Women’s Bible Study

I & II Thessalonians

**Tenth Study** - II Thessalonians Chapter One

**“Paul’s Greeting and Encouragement”**

Studies in I&II Thessalonians Pages 49-53 (using Lesson 11)

Once again, the questions from Rev. Hanko’s Study Guides are in parenthesis after the questions.

All quotes by Wm. Hendrikson are from his New Testament Commentary on I & II Thessalonians

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**\_Day One**

**Salutation and Thanksgiving**

Today we begin to look at the apostle’s greeting to the church at Thessalonica.

**II Thessalonians 1:1 - Study Guide page 49**

**Read:** II Thessalonians Chapter One John 15: 1-11 I Cor, 7:23 Eph. 1:1-12

**Do:**

1. Read the introduction to Lesson 11 on page 49.

1. Salutation and Thanksgiving: (# 2. pg. 49)

What does it mean that the church is *in* God, the Father and *in* the Lord Jesus Christ? (Q.2.a.pg. 49)

Eph. 1: 3-4,7, & 11

Heidelberg Catechism, Lord’s Day 1, Q&A 1

Food for thought: “..by a Church in God and Christ is meant one that has not merely been gathered together under the banner of faith, for the purpose of worshipping one God the Father, and confiding in Christ,

but is the work and building as well of the Father as of Christ, because while God adopts us to himself, and regenerates us, we from him begin to be in Christ.” John Calvin Commentary on II Thessalonians

# To take with you today: II Thessalonians 1:1

“We are IN Him. He is the head of the church – we are his body.

Certainly this ‘in’ implies more than mere – in connection with Christ, somehow related to him.

It suggests the figures of speech which Scripture employs.

In John 15:1ff our relation to Christ is pictured under the figure of the vine and the branches,

in Ephesians He is our head and we are his body.”

Rev. H. Veldman on Eph. 1

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# \_Day Two\_

**Grace Unto You and Peace**

## Today we look at the blessing Paul wrote to the Thessalonians.

# II Thessalonians 1:2 - Study Guide page 50

**Read:** II Thessalonians Chapter One Eph. 2:7&8 John 16:33 Col. 1:17-20

**Do:**

1. What is included in God’s gift of grace to His church? (Q.2.a.1) pg. 50)

Ephesians 1:6

Ephesians 2:7&8

I Peter 4:10 Continued….

**\_\_\_Day 2\_\_\_\_\_\_\_\_\_\_\_\_\_, cont.**

2. What is meant by the peace mentioned in Paul’s benediction? (Q.2.a.2) page 50)

John 14:27

Romans 5:1

**Food for thought:** “God is the God of peace! He is such, supremely, by and in Himself. For peace is harmony, that harmony that can only exist between parties united in true and perfect love. And such harmony is, indeed, of God…All peace must needs have its source in Him. There is no independent well-spring of peace beside Him, there is no source of peace in man… that sole Source of peace opened itself unto us and lavished the streams of its blessings upon us, even after we had become enemies of the living God. The God of peace maketh peace! And He does so alone. There is no one with Him. Peace is not a matter of a treaty between God and us; it is a matter of actual harmony, a profound spiritual reality, a very real unity created by Him…The God of peace made peace in His son, the peace that is rooted in love and based on righteousness and that will flourish in the light. He makes peace in our hearts…God makes peace, pours the Spirit of the Prince of Peace out into our hearts, breaks the spirit of pride and rebellion within us, downs the throne of sin and hatred in our hearts, spreads abroad the love of God and thus brings peace, the peace of the soul that seeketh after God, the peace that passeth all understanding…It is His peace, the peace which the Prince of peace left with us, which He pours out into our hearts, the peace that passeth all understanding! It is the peace, by the power of which we are well able to endure all the trouble and suffering of this present time.” Rev. Herman Hoeksema in the Standard Bearer article: Blessed Peacemakers

# To take with you today: II Thessalonians 1:2

**“With that peace in our hearts we seek and make peace in love.**

**Peace with God and peace with one another.”** Rev. Hoeksema

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# \_Day Three\_

**Spiritual Growth**

Today we begin to look at Paul’s thanks to God for the spiritual growth of the Thessalonians.

