

**The Art and Science of Reading the Bible
Lesson 3 – Researching the Text**

**Objective 1: To learn how to separate “the text”
Objective 2: To learn how to use “our study tools”**

Why are you entering into the word of God?

- 1) Seeking something? (emotional or spiritual need)**
- 2) Need to know? (educational)**
- 3) Need an answer? (What does the word of God say about?)**
- 4) Direction (How should I “behave” (reaction or acceptance, rejecting)**
- 5) Other**

Scripture: 2 Thessalonians 2:13-17

“Give Thanks Always” or “Chosen for Salvation” or “Stand Firm”

2 Thessalonians 2:13-17 (NRSV) –

¹³ But we must always give thanks to God for you, brothers and sisters beloved by the Lord, because God chose you as the first fruits for salvation through sanctification by the Spirit and through belief in the truth.

¹⁴ For this purpose he called you through our proclamation of the good news, so that you may obtain the glory of our Lord Jesus Christ.

¹⁵ So then, brothers and sisters, stand firm and hold fast to the traditions that you were taught by us, either by word of mouth or by our letter.

¹⁶ Now may our Lord Jesus Christ himself and God our Father, who loved us and through grace gave us eternal comfort and good hope,

¹⁷ comfort your hearts and strengthen them in every good work and word.

2 Thessalonians 2:13-17 (KJV)

¹³ But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

¹⁴ Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

¹⁵ Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

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¹⁶ Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace,

¹⁷ Comfort your hearts, and stablish you in every good word and work.

2 Thessalonians 2:13-17 (NCV)

¹³ Brothers and sisters, whom the Lord loves, God chose you from the beginning to be saved. So we must always thank God for you. You are saved by the Spirit that makes you holy and by your faith in the truth.

¹⁴ God used the Good News that we preached to call you to be saved so you can share in the glory of our Lord Jesus Christ.

¹⁵ So, brothers and sisters, stand strong and continue to believe the teachings we gave you in our speaking and in our letter.

¹⁶ May our Lord Jesus Christ himself and God our Father encourage you and strengthen you in every good thing you do and say. God loved us, and through his grace he gave us a good hope and encouragement that continues forever.

¹⁷ [see verse 16]

2 Thessalonians 2:13-17 (AMP)

¹³ But we, brethren beloved by the Lord, ought *and* are obligated [as those who are in debt] to give thanks always to God for you, because God chose you from the beginning *as His firstfruits (first converts)* for salvation through the sanctifying work of the [Holy] Spirit and [your] belief in (adherence to, trust in, and reliance on) the Truth.

¹⁴ [It was] to this end that He called you through our Gospel, so that you may obtain *and* share in the glory of our Lord Jesus Christ (the Messiah).

¹⁵ So then, brethren, stand firm and hold fast to the traditions *and* instructions which you were taught by us, whether by our word of mouth or by letter.

¹⁶ Now may our Lord Jesus Christ Himself and God our Father, Who loved us and gave us everlasting consolation *and* encouragement and well-founded hope through [His] grace (unmerited favor),

¹⁷ Comfort *and* encourage your hearts and strengthen them [make them steadfast and keep them unswerving] in every good work and word.

2 Thessalonians 2:13-17 (ESV)

¹³ But we ought always to give thanks to God for you, brothers beloved by the Lord, because God chose you as the firstfruits to be saved, through sanctification by the Spirit and belief in the truth.

¹⁴ To this he called you through our gospel, so that you may obtain the glory of our Lord Jesus Christ.

¹⁵ So then, brothers, stand firm and hold to the traditions that you were taught by us, either by our spoken word or by our letter.

¹⁶ Now may our Lord Jesus Christ himself, and God our Father, who loved us and gave us eternal comfort and good hope through grace,

¹⁷ comfort your hearts and establish them in every good work and word.

2 Thessalonians 2:13-17 (NIV)

¹³ But we ought always to thank God for you, brothers loved by the Lord, because from the beginning God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth.

¹⁴ He called you to this through our gospel, that you might share in the glory of our Lord Jesus Christ.

¹⁵ So then, brothers, stand firm and hold to the teachings we passed on to you, whether by word of mouth or by letter.

