

## Translations

II Th 1:11-12

11 Therefore we also pray always for you that our God would count you worthy of this calling, and fulfill all the good pleasure of His goodness and the work of faith with power,  
12 that the name of our Lord Jesus Christ may be glorified in you, and you in Him, according to the grace of our God and the Lord Jesus Christ.

(NKJ)

II Th 1:11-12

11 To this end we always pray for you, that our God may make you worthy of his call, and may fulfill every good resolve and work of faith by his power,  
12 so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

(RSV)

II Th 1:11-12

11 And so we keep on praying for you, that our God will make you the kind of children he wants to have-- will make you as good as you wish you could be!-- rewarding your faith with his power.  
12 Then everyone will be praising the name of the Lord Jesus Christ because of the results they see in you; and your greatest glory will be that you belong to him. The tender mercy of our God and of the Lord Jesus Christ has made all this possible for you.

(TLB)

II Th 1:11-12

11 To which end we also pray always for you, that our God may count you worthy of your calling, and fulfill every desire of goodness and (every) work of faith, with power;  
12 that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

(ASV)

II Th 1:11-12

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

(KJV)

II Th 1:11-12

11 To this end also we pray for you always that our God may count you worthy of your calling, and fulfill every desire for goodness and the work of faith with power;  
12 in order that the name of our Lord Jesus may be glorified in you, and you in Him, according to the grace of our God and the Lord Jesus Christ.

(NAS)

**International Standard Bible Encyclopaedia, Electronic Database****CALLING**

(kol'-ing) (klesis, from kaleo, "I call"): Is a New Testament expression. The word is used chiefly by Paul, though the idea and term are found also elsewhere. It has a definite, technical sense, the invitation given to men by God to accept salvation in His kingdom through Jesus Christ. This invitation is given outwardly by the preaching of the gospel, inwardly by the work of the Holy Spirit. With reference to Israel, it is on the part of God irrevocable, not repented of. Having in His eternal counsel called this people, He intrusted them with great gifts, and because He did thus enrich them, He also, in the course of time, summoned them to fulfil the task of initiating the world into the way of salvation, and of preparing salvation for the world. Therefore, He will not desert His people, for He Will not revoke that call <Rom 11:29>. This calling is high or upward, in Christ, that is, made in heaven by God on account of Christ and calling man to heaven <Phil 3:14>. Similarly it is a heavenly calling <Heb 3:1>; also a holy calling, holy in aim, means, and end <2 Tim 1:9>. Christians are urged to walk worthy of this calling <Eph 4:1> (the American Standard Revised Version and the Revised Version (British and American), but the King James Version has "vocation"). In it there is hope; it is the inspirer of hope, and furnishes for hope its supreme object <Eph 4:4>. Men are exhorted so to live that God will count them worthy of their calling <2 Thes 1:11>. They are also urged to make their calling and election sure <2 Pet 1:10>. See ELECTION. There is a somewhat peculiar use of the word in <1 Cor 1:26> and <7:20>, namely, that condition of life in which men were when God called them, not many of them wise after the flesh, not many mighty, not many noble, some circumcised, some uncircumcised, some bond, some free, some male, some female, some married, some unmarried.

