey not the gospel of our Lord Jesus Christ. This is the great crime of multitudes, the gospel is revealed, and they will not believe it; or if they pretend to believe, they will not obey it. Believing the truths of the gospel, is in order to our obeying the precepts of the gospel. Though sinners may be long spared, they will be punished at last. They did sin's work, and must receive sin's wages.

II Thessalonians 1:10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

It will be the redemption of the saved that ultimately redounds to the glory of the Son. Hence, just as Jesus' return will bring glory to all saved by Him,⁶² so will all those saved by Christ, even further reflect Christ's own glory. It will be therefore Jesus Christ, Who at His coming glorifies believers, and then they—after Jesus being revealed in glory, and being given their own spiritual transformation—bring further praise, glory, and honor to Christ. Appropriately, the salvation of Christ's people will be counted as His most prized victory. Through their heavenly transformation⁶³ the world will come to know and spiritually realize the heavenly power and everlasting glory that God has conferred upon the Son, when men who were sinners before faith in Jesus Christ, are transformed into becoming a new race of man, created after Christ's own image.⁶⁴

(*Barnes' Notes on the Bible*, II Thess. 1:10) *When he shall come to be glorified in his saints*—That is, the redeemed in that day will be the means of promoting his glory, or the universe will see his glory manifested in

60 *John 1:4–5 In him was life; and the life was the light of men. ⁵And the light shineth in darkness; and the darkness comprehended it not.*

John 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

John 12:46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

61 *John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*

John 11:25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

I John 5:11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

62 *Rom. 8:18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.*

I Cor. 15:42–43 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: ⁴³It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

Col. 3:4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

63 *I Cor. 15:51–52 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, ⁵²In 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.*

Phil. 3:20–21 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: ²¹Who 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.

I Thess. 4:16–17 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: ¹⁷Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

64 *Eph. 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*

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their redemption. His chief glory as seen in that day will be connected with the fact that he has redeemed his people;

II Thessalonians 1:11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power:

Paul's prayer is that the Thessalonians' faith and spiritual walk would continue to grow so that they might be found worthy of their heavenly calling.⁶⁵ It is *the work of faith*, which work is also the work of God, through which sinners discover eternal acceptance with God.⁶⁶ Paul's prayer is accordingly that through the Thessalonians' continued *faith*, they might eventually enter all the good that the Lord has prepared for them. Hence, if the Thessalonians continued to believe, this would in the end find them worthy of the Lord and enable them to fully enter into all the heavenly goodness purposed for them by the Lord. By faith men enter into God's promises,⁶⁷ and through faith they are found worthy of them.

II Thessalonians 1:12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

The center of all true Christian religion is Jesus Christ. It is He, Who is the center, and Author of God's salvation,⁶⁸ without which no man can enter heaven. Whereas the whole world seeks to promote its own name, and glorify themselves, those saved by the Son of God are purposed to bring others' attention, gaze, and interest to Him Who has through His own spiritual sacrifice saved them.

(*Cambridge Bible for Schools and Colleges*, II Thess. 1:12) and ye in him] This glorification will be mutual. It will be the honour of the Head to have such members, and of the members to have such a Head;

For those truly saved by the Son of God, it is Christ's name, and not their own, which will be sought to be exalted. Nothing also proves true Christian piety more, than when Jesus' name is glorified in His people. It is this exaltation of the Son that ultimately reveals those who have truly been begotten by God. For none will both willingly and joyfully praise the name of Jesus Christ, the Son of God, unless first saved by Him. Ultimately for Christians, this act of glorying in Jesus Christ is natural, but for non-Christians, actually impossible. *Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost* (I Cor. 12:3).

65 Eph. 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

66 Rom. 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Hab. 2:4 Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.

Rom. 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

Gal. 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

67 Heb. 3:12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

68 John 3:16 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.

John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Acts 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

I Tim. 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus;

Col. 1:19-20 For it pleased the Father that in him should all fulness dwell;²⁰ And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

(Barnes' Notes on the Bible, I Cor. 12:3) *And that no man can say . . .* — That is, that it cannot occur, or even happen, that anyone will acknowledge Jesus as the Messiah who is not influenced by the Holy Spirit. The meaning is, not that no one has physical ability to say that Jesus is Lord unless aided by the Holy Spirit, since all people can say this; but that no one will be disposed heartily to say it; no one will acknowledge him as their Lord; it can never happen that anyone will confess him as the true Messiah who has not been brought to this state by the agency of the Holy Spirit.

Is the Lord — Is the Messiah; or shall acknowledge him as their Lord.

But by the Holy Ghost — Unless he is influenced by the Holy Spirit. This is a very important verse, not only in regard to the particular subject under consideration in the time of Paul, but also in its practical bearing at present. We may learn from it:

(1) That it is a proof that any man is under the influence of the Holy Spirit who is heartily disposed to honor the name and work of Jesus Christ.

(2) those forms and modes of religion; those religious opinions and practices, will be most in accordance with the designs of the Spirit of God, which do most to honor the name and work of Jesus Christ.

(3) it is true that no man will ever cherish a proper regard for Jesus Christ, nor love his name and work, unless he is influenced by the Holy Spirit. No man loves the name and work of the Redeemer by following simply the inclinations of his own corrupt heart. In all instances of those who have been brought to a willingness to honor him, it has been by the agency of the Holy Spirit.

If men cannot even proclaim Jesus Christ as their Lord, absent the agency of the Holy Spirit, then it is nonsense to believe that any would praise Christ, until saved by Him. Hence all true Christians will be made visible, first by their confession of Jesus Christ as being their Lord, and second by their joyfulness in glorying in the Son of God.