of (your) spirit.’ This is the  
divine side of the element: the human  
side follows,—‘ your own reception, by  
faith, of the truth’

**14.**] to **which**  
(i.e. the being saved in sanctification of  
the Spirit and belief of the truth) **He**  
(God) **called you through our Gospel**  
(our preaching of the Gospel to you), **in  
order to** (your) **acquisition** (see on 1 Thess.  
v.9) **of the glory of our Lord Jesus Christ**  
(i.e. your sharing in the glory which He  
*has*; see John xvii. 22; Rom. 17, 29).

**15.**] **Therefore**—seeing that such  
is God’s intent respecting you. Mr. Jowett  
here describes the Apostle as being “unconscious

of the logical inconsistency” of  
appealing to them to do any thing, after  
he has just stated their election of God.  
Rather we should say, that he was deeply  
conscious, as ever, of the logical necessity  
of the only practical inference which man  
can draw from God’s gracious purposes to  
him. No human reasoning powers can  
connect the two,—God’s sovereignty and  
man’s free will: all we know of them is,  
that the one is as certain a truth as the  
other. In proportion then as we assert the  
one strongly, we must ever implicate the  
other as strongly : a course which the great  
Apostle never fails to pursue: see Phil ii.  
12, 13, al. freq.

**stand fast** is a contrast to “*being shaken*,” ver. 2.  
**our epistle**, as contrasted with the “*epistle  
as from us*” of ver. 2, refers to 1 Thess.

**16, 17.**] {16} Himself, as a majestic introduction,

in contrast with *us*, who were  
the agents in the last verse: see 1 Thess.  
iii. 11, and as *ensuring* the efficacy of the  
wish, as if it were said, ‘and then you are  
safe’ Our Lord Jesus Christ is placed  
first, not merely because He is the mediator

between men and God, but because  
the sentence is a climax, rising to “*God  
and our Father*” in the next clause.

**which loved us**—refers to a single  
fact—the love of the Father in sending  
His Son—or the love of the Father and  
Son in our accomplished Redemption.

**and gave**—by that act of Love.

**consolation**, under all trials, and  
that **eternal**,—not transitory, as this  
world’s consolations : sufficient in life, and  
in death, and for ever: compare Rom. viii.  
38 f. This for all time present: and then  
**good hope** for the future.

**in grace**  
(not, ‘*through grace*,’ as A. V.) belongs not  
to the words **good hope**, but to the verb  
**gave**, and is the medium through, or  
element in which the gift is made.

**CH. III. 1—5.]** *Exhortation to pray  
for him and his colleagues* (1, 2). *His  
confidence that the Lord will keep them*(3)—*and that they will obey his commands*  
(4). *Prayer for them* (5).

**1.**] **the  
word of the Lord**,—i. e. the Gospel.

**may have free course**] literally, **may run**.  
Contrast to ‘*being bound*: see 2 Tim. ii.  
9—**may spread rapidly**. The word of