GEORGE HENRY TREVER

**END**

For "end" the Revised Version (British and American) has "uttermost part" (<Josh 15:8>, etc.), "Latter end" (<Ps 73:17>; the English Revised Version <Ps 37:38; Prov 5:4>); "issue" (<Dan 12:8>, margin "latter end"; <Heb 13:7>); "side" <Ezek 41:12>. Conversely, it has "end" for "uttermost part" <Josh 15:5>; for "side" <Deut 4:32>; for "conclusion" <Eccl 12:13>; for "an end" <Prov 23:18>; "a reward," margin "sequel" or "future," Hebrew "latter end"; "final" <Heb 6:16>; for "an end of" <Job 18:2>, "snares for" (the American Standard Revised Version "hunt for"); for "at one end" <Jer 51:31>, "on every quarter"; for "until the day and night come to an end" <Job 26:10>, "unto the confines of light and darkness"; for "have an end" <Lk 22:37>, "hath fulfilment," margin, Greek "end"; for "to the end for" <1 Pet 1:13>, "perfectly on"; "at the end of" for "in these last days" <Heb 1:2>; "His end was nigh" for "He died" <He 11:22>; "its own end," instead of "for himself" (<Prov 16:4>, margin "his own purpose"); "neither is there any end to" instead of "for thine iniquities are infinite" <Job 22:5>; "to this end" for "therefore" <Mk 1:38; 1 Tim 4:10>; for "for this cause," "to this end" (<Jn 18:37> twice), "unto this end" <1 Pet 4:6>; "to this end" for "for this purpose" <Acts 26:16; 1 Jn 3:8>; "to which end" for "wherefore" <2 Thes 1:11>; "to the end" is inserted in <Gen 18:19> bis, and several other passages. For "ends of the earth" see ASTRONOMY, III, 2.

W. L. WALKER

**GOOD**

The following changes in the Revised Version (British and American) may be noted. In <Lk 2:14> for "men of good will" (eudokia) the Revised Version (British and American) reads "in whom he is well pleased," margin "good pleasure among men, Greek men of good pleasure." The meaning is "men to whom God is drawing nigh in goodwill or acceptance"; compare <Lk 4:19>, "the acceptable year of the Lord"; <4:43>, "Preach the good tidings of the kingdom of God." In <Mt 11:5; Lk 4:43; 7:22; 1 Pet 1:25> and (American Standard Revised Version) <Rev 14:6> "the gospel" is changed into "good tidings." In <Mt 18:8> f; <Mk 9:43,45,47; Lk 5:39>, good is substituted for "better"; on the last passage in notes "Many authorities read `better' "; in <1 Cor 9:15> "good .... rather" for "better"; "good" is substituted in <Lk 1:19; 8:1> and <Acts 13:32> for "glad"; in <Acts 6:3> for "honest"; in <Heb 13:9> for "a good thing." In <2 Thes 1:11>, all the good pleasure of his goodness" becomes "every desire of goodness" (m "Gr good pleasure of goodness"); in <1 Tim 3:2>, "good" (kosmos) becomes "orderly." There are many other instances of like changes. See GOODNESS; GOOD, CHIEF. W. L. WALKER

## PLEASURE

In the New Testament "pleasure" is the translation of eudokia, "good thought or will," "good pleasure" (<Lk 2:14> the Revised Version margin; <Eph 1:5,9; Phil 2:13; 2 Thes 1:11> the Revised Version (British and American) "every desire of goodness," margin "Greek: ` good pleasure of goodness. ' Compare <Rom 10:1>").

"To take pleasure or to have pleasure" is eudokeo <2 Cor 12> 10; <2 Thes 2:12; Heb 10:6,8,38>); eudokeo is once translated "good pleasure" (<Lk 12:32>, "It is your father's good pleasure to give you the kingdom"); the neuter participle of dokeo, "to think," etc.-- meaning "it seems good to me"-- to dokoun, is translated "pleasure" (<Heb 12:10>, "after their pleasure," the Revised Version (British and American) "as seemed good to them"); hedone, "sweetness," "pleasure," occurs in <Lk 8:14; Tit 3:3; 2 Pet 2:13> (referring to the lower pleasures of life); thelema, "wish," "will" (<Rev 4:11>, the Revised Version (British and American) "because of thy will"); charis, "favor" (<Acts 24:27; 25:9>, the Revised Version (British and American) "favor"); spatelao "to live voluptuously" (<1 Tim 5:6>, the Revised Version (British and American) "she that giveth herself to pleasure"); suneudokeo, "to think well with," "to take pleasure with others" (<Rom 1:32>, the Revised Version (British and American) "consent with"); truphao, "to live luxuriously" (<James 5:5>, the Revised Version (British and American) "lived delicately").