# II Thessalonians 1:3&4 - Study Guide page 50

**Read:** II Thessalonians Chapter One II Cor. 7:14

Phil. 1:9 I Peter 1:22 II Peter 1:5-8

**Do:**

1. The spiritual growth in the church (vs. 3-4) (#2.b .pg. 50)

How had the church grown spiritually? (Q. 2.b.1) pg. 50)

1. Faith can be distinguished as the ability to believe and the act of believing. Is the ability a work of grace, and is the activity dependent on us? (Q. 2.b.2) pg. 50)

See Canons of Dordt, Third and Fourth Heads, articles 12-14

**Food for thought:** “These blessed saints of Thessalonica had faith and charity. Faith, what is it? Faith is the living bond of fellowship between you and Jesus Christ, our Lord. Faith is the knowledge of God and His ways. Faith is reliance, trust in God. It is the capacity to rest in Him, to build on Him as the everlasting Rock of your salvation. Faith or unbelief spells the difference between a dear child of God and a child of the devil. Faith gives you the capacity to see God through the Spirit of the glorified Christ which is given to you. Faith, the spiritual, material entity is akin to the new heaven and the new earth, to the revelation of God in the new commonwealth; it is part and parcel of the full life of God’s Covenant such as we shall exhibit in the age to come. It is the life of the renewed creature in Jesus Christ. Food for thought continued….

**\_Day 3, cont.** “When you finally shall arrive in heaven, and when after the parousia you all of a sudden shall be overwhelmed by the influx of this Paradise life with God, His Christ, the perfected church and the hosts of heaven and earth, then, then you shall say: I have had a taste of all this all along on earth, and we called it faith! It is much, oh so much, more than we ever had on earth, but the taste is the same, the flavor is the same as we had in our little church on earth. Faith is the life of God and His Christ. To have and to live the life of faith is essentially heaven on earth. And it is fed by the Bible. And it is alive through the Holy Ghost. And in the church of the Thessalonians this faith did grow exceedingly. That exceedingly, that is what makes me jealous of them. You see, these men and women acted very much as though they were in heaven already. They knew God and His Christ, and they talked to Him, to Them. They knew their brethren and sisters in Christ and behaved as such to them. They knew God and His ways, and they walked on those ways of God.” Rev. G. Vos in the Standard Bearer article Heaven on Earth

# To take with you today: II Thessalonians 1:3

**There is the difference between a little faith and an exceedingly growing faith.**

**Little faith stumbles and grumbles along.**

**An exceedingly growing faith walks with God.**

**They are the Noahs and the Enochs.** Rev. Vos

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# \_Day Four\_

**Love that Abounds**

Today we see how Paul rejoices in the abounding love and endurance of the Thessalonians.

# II Thessalonians 1:3&4 - Study Guide pages 50

**Read:** II Thessalonians 1:1-5 I Thessalonians 4:9&10 I Peter 1:22

Romans 8:35 II Cor. 12:10 II Tim. 3:11

**Do:**

1. What had Paul said about their charity in I Thessalonians 3:12 and 4:9&10? (Q. 2.b.3) page 50)

2. What is the difference between ‘endurance’ and ‘preservation’? (Q. 2.b.4) page 50)

See Canons of Dordt Fifth Head article 8

1. How are “endurance” and “preservation” related? (Q. 2.b.5) page 50)

See Canons of Dordt Fifth Head article 8.

**Food for thought:** “One of the results of the readers’ (Thessalonian readers) growth in faith and increase in love is now stated: so that we on our part boast of you in the churches of God, of your endurance and faith in all your persecutions and in the afflictions under which you are holding up. The perfectly natural and easy manner in which the term endurance is here introduced seems to imply that it was already presupposed in verse 3. Faith full-grown implies hope, and hope produces endurance…(The Thessalonians) were *holding up under* (they manifested the grace of endurance) all their distresses, armed, as they were, by faith in God and in his promises. These distresses are here characterized as *persecutions* which is the more specific term, and *afflictions*, which is the more general term…These afflictions are the ‘tribulations’ caused by the pressure which the enemy exerts upon the children of God. Paul commends the Thessalonians for *holding up* under these trials. The expression ‘*all* your persecutions’ seems to indicate that of late these hardships had increased rather than decreased.” Wm. Hendrikson Continued….

