6—13. I. THESSALONIANS. 503   
   
 AUTHORIZED VERSION, AUTHORIZED VERSION REVISED.   
 falsehood, 1°and in all deceit of   
 signs and lying wonders, unrighteousness for 4them that are 020,115.   
 Wand with all deceivable- perishing; because they received   
 ness of unrighteousness in not the love of the truth, that they   
 them that perish ; because might be saved. 1 And "for this Rom1.2,   
 they received not the love cause tdoth God send them the f   
 of the truth, that might working of delusion, \*that they 18   
 be saved. 11 And for this should believe the falsehood: 1° that ofall te   
 cause God shall send them they all of them may be judged who ™\*   
 strong delusion, that they believed not the truth, but \* had tRomis.   
 should believe alie: '? that pleasure in unrighteousness.   
 they all might be damned 13 But as for us, “we are bound to vis.   
 who believed not the truth, give thanks to God alway for you, bre-   
 but had pleasure in un- thren beloved of the Lord, because   
 righteousness. God \*chose you ¥ from the begin- ximes.i.4   
 '3 But we are bound to ning to salvation 7in sanctification of «Luke: %.   
 give thanks alway to God the Spirit and belief of the truth:   
 Sor you, brethren beloved   
 of the Lord, because God   
 hath from the beginning   
 chosen you to salvation   
 through sanctification of   
 the Spirit and belief]   
   
 ceivableness,’ for it is the agency of the here ‘ condemned,’ by the context) who did   
 man of sin—active deceit, of which the not (looking back over their time of proba-   
 word is used) of unrighteousness (be- tion) believe the truth, but found plea-   
 Jouging to, consisting in, leading to, wn- sure in iniquity. I have above given   
 righteousness) for (tending to the destruc- the rendering of this important passage.   
 tion of ) those who are perishing (on their For the history and criticism of its inter-   
 way to perdition. Waxy? not by God’s pretation, see the Introduction, § v.   
 absolute decree, but); because (in requital 13—III. 15.] Horratory PoRTION oF   
 for this, that) they did not (when it was THE EPISTLE. 13—17.] Exhortation,   
 offered to them) receive the love of the grounded on thankfulness to God for their   
 truth (the opposite of the falsehood which election by Him, to stand fast in the   
 characterizes all the working of the man and prayer that God would enable them to   
 of sin: see as before, John viii, 44) in doso. 18.) Butcontrasts Paul, Silvanus,   
 order to their being saved. 11.] And and Timothy, with those of whom he has   
 on this account (because they did not been recently speaking. Liimemann re-   
 receive, &c.) God is sending to them (uot marks, that as “to God” has preceded,   
 as A. V., ‘shall send :’ the verb is and “ God” follows, the Lord here must   
 because the anystery of iniquity is already be the Lord Jesus: see Rom. viii. 37;   
 working. God’s sending must not for a Gal. ii. 20; Eph. v. 2, 25. Otherwise, the   
 moment be understood of permissiveness expression is perhaps more normally used of   
 only on God’s part—He is the judicial the Father, ver. 16: Eph. ii. 4: Col. iii,   
 sender and doer—it is He who hardens 12: John iii. 16, al. freq. from the   
 the heart which has chosen the evil way. beginning must be taken in the general   
 All such distinctions are the merest folly : sense, as in reff.: in the special, ‘from   
 whatever God permits, he ordains) the the beginning of the gospel,’ Phil. iv.   
 working of delusion (is causing seduc- It answers to “before the worlds,” 1 Cor.   
 ing influences to work among them. The ii. 73 “ before foundation of the world,”   
 A.V. has weakened, indeed almost stulti- Eph. i. 4; “before eternal ages,” 2 ‘Tim. i.   
 fied the sentence, by rendering these words 9, all of are spoken of the decrees of   
 “a strong delusion,’ i.e. the passive state God. to salvation] in contrast to the   
 resulting, instead of the active cause), in perdition lately spoken of. in sanc-   
 order that they should believe the false- tification of the Spirit and belief of the   
 hood (which the mystery of sin is working truth] the elements in which the choosing   
 among them): that (the higher or ultimate to salvation takes place :—sanctification   
 purpose of God) all might be judged (i.c. of (wrought by) the Spirit: not, the ‘sauc-