The verb "to pleasure" occurs in 2 Macc 2:27 as the translation of eucharistia, the Revised Version (British and American) "gratitude"; 12:11, ophelosein, the Revised Version (British and American) "to help." W. L. WALKER

## GOODNESS

The thought of God as good and the prominence given to "good" and "goodness" are distinctive features of the Bible. In the passage quoted above from <Gal 5:22>, "goodness" is one of the fruits of the indwelling Spirit of God, and in that from <Eph 5:9> it is described as being, along with righteousness and truth, "the fruit of the light" which Christians had been "made" in Christ. Here, as elsewhere, we are reminded that the Christian life in its truth is likeness to God, the source and perfection of all good. <2 Thes 1:11> regards God Himself as expressing His goodness in and through us. See GOOD; GOOD, CHIEF. W. L. WALKER

## ESCHATOLOGY, OF THE NEW TESTAMENT, III

In <1 Thes 4:13-18> the presupposition is not that the readers had worried about a possible exclusion of their dead from the provisional reign of Christ and from a first resurrection, but that they had sorrowed even as the Gentiles who have no hope whatever, i.e. they had doubted the fact of the resurrection as such. Paul accordingly gives them in verse 14 the general assurance that in the resurrection of Jesus that of believers is guaranteed. The verb "precede" in verse 15 does not imply that there was thought of precedence in the enjoyment of glory, but is only an emphatic way of affirming that the dead will not be one moment behind in inheriting with the living the blessedness of the parousia. In verse 17, "so shall we ever be with the Lord," the word "ever" excludes the conception of a provisional kingdom. <2 Thes 1:5-12> contains merely the general thought that sufferings and glory, persecution and the inheritance of the kingdom are linked together. There is nothing to show that this glory and kingdom are aught else but the final state, the kingdom of God (verse 5).

In <Phil 3:9-11>, it is claimed, Paul represents attainment to the resurrection as dependent on special effort on his part, therefore as something not in store for all believers. Since the general resurrection pertains to all, a special grace of resurrection must be meant, i.e. inclusion in the number of those to be raised at the parousia, at the opening of the millennial kingdom. The answer to this is, that it was quite possible to Paul to make the resurrection as such depend on the believer's progress in grace and conformity to Christ, seeing that it is not an event out of all relation to his spiritual development, but the climax of an organic process of transformation begun in this life. And in verse 20 the resurrection of all is joined to the parousia (compare for the Pauline passages Vos, "The Pauline Eschatology and Chiliasm," Princeton Theological Review, 1911, 26-60).

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## Theme Studies

- Exod 33:19 Then He said, "I will make all My goodness pass before you, and I will proclaim the name of the LORD before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion."
- Exod 34:6-8 And the LORD passed before him and proclaimed, "The LORD, the LORD God, merciful and gracious, longsuffering, and abounding in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing the guilty, visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation. So Moses made haste and bowed his head toward the earth, and worshiped.
- Deut 30:9-10 The LORD your God will make you abound in all the work of your hand, in the fruit of your body, in the increase of your livestock, and in the produce of your land for good. For the LORD will again rejoice over you for good as He rejoiced over your fathers, if you obey the voice of the LORD your God, to keep His commandments and His statutes which are written in this Book of the Law, and if you turn to the LORD your God with all your heart and with all your soul.
- 2 Chr 5:13 indeed it came to pass, when the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD, and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the LORD, saying: "For He is good, for His mercy endures forever," that the house, the house of the LORD, was filled with a cloud,
- 2 Chr 7:3 When all the children of Israel saw how the fire came down, and the glory of the LORD on the temple, they bowed their faces to the ground on the pavement, and worshiped and praised the LORD, saying: "For He is good, for His mercy endures forever."
- Ps 8:1 O LORD, our Lord, how excellent is Your name in all the earth, who set Your glory above the heavens!
- Ps 8:2 Out of the mouth of babes and nursing infants you have ordained strength, because of Your enemies, that You may silence the enemy and the avenger.
- Ps 17:7 Show Your marvelous lovingkindness by Your right hand, O You who save those who trust in You from those who rise up against them.
- Ps 25:8-12 Good and upright is the LORD; therefore He teaches sinners in the way. The humble He guides in justice, and the humble He teaches His way. All the paths of the LORD are mercy and truth, to such as keep His covenant and His testimonies. For Your name's sake, O LORD, pardon my iniquity, for it is great. Who is the man that fears the LORD? Him shall He teach in the way He chooses.
- Ps 34:8 Oh, taste and see that the LORD is good; blessed is the man who trusts in Him!
- Ps 119:64 The earth, O LORD, is full of Your mercy; teach me Your statutes.
- Ps 135:3 Praise the LORD, for the LORD is good; sing praises to His name, for it is pleasant.
- Ps 136:1 Oh, give thanks to the LORD, for He is good! For His mercy endure
- Ps 139:17-18 How precious also are Your thoughts to me, O God! How great is the sum of them! If I should count them, they would be more in number than the sand; when I awake, I am still with You.
- Lam 3:25-26 The LORD is good to those who wait for Him, to the soul who seeks Him. It is good that one should hope and wait quietly for the salvation of the LORD.