# To take with you today: II Thessalonians 1:4

### Without grace, there is no other way we could persevere.

The way of salvation is full of difficulties and trials.

**Rather than being an easy way, it is the way of cross-bearing,**

**Of suffering for Christ’s sake… and of enduring affliction.**

Yet God’s people come safely through all these troubles and enter glory to be with Christ.

Rev. R. Hanko in Doctrine According to Godliness

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# \_Day Five

**Suffering For Christ’s Sake**

Today Rev. Hanko has us take a closer look at our own persecution.

# II Thessalonians 1:4&5 - Study Guide page 51

**Read:** II Thessalonians 1:1-5 Matthew 5:10 Romans 8:17 Phil. 1:29 I Thess. 2:14&15

**Do:** Acts 14:22

1. What was the nature of the persecution in the Thessalonian church? (Q. 2.b.6) page 51)

see I Thessalonians 2:14&15

2. Show that the believers’ suffering for Christ’s sake is proof of their adoption and sonship.

(Q. 2.b.7) pg. 51)

Matt. 5:10 Romans 8:17

Phil. 1:29 I Thess. 2:14

3. Is this found in our lives?

1. What then is our comfort in our affliction?

**Food for thought:** “Paul calls this unflinching attitude on the part of the Thessalonians (their endurance and faith amid all persecutions and afflictions) an indication or proof positive of God’s righteous judgment. The very fact that God rewards his children with fortitude indicates that he is a righteous God, who, accordingly, will also manifest this righteousness in the final judgment, which judgment will have as its purpose to state openly that his loyal followers are worthy of entering his everlasting kingdom for the sake of this kingdom not only Paul, Silas, Timothy and many others outside of Thessalonica are suffering but so are also the believers at Thessalonica. They gladly endure tribulation in order that one day they may enter into the kingdom of perfection, in which God will be all in all, and his sovereign rule will be joyfully recognized and obeyed. Let not the Thessalonians doubt this benevolent purpose of God with respect to them, namely, to count them worthy of entering the kingdom. Let them have no fear. Let them bear in mind that God is not only Judge but righteous Judge, who rewards faith and obedience and who ever keeps his promise.” Wm Hendrikson

# To take with you today: Philippians 1:29

**From all that persecute my soul Thy gracious help I crave;**

**O smile upon Thy servant, Lord, and in Thy mercy save.**

**Yea, let their lips henceforth be mute who words of falsehood seek,**

**The lips which with contempt and pride against the righteous speak.** Ps. #81 st. 10&11

# \_Day Six\_

**Counted Worthy of the Kingdom**

Today we look at how the patience of the saints is rewarded.

# II Thessalonians 1:4&5 - Study Guide page 51

**Read:** II Thessalonians 1:1-5 Acts 5:41&42 Acts 9:4 Phil. 1:28-30 Col. 1:24

I Peter 1:6&7 Luke 17:10 Rev. 20:12

**Do:**

1. How does God reward the patience of the saints? (Q. 2.b.8) pg. 51)

see Matt. 24:13

James 1:12

2. Is this a reward of their merit? (Q. 2.b.9) pg. 51)

See Heidelberg Catechism, Lord’s Day 24, Q&A 63

1. How then are we to say we are counted worthy?

**Food for thought:** “Here (Rev. Lubbers is writing on Philippians 1:28-30) the horizons lift upon the mystery of the sufferings of the believers as they battle together in one spirit and by one soul for the truth of the gospel. It is all of God. His is the battle which we wage. It is not our own little puny personally-initiated battle. It is the battle of the ages, the manifestation of the enmity which Jehovah placed between the seed of the woman and the seed of the serpent. And the outcome is not doubtful. Satan shall indeed shortly be forever destroyed…They who persecute the church are really persecuting Christ the Lord of glory Himself…God is not mocked. For God sees and remembers all our patience and faith in all the persecutions and afflictions which we endure to the end, that we may be counted worthy of the kingdom of God for which we suffer…Yea, the entire battle with the victory crown is of God!”