¹⁶ May our Lord Jesus Christ himself and God our Father, who loved us and by his grace gave us eternal encouragement and good hope,

¹⁷ encourage your hearts and strengthen you in every good deed and word.

History

2 Thessalonians, Summary of

SUMMARY OF 2 THESSALONIANS

Date and place: Written from Corinth about 54 or 55 A.D.

Author: Paul. See Summary of Romans.

Theme: To instruct the Thessalonians concerning the day of the Lord and events immediately preceding it. False teachers, forging Paul's name to a letter, had taught the new converts that he had changed his doctrine and that the day of the Lord was at hand. Paul reminded them that they already knew the truth from him ([2 Thes. 2:5](#)). He assured them that he had not changed his doctrine, that he had nothing to do with the forged letter ([2 Thes. 2:1-3](#)), and urged them to stand fast in the truth ([2 Thes. 2:15-17](#)). His teachings show that apostasy and Antichrist precede the day of the Lord and the rapture of the church precedes Antichrist ([2 Thes. 2:1-12](#)).

Statistics: 53rd book of the Bible; 3 chapters; 47 verses; 1,042 words; 1 question; 31 verses of history; 16 verses of unfulfilled prophecy. — Dake's Topics

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2 Thessalonians

- I. The introduction ([1:1-12](#))
 - A. Authorship and salutation ([1:1-2](#))
 - B. Thanksgiving for four blessings manifest in his converts ([1:3-4](#))
 - C. A guarantee that God will avenge His own elect ([1:5-6](#))
 - D. The day of the Lord ([2 Th. 1:7 - 2:12](#)) ([1:7-10](#))
 1. The second coming of Christ begins that day ([1:7-10](#))
 - E. Prayer for them in view of the coming of Christ ([1:11-12](#))
- II. An appeal in view of both the rapture and the second coming ([2:1-17](#))
 - A. Two things must precede the day of the Lord: apostasy and the revelation of Antichrist ([2:3-5](#))
 - B. One thing must precede the revelation of the Antichrist: the rapture first, then the revelation of the Antichrist ([2:6-8](#))
 - C. The power of the Antichrist ([Dan. 8:24; Rev. 13:1-18; 19:20](#)) ([2:9-10](#))
 - D. Reasons for God permitting apostasy and strong delusion ([2:11-12](#))
 - E. Exhortations and prayers ([2 Thess. 2:13 - 3:15](#)) ([2:13-14](#))
 1. Thanksgiving two means of salvation ([2:13-14](#))
 - F. Two commands: stand fast ([1 Cor. 16:13; Gal. 5:1; Phil. 4:1](#)) ([2:15](#))
 - G. Prayer for comfort and blessings upon good works ([2:16-17](#))
- III. Prayer for gospel success and deliverance from enemies ([3:1-18](#))
 - A. Paul's confidence in God ([3:3-5](#))
 - B. How to deal with sinning church members ([Mt. 18:15-17; Acts 5:1-11; 1 Cor. 5:1-13](#)) ([3:6](#))
 - C. Paul's example of conduct ([Acts 20:17-36; Phil. 3:17; 4:9](#)) ([3:7-9](#))
 - D. Commands to lazy busybodies ([3:10-12](#))
 - E. Command to be patient in doing good ([Gal. 6:9; Mt. 5:16](#)) ([3:13](#))
 - F. How to deal with exalted and rebellious church members ([3:14-15](#))
 - G. Conclusion and benediction ([3:16-18](#))

— Dake Outlines

THESSALONIANS, SECOND LETTER TO THE
Paul's second epistle to the church at Thessalonica.

AUTHOR(S)

This letter, like 1 Thessalonians, begins with the names of Paul, Silvanus, and Timothy, and like that letter often retains the plural pronouns “we” and “us” but also has the singular “I” (e.g., 2 Thessalonians 2:5). The end of the letter reads: “Now here is my greeting, which I write with my own hand—PAUL. I do this at the end of all my letters to prove that they really are from me” (3:17, NLT).