Jer 9:23-24	Thus says the LORD: "Let not the wise man glory in his wisdom, let not the mighty man glory in his might, nor let the rich man glory in his riches; But let him who glories glory in this, that he understands and knows Me, that I am the LORD, exercising lovingkindness, judgment, and righteousness in the earth. For in these I delight," says the LORD.
Hosea 3:5	Afterward the children of Israel shall return and seek the LORD their God and David their king. They shall fear the LORD and His goodness in the latter days.
Nahum 1:7	The LORD is good, a stronghold in the day of trouble; and He knows those who trust in Him.
Matt 7:11	"If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him!
Matt 19:17	So He said to him, "Why do you call Me good? No one is good but One, that is, God. But if you want to enter into life, keep the commandments."
Ps 7:9	Oh, let the wickedness of the wicked come to an end, but establish the just; for the righteous God tests the hearts and minds.
Ps 12:1	Help, LORD, for the godly man ceases! For the faithful disappear from among the sons of men.
Ps 20:1-4	May the LORD answer you in the day of trouble; may the name of the God of Jacob defend you; May He send you help from the sanctuary, and strengthen you out of Zion; May He remember all your offerings, and accept your burnt sacrifice. Selah May He grant you according to your heart's desire, and fulfill all your purpose.
Ps 26:1	Vindicate me, O LORD, for I have walked in my integrity. I have also trusted in the LORD; I shall not slip.
Ps 80:17	Let Your hand be upon the man of Your right hand, upon the son of man whom You made strong for Yourself.
Ps 80:19	Restore us, O LORD God of hosts; cause Your face to shine, and we shall be saved!
Ps 125:4	Do good, O LORD, to those who are good, and to those who are upright in their hearts.
Jer 18:20 20	Shall evil be repaid for good? For they have dug a pit for my life. Remember that I stood before You to speak good for them, to turn away Your wrath from them.
Joel 2:17	Let the priests, who minister to the LORD, weep between the porch and the altar; let them say, "Spare Your people, O LORD, and do not give Your heritage to reproach, that the nations should rule over them. Why should they say among the peoples, 'Where is their God?'"
Micah 7:14	Shepherd Your people with Your staff, the flock of Your heritage, who dwell solitarily in a woodland, in the midst of Carmel; let them feed in Bashan and Gilead, as in days of old.
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Acts 19:17	This became known both to all Jews and Greeks dwelling in Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.
II Th 1:12	that the name of our Lord Jesus Christ may be glorified in you, and you in Him, according to the grace of our God and the Lord Jesus Christ.
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Zech 9:9	"Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; he is just and having salvation, lowly and riding on a donkey, a colt, the foal of a donkey.