Rev. G. Lubbers in the Standard Bearer article: Exposition of Philippians 1:27-30

# To take with you today: I Thessalonians 1:5

Blest be the Lord, my rock, my might,

my constant helper in the fight, my shield, my righteousness.

**My strong high tower, my Savior true**

**Who doth my enemies subdue, my shelter in distress.** Ps. 392 st. 1

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# \_Day Seven\_

**God’s Just Judgment**

## Today we look at our attitude toward our present suffering under persecution.

**II Thessalonians 1:5-7 - Study Guide page 51**

**Read:** II Thessalonians 1:1-7 Romans 8:14-19 Matthew 5:10-12

**Do:**

1. What twofold manifestation of God’s just judgment is mentioned in verses 5-10? (Q. 3. page 51)

(This is a general question, which we began to answer in our last lesson when we had the overview of the whole second epistle. We will look closely at verses 5-7 today and the rest of the verses in the following days.)

Continued…

**\_\_Day 7\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, cont.**

2. How does God justly reward our present suffering under persecution? (Q. 3.a. page 51)

see verse 5 Romans 8:17

3. What should be our attitude toward persecution? (Q. 3.a.1). page 51)

verse 7

Matthew 5:11&12 James 1:3&4

**Food for thought:** “God’s righteousness is manifested in a twofold manner. One the one hand, it is *retributive*: God *repays* (*gives in return*) with *afflictions* those who afflict believers. On the other hand, it is *remunerative*: he grants those who are being afflicted *rest*, (literally *let-up*) gracious *relief* from all the hardships they have borne on account of their valiant battle for the truth. In a touching manner the passage is so worded that association with others *in suffering* for the cause of Christ (note verse 5: ‘you*, too,* are suffering;) is balanced by association with others in *enjoyment* of *rest* (‘rest *with us’*, that is, with Paul, Silas, Timothy, and, of course, with all other believers). This rest – freedom from every form of bondage, and everlasting peace in the presence of the God of love – will be granted to believers ‘at the revelation of the Lord Jesus from heaven.” Wm Hendrikson

# To take with you today: II Thessalonians 1:6&7

**“Our God shall surely come, nor silence shall He keep**

**Devouring fire shall herald Him, about Him storms shall sweep**

**Then to the heavens above He from His throne shall call,**

**The earth His kingly voice shall hear, He is the Judge of all.**

**Let all my chosen saints before Me gathered be,**

**Those that by sacrifice have sealed their promise unto Me.”** Ps. #139 st. 3-5

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# Day Eight

**Those That Know Not God**

Today we look at those upon whom God takes vengeance.

# II Thessalonians 1:7&8 - Study Guide pages 51-52

**Read:** II Thess. 1:1-10 Acts 9:4 Ex. 5:2 Rom. 1:18-23 Acts 3:12-14 Titus 1:16

**Do:**

1. Define vengeance:
2. Who is taking this vengeance?

3. Of what do the persecutors of the church make themselves guilty? (Q. 3.a.2) pg.51)

verse 8

Acts 9:4

1. In what sense do they “know not God”? (Q. 3.a.3) pg. 52)

Verse 8

Romans 1:18-20

Acts 3:13-14

Continued….