Some scholars have questioned Paul's authorship, mostly because of the difference between the teaching about the future in this letter and that in 1 Thessalonians. In the light of the words of 2 Thessalonians 3:17, the first letter would have to be seen as a blatant forgery. And this is not the case. The early church did not question Paul's authorship of both.

DATE, ORIGIN, AND DESTINATION

In the first verse, exactly as in 1 Thessalonians, the letter is addressed “to the church of the Thessalonians.” Unlike 1 Thessalonians, this letter provides us with no other personal details of the movements of Paul and his coworkers. Thus, there is no direct evidence of the date and place of the letter.

Just as the difference between the teaching of this epistle from that of 1 Thessalonians has led some to question its Pauline authorship, so it has led others to a variety of explanations for its date and destination. These include:

1. It was written much later than 1 Thessalonians. This is improbable because both Silas and Timothy were still with Paul.
2. It was written earlier than 1 Thessalonians. In 2:15, however, there is a reference to a letter written previously to Thessalonica, and the early church from the second century certainly called this 2 Thessalonians.
3. It was written to Jewish Christians in Thessalonica, while 1 Thessalonians was written to gentile Christians. This, however, is most unlikely, as the apostle who had such concern for the unity of all Christians in one place (e.g., 1 Corinthians 1–3) and especially for the unity of Jewish and gentile Christians (see Ephesians 2:11-22) could hardly have done such a thing.
4. It was written to Christians in a different place (Berea or Philippi), and then came to be in the hands of the Thessalonian Christians. There is no evidence to support the idea that the letter was sent anywhere but to Thessalonica.

When this epistle was written, Paul had the same coworkers with him as when he wrote 1 Thessalonians (2 Thessalonians 1:1). This indicates that probably a short time after writing 1 Thessalonians, Paul heard of further problems being faced by the Christians in Thessalonica, and in his concern for them, he wrote this second letter.

PURPOSE

There were three main concerns in the mind of the apostle Paul as he wrote this letter.

As in all his letters, he wanted to encourage his readers to stand firm in their faith (2:15). He could thank God for his work in their lives (1:3; 2:13), made evident by their faith, love, and steadfastness in the face of persecutions (1:4). Paul assured them of the righting of wrongs in the ultimate judgment of God. Their task was to glorify the name of Jesus by their lives; then at his coming he would be glorified in his faithful people (verses 5-12).

There was false teaching, even purportedly from Paul, that the Day of the Lord had already come (2:2). The apostle rejected this teaching by saying that certain things must take place prior to the Second Coming. There must be a still greater manifestation of evil in the person of one called “the man of lawlessness” or “the son of perdition.” This one will reject all true worship, show signs and wonders, and proclaim himself to be God. At present there is a restraining influence. The time will come, however, when the lawless one will be revealed. Then the Lord himself will come and “the lawless one” will be conquered and destroyed. This teaching (verses 1-12) is similar to that in the Gospels about the Antichrist or antichrists, claiming to be Christ, deceiving people by signs and wonders (Matthew 24:5, 23-26; Mark 13:5-6, 20-23). In 1 Thessalonians, Paul emphasized that the time of the Lord’s coming is unknown, and believers must be ready for him at any time. Here, in opposition to the idea that the Lord had already come, Paul spoke of those things that must take place before the Lord’s coming. Both of these aspects were also

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presented by Jesus when he taught about the future (Matthew 24; Mark 13; Luke 21). Finally, the problem of laziness in the Christian community (referred to in 1 Thessalonians 4:11; 5:14) remained, and probably had increased. Paul had to refer again to the example that he and his coworkers had given to them—they had worked with their own hands to earn a living instead of depending on those to whom they brought the gospel. Paul had a simple dictum that he applied: “If one will not work, let him not eat” (2 Thessalonians 3:10, RSV).

CONTENT

THANKSGIVING FOR THEIR CHRISTIAN LIVES (1:3-4)

Paul praised God for the Thessalonians’ growing faith, increasing love, and endurance of persecution.