- Hag 2:7 'and I will shake all nations, and they shall come to the Desire of All Nations, and I will fill this temple with glory,' says the LORD of hosts.
- Ezek 34:23 I will establish one shepherd over them, and he shall feed them-- My servant David. He shall feed them and be their shepherd.
- Jer 33:14-16 'Behold, the days are coming,' says the LORD, 'that I will perform that good thing which I have promised to the house of Israel and to the house of Judah: 'In those days and at that time I will cause to grow up to David a Branch of righteousness; he shall execute judgment and righteousness in the earth. In those days Judah will be saved, and Jerusalem will dwell safely. And this is the name by which she will be called: THE LORD OUR RIGHTEOUSNESS.'
- Isa 63:5 I looked, but there was no one to help, and I wondered that there was no one to uphold; therefore My own arm brought salvation for Me; and My own fury, it sustained Me.
- Isa 50:2-5 Why, when I came, was there no man? Why, when I called, was there none to answer? Is My hand shortened at all that it cannot redeem? Or have I no power to deliver? Indeed with My rebuke I dry up the sea, I make the rivers a wilderness; their fish stink because there is no water, and die of thirst. I clothe the heavens with blackness, and I make sackcloth their covering." "The Lord GOD has given Me the tongue of the learned, that I should know how to speak a word in season to him who is weary. He awakens Me morning by morning, he awakens My ear to hear as the learned. The Lord GOD has opened My ear; and I was not rebellious, nor did I turn away.
- 1Thes 3:9 For what thanks can we render to God for you, for all the joy with which we rejoice for your sake before our God,
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- Ps 48:14 For this is God, our God forever and ever; he will be our guide even to death.
- Ps 68:20 Our God is the God of salvation; and to GOD the Lord belong escapes from death.
- Isa 25:9 And it will be said in that day: "Behold, this is our God; we have waited for Him, and He will save us. This is the LORD; we have waited for Him; we will be glad and rejoice in His salvation."
- Isa 55:7-13 Let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the LORD, and He will have mercy on him; and to our God, for He will abundantly pardon. For My thoughts are not your thoughts, nor are your ways My ways," says the LORD. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. For as the rain comes down, and the snow from heaven, and do not return there, but water the earth, and make it bring forth and bud, that it may give seed to the sower and bread to the eater, So shall My word be that goes forth from My mouth; it shall not return to Me void, but it shall accomplish what I please, and it shall prosper in the thing for which I sent it. For you shall go out with joy, and be led out with peace; the mountains and the hills shall break forth into singing before you, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the cypress tree, and instead of the brier shall come up the myrtle tree; and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off."
- Dan 3:17 If that is the case, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us from your hand, O king.
- Rev 5:10 And have made us kings and priests to our God; and we shall reign on the earth."
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- Col 1:12 giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light.
- Col 1:13-14 He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love, in whom we have redemption through His blood, the forgiveness of sins.

- II Th 1:5 which is manifest evidence of the righteous judgment of God, that you may be counted worthy of the kingdom of God, for which you also suffer;
- Rev 3:4 You have a few names even in Sardis who have not defiled their garments; and they shall walk with Me in white, for they are worthy.
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- Rom 8:30 Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.
- Rom 9:23-24 and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, even us whom He called, not of the Jews only, but also of the Gentiles?
- Phil 3:14 I press toward the goal for the prize of the upward
- 1Thes 2:12 that you would walk worthy of God who calls you into His own kingdom and glory.
- II Th 2:14-17 to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle. Now may our Lord Jesus Christ Himself, and our God and Father, who has loved us and given us everlasting consolation and good hope by grace, comfort your hearts and establish you in every good word and work.
- Heb 3:1 Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus,
- 1 Pet 5:10-11 But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you. To Him be the glory and the dominion forever and ever. Amen.
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- Ps 138:8 The LORD will perfect that which concerns me; your mercy, O LORD, endures forever; do not forsake the works of Your hands.
- Prov 4:18 But the path of the just is like the shining sun, that shines ever brighter unto the perfect day.
- Hosea 6:3 Let us know, let us pursue the knowledge of the LORD. His going forth is established as the morning; he will come to us like the rain, like the latter and former rain to the earth.
- Zech 4:7 'Who are you, O great mountain? Before Zerubbabel you shall become a plain! And he shall bring forth the capstone with shouts of "Grace, grace to it!" "
- Mark 4:28 "For the earth yields crops by itself: first the blade, then the head, after that the full grain in the head.
- 1 Cor 1:8 who will also confirm you to the end, that you may be blameless in the day of our Lord Jesus Christ.
- Phil 1:6 being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ;
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- Ps 51:18 Do good in Your good pleasure to Zion; build the walls of Jerusalem.
- Eph 1:5 having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will,