**\_Day 8\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ cont.**

**Food for thought:** “The addition of the phrase ‘in flaming fire’ indicates the Lord’s holiness manifested in judgment. The passage which must have been vividly present to Paul’s consciousness when he wrote this is Is. 66:15&16… The picture is very vivid. We can almost see the angelic host, the Lord himself in the center. Moreover, this is not merely a picture; it is reality! It is by no means established that the mass of fire with its flames shooting in all directions is a ‘mere’ symbol of judgment. To be sure, not until these events become actual history shall we know how much of this description must be taken literally and how much figuratively, and it is useless to speculate. On the other hand, it is also true that the seer on Patmos describes how at Christ’s coming the earth and the heaven flee away (Rev. 20:11); and II Peter 3:7,11,12 states that the universe will be purged completely by a conflagration (‘the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat’). To explain the phrase ‘in flaming fire’ as indicating that the descending host of angels will itself be a flaming fire does not satisfy. The ‘in’ is that of investiture; the host – with Christ leading in the center – in invested in, surrounded by, fire. The three prepositional phrases are clearly parallel. The revelation of the Lord Jesus is: **a.** from heaven **b.** with the angels of his power **c**. in flaming fire. To speak about a ‘mere’ symbol in such connections is never right. The reality which answers to the symbol is always far more terrible (or far more glorious) than the symbol itself. Human language is stretched almost to its breaking-point in order to convey the terrible character of the coming of the Lord in relation to the wicked. The Lord comes in order to ‘inflict vengeance’… Not ignorance of the gospel but disobedience was the sin of the persecutors. It is true that the wicked are here described as ‘those who do not know God.’ They do not know him as their own God. They do not call on his name. They hate him; hence, they also hate his gospel.”

Wm. Hendrikson

# To take with you today: II Thessalonians 1:7&8

**“The sins of the nations their ruin have wrought,**

**Their own evildoing destruction has brought;**

**In this the Lord’s justice eternally stands,**

**That sinners are snared in the work of their hands.”** Ps. #16 st. 7

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# \_Day Nine

**When The Lord Shall Be Revealed**

Today we will look at the place of believers and unbelievers at Christ’s revelation.

# II Thessalonians 1:7-10 - Study Guide page 52

**Read:** II Thessalonians 1:7-10 I Thess. 4:16 Rev. 1:7

Believers: Rev. 5:11-13 II Cor. 5:1 John 4:14 Rev 22:1-5

Unbelievers: Matt. 25:41 Mark 9:43&44 Rev. 6:15-17 Rev. 14:10&11

**Do:**

1. To what does the revealing (lifting the veil) of the Lord refer? (Q.3.b. pg. 52)

verse 7

I Thessalonians 4:16

Jude 14-15

Revelation 1:7

1. What tremendous contrast is drawn between unbelievers and believers in verses 9-10? (Q. 3.b.1) pg. 52)

Revelation 5:11-13

Revelation 6:15-17

Continued….

**\_Day 9\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, cont.**

**Food for thought:** (on verse 7) “Paul is fond of this word revelation (literally uncovering, the removal of the veil). Often, he uses it in the sense of a disclosure of divine truth. (Romans 2:5; 16:25, etc.). In the present instance, however, the term has reference to the glorious manifestation of the Lord at his second coming. So also in I Cor. 1:7. Then the veil which now hides him from our view will be taken away, for we shall see him in his majestic descent from heaven. The expression ‘at the revelation of the Lord Jesus from heaven; means ‘when the Lord Jesus will be revealed, coming from heaven. This is the Parousia.” Wm. Hendrikson

**Second Food for thought:** (on the contrast of believers and unbelievers) “God recompenses tribulation to the wicked who afflict the righteous. He will tribulate those who tribulate you with eternal affliction. They will be pressed and squeezed in flaming fire. They will be punished with everlasting destruction from the presence of the Lord and from the glory of His power. The separation is described as the blessedness of glory over against the wretchedness of hell. The wicked are banished from glory to eternal death. This takes place when Jesus comes again to be glorified in His saints and admired by all them that believe.”

Prof. B. Gritters taken from sermon notes on II Thessalonians 1

# To take with you today: II Thessalonians 1:9&10

### “When Jesus Christ comes again all attention is focused on Him.

**He will be revealed. That is our blessing.**

**That’s our reward. All glory is His.**

**He will be glorified in you and in all them that believe**

**and we will have the fullness of our salvation.”** (Prof. Gritters)

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# \_Day Ten\_

# The Blessedness of the Saints

Today we look at what the day of the Lord will mean for us.

