‘deceivableness,’ for it is the *agency* of the  
man of sin—active deceit, of which the  
word is used) **of unrighteousness** (belonging

to, consisting in, leading to, *unrighteousness*)

**for** (tending to the destruction of ) **those**

**who are perishing** (on their  
way to perdition. WHY? not by God’s  
absolute decree, but)**; because** (in requital  
for this, that) **they did not** (when it was  
offered to them) **receive the love of the  
truth** (the opposite of the *falsehood* which  
characterizes all the working of the man  
of sin: see as before, John viii, 44) **in  
order to their being saved.**

**11.**] **And  
on this account** (because they did not  
receive, &c.) **God is sending to them** (not  
as A. V., ‘*shall send* :’ the verb is *present*,  
because the mystery of iniquity is already  
working. God’s *sending* must not for a  
moment be understood of *permissiveness*  
only on God’s part—He is the judicial  
sender and doer—it is He who hardens  
the heart which has chosen the evil way.  
All such distinctions are the merest folly :  
whatever God *permits*, he *ordains*) **the  
working of delusion** (is causing these seducing

influences to work among them. The  
A.V. has weakened, indeed almost stultified

the sentence, by rendering these words  
‘*a strong delusion*,’ i.e. the passive state  
resulting, instead of the active cause), **in  
order that they should believe the falsehood**

(which the mystery of sin is working  
among them): **that** (the higher or ultimate  
purpose of God) **all might be judged** (i.e.  
here ‘*condemned*,’ by the context) **who did  
not** (looking back over their time of probation)

**believe the truth, but found pleasure in iniquity**.

I have above given the *rendering* of this important passage.  
For the history and criticism of its inter-  
pretation, see the Introduction, § v.

**13**—III. **15.**] HORTATORY PORTION OF  
THE EPISTLE.

**13—17.**] *Exhortation,  
grounded on thankfulness to God for their  
election by Him, to stand fast in the faith;  
and prayer that God would enable them to  
do so.*

**13.**] **But** contrasts Paul, Silvanus,  
and Timothy, with those of whom he has  
been recently speaking. Lünemann remarks,

that as “*to God*” has preceded,  
and “ *God*” follows, **the Lord** here must  
be the Lord Jesus: see Rom. viii. 37;  
Gal. ii. 20; Eph. v. 2, 25. Otherwise, the  
expression is perhaps more normally used of  
the Father, ver. 16: Eph. ii. 4: Col. iii.  
12: John iii. 16, al. freq.

**from the  
beginning** must be taken in the general  
sense, as in reff.: not in the special, ‘from  
the beginning of the gospel,’ as Phil. iv. 15.  
It answers to “*before the worlds*,” 1 Cor.  
ii. 7; “ *before the foundation of the world*,”  
Eph. i. 4; “*before eternal ages*,” 2 Tim. i.  
9, all of which are spoken of the decrees of  
God.

**to salvation**] in contrast to the  
*perdition* lately spoken of.

**in sanctification**

**of the Spirit and belief of the  
truth**] the elements in which the *choosing  
to salvation* takes place :—**sanctification  
of** (wrought by) **the Spirit**: not, **the** ‘sanctification