- Titus 3:4-5 But when the kindness and the love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit,
- John 6:27-29 "Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set His seal on Him." Then they said to Him, "What shall we do, that we may work the works of God?" Jesus answered and said to them, "This is the work of God, that you believe in Him whom He sent."
- Eph 1:19-20 and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places,
- 1Thes 1:3 remembering without ceasing your work of faith, labor of love, and patience of hope in our Lord Jesus Christ in the sight of our God and Father,
- 1Thes 2:13 For this reason we also thank God without ceasing, because when you received the word of God which you heard from us, you welcomed it not as the word of men, but as it is in truth, the word of God, which also effectively works in you who believe.
- Heb 12:2 looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.
- John 17:10 "And all Mine are Yours, and Yours are Mine, and I am glorified in them.
- II Th 1:10 when He comes, in that Day, to be glorified in His saints and to be admired among all those who believe, because our testimony among you was believed.
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- Gen 18:18 since Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?
- Ps 72:17 His name shall endure forever; his name shall continue as long as the sun. And men shall be blessed in Him; all nations shall call Him blessed.
- Isa 45:25 In the LORD all the descendants of Israel shall be justified, and shall glory."
- Isa 45:17 But Israel shall be saved by the LORD with an everlasting salvation; you shall not be ashamed or disgraced forever and ever.
- John 17:21-26 that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. And the glory which You gave Me I have given them, that they may be one just as We are one: I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me. Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world. O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me. And I have declared to them Your name, and will declare it, that the love with which You loved Me may be in them, and I in them."
- Col 2:9-10 For in Him dwells all the fullness of the Godhead bodily; and you are complete in Him, who is the head of all principality and power.
- 1 Pet 1:7-8 that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ, whom having not seen you love. Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory,

- 1 Cor 1:4 I thank my God always concerning you for the grace of God which was given to you by Christ Jesus,
- 2 Cor 8:9 For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich.
- 2 Cor 13:4 For though He was crucified in weakness, yet He lives by the power of God. For we also are weak in Him, but we shall live with Him by the power of God toward you.
- Titus 2:11-14 For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.
- Rev 1:4 John, to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is to come, and from the seven Spirits who are before His throne,

## Matthew Henry's Commentary

### Apostolic prayer

In these verses the apostle again tells the Thessalonians of his earnest and constant prayer for them. He could not be present with them, yet he had a constant remembrance of them; they were much upon his thoughts; he wished them well, and could not express his good-will and good wishes to them better than in earnest constant prayer to God for them: Wherefore also we pray, etc. Note, The believing thoughts and expectation of the second coming of Christ should put us upon prayer to God for ourselves and others. We should watch and pray, so our Saviour directs his disciples <Lu. 21:36>, Watch therefore, and pray always, that you may be counted worthy to stand before the Son of man. Observe,

I. What the apostle prayed for, v. 11. It is a great concern to be well instructed what to pray for; and without divine instruction we know not what to pray for, as without divine assistance we shall not pray in such a manner as we ought. Our prayers should be suitable to our expectations. Thus the apostle prays for them,

1. That God would begin his good work of grace in them; so we may understand this expression: That our God would count you (or, as it might be read, make you) worthy of this calling. We are called with a high and holy calling; we are called to God's kingdom and glory; and no less than the inheritance of the saints is the hope of our calling, nothing less than the enjoyment of that glory and felicity which shall be revealed when Christ Jesus shall be revealed from heaven. Now, if this be our calling, our great concern should be to be worthy of it, or meet and prepared for this glory: and because we have no worthiness of our own, but what is owing purely to the grace of God, we should pray that he would make us worthy, and then count us worthy, of this calling, or that he would make us meet to partake of the inheritance of the saints in light, <Col. 1:12>.