# II Thessalonians 1:9&10 - Study Guide page 52

**Read:** II Thessalonians 1:9-10 Psalm 16:8-11 Ps 89:15-17 Rev. 22:20

**Do:**

1. Who receives the glory in both the believers and the unbelievers? (Q. 3.b. 2) pg. 52)

verses 9-10

2. What will be the blessedness of the saints? (Q. 3.b.3) pg. 52)

see verse 10

Psalm 16:11 Psalm 17:15

3. To what should this arouse us? (Q. 3.b.4) pg.52)

see Revelation 22:20

**Food for thought:** “While ‘everlasting life’ manifests itself in the blessed contemplation of the face of the Lord, sweet fellowship with him, closeness to him (Rev. 22:4, Ps. 17:15, Matt. 5:8), a most wonderful togetherness, ‘everlasting destruction’ – which is the product of God’s *vengeance* is the very opposite….the punishment which all the persecutors of God’s people will suffer will be everlasting existence away from Christ, banished forever from his favor…This banishment from loving fellowship with Christ implies expulsion from ‘the glory (radiant splendor) of his might’ as it is manifested in the salvation of the saints.

The meaning of Christ’s second coming for those who by sovereign grace have placed their trust in him is here set forth. In a sense this may be viewed as a continuation of the thought begun in verse 7. According to that verse, God’s children will receive *rest* when the Lord Jesus is revealed. Here is verse 10 we are shown that this rest which they will enjoy means glory for *him.* Food for thought continued……

**\_\_Day 10, cont.** “He will be glorified *in* (not merely *among*) them; that is, they will reflect his light, his attributes as, in principle, they do even now. Every vestige of sin will have been banished from their soul. They will mirror forth his image and walk in the light of his countenance (Ps. 89:15-17). In this *he* will rejoice… He *will be marveled at* (viewed with glad astonishment and with grateful wonder; hence, *praised*) in all who believe….This was a word of comfort for the congregation as a whole, but especially for those who wondered about the state of their salvation and about the lot of those believers who had departed from this life.” Wm. Hendrikson

# To take with you today: Psalm 73:27

### “To live apart from God is death tis good his face to seek

### My refuge is the living God, His praise I long to speak.” Ps. 203 st. 5

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# \_Day Eleven

**Counted Worthy Of Our Calling**

Today we look at what ‘calling’ is meant here, and how we can be counted worthy of it.

# II Thessalonians 1:11 - Study Guide page 52

**Read:** II Thess. 1 Rom. 11:29 I Cor. 1:23-31 Eph. 4:1 Col. 1:10&11 II Tim.1:9 I Peter 2:9

**Do:**

1. Paul, Silas and Timothy prayed always for the Thessalonians and specifically for three things:

that God would:

and (that God would)

and (that God would)

2. What does it mean to be “count[ed] worthy of our calling? (Q. 3.c. Pg. 52)

verse 11

3. What is meant by the calling? (Q. 3.c.1) pg. 52)

See I Peter 2:9

**Food for thought:** “Now it stands to reason that if on the day of judgment, the Thessalonians are to be counted worthy of inheriting the kingdom, they must here and now conduct themselves in harmony with the gospel-call which they have received. (In the New Testament {this Greek word} is always the divine call to salvation: Romans 11:29; I Cor. 1:26; Eph. 1:18; etc. (Hendrikson) sees no need of interpreting the term as used here in II Thess. 1:11 in any other way than as indicating the effective Gospel call.) If our life is Christ, our future will be gain; otherwise not. Hence, the content of the prayer is ‘that God may count you worthy’…in other words, that in the estimation of God you may live and act as it becomes those who have received the call which you have received…Paul knew from the evidences that as a result of constant prayer (their own prayer-life and the prayers of others for them) the Thessalonians would live and act as it becomes those who have received the call, so that on the day of judgment God would count them worthy of entering the kingdom. In the chain of salvation, which connects one eternity with another, constant prayer and daily sanctification are indispensable links.” Wm. Hendrikson

# To take with you today: II Thessalonians 1:11&12

**“That they may know that they need continual help from God, he declares that he prays in their behalf… It may seem, however, as if what he has mentioned first were unnecessary, for God had already accounted them worthy of his calling. He speaks, however, as to the end or completion,**

**which depends on perseverance… Hence, he is said to account us worthy, when he conducts us to the point at which we aimed.”**  John Calvin - Commentary on II Thess.