2. That God would carry on the good work that is begun, and fulfil all the good pleasure of his goodness. The good pleasure of God denotes his gracious purposes towards his people, which flow from his goodness, and are full of goodness towards them; and it is thence that all good comes to us. If there be any good in us, it is the fruit of God's good-will to us, it is owing to the good pleasure of his goodness, and therefore is called grace. Now, there are various and manifold purposes of grace and good-will in God towards his people; and the apostle prays that all of them may be fulfilled or accomplished towards these Thessalonians. There are several good works of grace begun in the hearts of God's people, which proceed from this good pleasure of God's goodness, and we should desire that they may be completed and perfected. In particular, the apostle prays that God would fulfil in them the work of faith with power.

Note,

- (1.) The fulfilling of the work of faith is in order to the fulfilling of every other good work. And,
- (2.) It is the power of God that not only begins, but that carries on and perfects the work of faith.

II. Why the apostle prayed for these things (v. 12): That the name of the Lord Jesus may be glorified; this is the end we should aim at in every thing we do and desire, that God and Christ in all things may be glorified. Our own happiness and that of others should be subordinate to this ultimate end. Our good works should so shine before men that others may glorify God, that Christ may be glorified in and by us, and then we shall be glorified in and with him. And this is the great end and design of the grace of our God and the Lord Jesus Christ, which is manifested to us and wrought in us. Or thus: it is according to the grace of God and Christ, that is, it is an agreeable thing, considering the grace that is manifested to us and bestowed on us, by God and Christ, that we direct all we do to the glory of our Creator and Redeemer.

## Adam Clarke Commentary

### 2 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:**

[We pray always for you, that our God would count you worthy]

It is our earnest prayer that God would make you worthy, axioosee (grk 515), afford those continual supplies of grace by his Holy Spirit without which you cannot adorn your holy vocation; you are called into the Christian church, and, to be proper members of this church, you must be members of the mystical body of Christ; and this implies that you should be holy, as he who has called you is holy.

[Fulfil all the good pleasure of his goodness]

1. The goodness of God-- his own innate eternal kindness, has led him to call you into this state of salvation.
2. It is the pleasure of that goodness to save you unto eternal life.
3. It is the good pleasure; nothing can please God more than your receiving and retaining his utmost salvation.
4. It is all the good pleasure of his goodness thus to save you; this he has amply proved by sending his Son to die for you, beyond which gift he has none greater. In this, all the good pleasure of his goodness is astonishingly manifested.
5. And if you be faithful to his grace, he will fulfil-- completely accomplish, all the good pleasure of his goodness in you; which goodness is to be apprehended and is to work by faith, the power of which must come from him, though the act or exercise of that power must be of yourselves; but the very power to believe affords excitement to the exercise of faith.

### 2 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.**

[That the name of our Lord]

This is the great end of your Christian calling, that Jesus who hath died for you may have his passion and death magnified in your life and happiness; that ye may show forth the virtues of him who called you from darkness into his marvelous light.

[And ye in him]

That his glorious excellence may be seen upon you; that ye may be adorned with the graces of his Spirit, as he is glorified by your salvation from all sin.

[According to the grace]

That your salvation may be such as God requires, and such as is worthy of his grace to communicate. God saves as becomes God to save; and thus the dignity of his nature is seen in the excellence and glory of his work.

1. It is an awful consideration to the people of the world, that persecutions and afflictions should be the lot of the true church, and should be the proof of its being such; because this shows more than anything else the desperate state of mankind, their total enmity to God; they persecute, not because the followers of God have done or can do them hurt, but they persecute because they have not the Spirit of Christ in them! Men may amuse themselves by arguing against the doctrine of original sin, or the total depravity of the soul of man; but while there is religious persecution in the world, there is the most absolute disproof of all their arguments. Nothing but a heart wholly alienated from God could ever devise the persecution or maltreatment of a man, for no other cause but that he has given himself up to glorify God with his body and spirit, which are his.

2. The everlasting destruction of the ungodly is a subject that should be continually placed before the eyes of men by the preachers of the Gospel. How shall a man be induced to take measures to escape a danger of the existence of which he is not convinced? Show him the hell which the justice of God has lighted up for the Devil and his

angels, and in which all Satan's children and followers must have their eternal portion. All the perfections of God require that he should render to every man his due. And what is the due of a sinner or a persecutor, of one who is a determinate enemy to God, goodness, and good men? Why, everlasting destruction from the presence of the Lord and the glory of his power. And if God did not award this to such persons, he could not be the God of justice.

3. The grand object of God in giving his Gospel to mankind is to save them from their sins, make them like himself, and take them to his eternal glory. He saves according to the measure of his eternal goodness; the scanty salvation contended for and expected by the generality of Christians, it would be dishonourable to God to administer. He saves according to his grace. His own eternal goodness and holiness is the measure of his salvation to man; not the creeds and expectations of any class of Christians. To be saved at all, we must not only be saved in God's way, and upon his own terms, but also according to his own measure. He who is not filled with the fullness of God cannot expect the glory of God.

4. Another proof of the fall and degeneracy of men is, their general enmity to the doctrine of holiness; they cannot bear the thought of being sanctified through body, soul, and spirit, so as to perfect holiness in the fear of God. A spurious kind of Christianity is gaining ground in the world. Weakness, doubtfulness, littleness of faith, consciousness of inward corruptions, and sinful infirmities of different kinds, are by some considered the highest proofs of a gracious state; whereas in the primitive church they would have been considered as evidences that the persons in question had received just light enough to show them their wretchedness and danger, but not the healing virtue of the blood of Christ.

## Jamieson, Fausset, and Brown Commentary

### 2 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:**

[Wherefore], [Eis (grk 1519) ho (grk 3588)]-- 'With a view to which; ' namely, His glorification in you as His saints.

[Also.] We not only anticipate generally the coming glorification, but we also pray concerning [peri (grk 4012)] YOU.

[Our God]-- whom we serve.

[Count you worthy.] The prominent position of "YOU" in the Greek makes it emphatic: May you be found among the saints whom God shall count worthy.

[Of (this) calling]-- 'of the [tees (grk 3588)] calling' <Eph. 4:1> wherewith He hath called you. There is no dignity in us independent of God's calling <2 Tim. 1:9>. Here not merely the first actual call, but the whole of God's electing art, originating in His "purpose of grace given us in Christ before the world began," and having its consummation in glory.

[All the], [pasan (grk 3956) eudokian (grk 2107)]-- rather, 'every.'

[Good pleasure of ...]-- on the part of God (Bengel).

[Faith]-- on your part.

[Of (his) goodness.] The Greek [agathosunee] for goodness is never applied to God elsewhere in the New Testament; and there is no "His" in the Greek. But as in the parallel clause, "calling" refers to GOD's purpose, and as [eudokia (grk 2107)] "good pleasure" mostly is used of God [which is against Ellicott's reference of eudokia to the Thessalonians' good pleasure, <Eph. 1:5,9>]-- translate, 'fulfil (His) every gracious purpose of goodness' (on your part)-- i. e., fully perfect in you all goodness, according to His gracious purpose. Thus, "the grace of our God," <2 Thes 1:12>, corresponds to God's "good pleasure" here.

[The work of faith]-- Greek (no article): faith manifested by work, which is its perfected development (<Jas. 1:4>; note, <1 Thes 1:3>). Strict parallelism would require "work" to be God's, as "good pleasure" is. But this may be dispensed with, as 'faith's work' is tacitly understood as really God's in and by man <Phil. 2:13>, and so is parallel to God's "good pleasure."

[With power]-- Greek, 'IN power; ' i. e., 'powerfully' <Col. 1:11,29>.

### 2 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 name of our Lord Jesus.] Our Lord Jesus in His manifested personality as the God-man.

[In you, and ye in him]-- reciprocal glorification (cf. <Isa. 28:5> with <Isa. 62:3>).

[Glorified] <John 21:19; Gal. 1:24; 1 Pet. 4:14>. The believer's graces redound to Christ's glory, and His glory, as Head, reflects glory on them, the members.

[According to]-- in accordance with the blessed end contemplated by.

[The grace of our God, and the Lord Jesus Christ.] The one Greek article to both implies the inseparable oneness of God and the Lord Jesus.