# \_Day Twelve

**The Goodness of God**

## Today we look at the good pleasure of God’s goodness.

# II Thessalonians 1:11&12 - Study Guide page 53

**Read:** II Thessalonians 1:7-12 Ex. 33:19 Psalm 25:8 Ps. 33:5 Mathew 19:17

**Do:**

1. To what does God’s goodness refer? (Q. 3.c.2) pg. 53)

see *Reformed Dogmatics* by Herman Hoeksema

2. What is meant by God’s “*goodness*” in verse 11? (Q. 3.c.3) pg. 53)

3. What must be the goal of our lives (vs. 12)? (Q. 3.c.4) pg.53)

**Food for thought:** “What is God’s goodness? In the first place, God’s goodness is that virtue of God by which He is in Himself infinite perfection. This is the background of all other goodnesses. God’s goodness does not mean that he is our benefactor, that He bestows good upon us. God’s goodness means, in the first place, that He is good in the sense of perfection. Because God is good in Himself, He also does good. God does good to all creatures. There is no exception. He does good to all creatures, organically considered and individually considered. God always does good. He does good to the wicked and to the righteous. When God blesses the righteous, He does good. When He curses the wicked, God does good. God would not do good, if He blessed the wicked…God is in Himself good and the overflowing fountain of all goodnesses.”

Rev. Herman Hoeksema in the Standard Bearer article: Despising God’s Goodness

“God is good in the sense that He is benevolent, charitable, filled with loving-kindness and tender mercies to those that fear Him He is the overflowing Fountain of all good…..Nevertheless, it should never be forgotten that this benevolence of God is not common, and that it may not and cannot be separated from His goodness as perfection. Only as the ethically perfect One is God the benevolent One. And because this is true, His goodness reveals itself as wrath and anger, as a consuming fire, to those that love iniquity…Hear then, (in Matthew 19:17) the word means that God is absolute goodness, the implication of all infinite, ethical perfections, such as truth and wisdom, righteousness and holiness, mercy and grace, faithfulness and loving kindness. He *is* goodness…He is good in His whole nature, in all His divine thinking and willing; and all His works, within and without Himself, are done in truth and righteousness.”

Rev. Herman Hoeksema in Reformed Dogmatics

# To take with you today: Psalm 25:8

**“Just and good the Lord abides, He His way will sinners show,**

**He the meek in justice guides, making them His way to know.”** Ps. #67 st 4

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# \_Day Thirteen\_

# Review of II Thessalonians Chapter One

Notes taken from Wm. Hendrikson, Matthew Henry, and Jamison Fausett Brown

**1:1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:** Continued….

**\_\_Day 13\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ cont.**

**1:1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our** (Paul’s, Silas’, Timothy’s and the Thessalonians) **Father and the Lord Jesus Christ:**

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

**1:2 Grace unto you, and peace,** (harmony which exists between those united in true and perfect love.) **from God our Father and the Lord Jesus Christ.** (the source of grace and peace)

**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;**

**1:3 We are bound** (obliged to, we owe it as a debt – a duty of thanksgiving) **to thank God always for you, brethren, as it is meet,** (fit, right) **because that your faith groweth exceedingly,** (beyond measure) **and the charity** (love) **of every one of you all toward each other aboundeth;** (is constantly increasing, increases every day, more and more)

**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:**

**1:4** (And a result of that is) **So that we ourselves glory** (boast) **in you in the churches of God** (in the other churches to which they ministered – Phil. 4:15 & II Cor. 8:1-6) **for** (because of) **your patience** (endurance) **and faith** (the object of Paul’s boasting) **in all your persecutions and tribulations** (pressures, afflictions) **that ye endure:** (that you are holding up under)

**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:**

**1:5 Which** (your enduring these tribulations) **is a manifest token** (an indication of, or proof of)  **of the righteous judgment of God, that** (so that- the purpose of God’s righteous judgment concerning you) **ye may be counted worthy of the kingdom of God, for which ye also suffer:** (They gladly suffer in order that one day they may enter the kingdom of perfection. Paul shows the source of all true comfort, that in afflictions which we suffer from the wicked for righteousness sake, we may see as it were in a mirror the testimony of the judgment to come, the end of which is most acceptable to us, and most severe to his enemies.)

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

**1:6 Seeing it is a righteous thing with God to recompense** (repay with afflictions those who afflict you) **tribulation to them that trouble you;** (God is just and therefore He will worthily punish the unjust and will do away with the miseries of his people.) Continued….

**\_\_Day 13\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, cont.**

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

**1:7 And to you who are troubled** (and to grant rest to you who are being afflicted - rest with us at the revelation of the Lord Jesus from heaven.) **rest** (loosening of the tension now tightly drawn) **with us, when** (at the time of His appearing) **the Lord Jesus shall be revealed from heaven with his mighty angels,** (with the angels of His mighty power in flaming fire)

**1:8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our**

**Lord Jesus Christ:**

**1:8 In flaming fire** (indicating the Lord’s holiness manifested in judgment – symbolizing His own bright glory and His consuming vengeance against His foes.) **taking vengeance on them** (inflicting on them their portion) **that know not God,** (there is no knowledge of God to salvation apart from believing the gospel of Jesus Christ) **and that** (even those who) **obey not the gospel of our Lord Jesus Christ:**

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

**1:9 Who shall be punished with everlasting destruction from the presence of the Lord,** (away from the face of the Lord) **and from the glory of his power;** (and away from the glory of His might)

**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.**

**1:10 When he shall come** (the separation will become publicly evident when- on that specific day - when he comes) **to be glorified in his saints,** (as the mirror in which His glory shall shine brightly) **and to be admired (**marveled at) **in all them that believe (because our testimony among you was believed) in that day.**

**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:**

**1:11 Wherefore** (with this in view) **also we pray always for you,** (we are also praying always for you)  **that our God would count you worthy of this calling,** (the whole of God’s electing act, originating in His purpose of grace given us in Christ before the world began and having its consummation in glory) **and fulfil all the good pleasure of his goodness,** (and that He may fully perfectly in you all goodness according to His gracious purpose) **and the work of faith with power:** (and that He may powerfully fulfill in you your every resolve and your work resulting from faith)

**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.**

1:12 (in order that an even higher goal may be attained) That the name of our Lord Jesus Christ may be glorified in you, and ye in him, (Christ’s working in their hearts reflects glory on Him, and their nearness to Him means glory for them.) according to the grace of our God (the fountain of grace) and the Lord Jesus Christ. (the mediator of that grace)

Continued….

\_\_Day 13 cont\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Food for thought: That the name of our Lord Jesus Christ may be glorified. He calls us back to the chief end of our whole life--that we may promote the Lord's glory. What he adds, however, is more especially worthy of notice, that those who have advanced the glory of Christ will also in their turn be glorified in him. For in this, first of all, the wonderful goodness of God shines forth--that he will have his glory be conspicuous in us who are covered over with ignominy. This, however, is a twofold miracle, that he afterwards irradiates us with his glory, as though he would do the same to us in return. On this account he adds, according to the grace of God and Christ. For there is nothing here that is ours either in the action itself, or in the effect or fruit, for it is solely by the guidance of the Holy Spirit that our life is made to contribute to the glory of God. And the circumstance that so much fruit arises from this ought to be ascribed to the great mercy of God. In the meantime, if we are not worse than stupid, we must aim with all our might at the advancement of the glory of Christ, which is connected with ours.”

John Calvin Commentary on II Thessalonians