A REVERSAL OF PERSECUTORS AND PERSECUTED (1:5-10)

At that time the Thessalonian Christians were having to suffer, but their persecutors would have to face the just judgment of God at the coming of the Lord Jesus “with his mighty angels.” Those who reject the knowledge of God and the salvation offered in the gospel must “suffer the punishment of eternal destruction.” His people will experience that glory of his coming and will realize that they have not believed or suffered in vain.

PRAYER THAT THE LORD JESUS WILL BE GLORIFIED (1:11-12)

This is Paul’s prayer for the Thessalonian Christians—a life worthy of their calling, the fulfilling of their resolves, and by the grace of God, that the name of Christ would be glorified in them.

EVENTS THAT MUST PRECEDE CHRIST’S SECOND COMING (2:1-12)

In this section, Paul deals with the false teaching that the Day of the Lord had already come. Before this event, there must be the revealing of “the man of lawlessness,” otherwise called the Antichrist (though it may be noted that the NT also speaks of “antichrists” and “the spirit of antichrist”—1 John 2:18; 4:3). Paul said, “That day will not come until there is a great rebellion against God and the man of lawlessness is revealed” (2 Thessalonians 2:3, NLT).

At the present time, the mystery of lawlessness is restrained (verses 6-7). But in the future—just prior to the Lord’s coming—the restraint will be taken away. In other words, all hell will break loose. Christians must be prepared for a supreme manifestation of evil “with pretended signs and wonders” (verse 9, RSV) by which many will be deceived. The coming of Christ will mean the overthrow of evil and the judgment of those who oppose the truth and take pleasure in unrighteousness.

RENEWED THANKSGIVING, ENCOURAGEMENT, AND PRAYER (2:13–3:5)

Subsequent to the discussion of the power of evil in people’s lives, Paul gives thanks for the work of the Spirit of God in the lives of the Thessalonian Christians. He encourages them to

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continue in all that the apostle has taught them, when present with them or by letter. Paul's prayer is that God, as the great Giver of comfort and hope, will establish them in every good work and word. He also expresses his need of their prayers, that God may continue to prosper the word he preaches and deliver him from evil men. His Christian readers, for their part, can be assured of God's faithfulness. Paul's prayer for them is that, as they continue in the things in which they have been taught, they will be directed to the love of God and the endurance that comes from Christ.

WARNING AGAINST DISORDERLINESS AND IDLENESS (3:6-15)

Another of Paul's special purposes in writing was to stress that there is no place for idleness in the lives of Christians. He had taught this and exemplified this in his own life. Christian people are "to do their work in quietness," "earn their own living," and "not be weary in well-doing" (verses 12-13, RSV). There should be no associating with those who reject this teaching, but they should be admonished as brothers, not treated as enemies.

CONCLUSION (3:16-18)

With a prayer for grace and peace and with his own personal signature, Paul concludes the letter. When he speaks of writing with his own hand in verse 17, it probably means that up to that point Paul had dictated his letter to someone else (cf. 1 Corinthians 16:21; Colossians 4:18).

Verse Outlines: 2 Thess. 2:13-17

Notes For Verse 13

a [bound to give thanks alway to God for you] See [Christian Obligation](#).

b [chosen you to salvation] God's choice is to salvation through:

1. Sanctification of the Spirit
2. Belief of the truth

No man can receive salvation except through these two things. It is folly to claim salvation without sanctification and belief in the truth. See note, [Jn. 17:17](#).

c [sanctification of the Spirit and belief of the truth]

The Doctrine of Sanctification

Greek: *hagiasmos* (GSN-[G38](#)), consecration; a separation unto God FROM a profane, secular, and carnal use TO a sacred, religious, and spiritual use.

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The words "sanctify" and "sanctified" are used 132 Times; "sanctification" 5 times (New Testament only); and "sanctifieth" 4 times (New Testament only) -- 141 Times total in Scripture: 110 times in the Old Testament and only 31 Times in the New Testament A study of the various passages shows that to sanctify means to set apart from other uses to God's particular use, not to cleanse from sin or rid of carnal nature (sometimes called "the old man" or Adamic nature). Even Christ, the Sinless One, was sanctified ([Jn. 10:36](#); [17:19](#)). Where humans are concerned one begins to be sanctified when he begins to consecrate his life to God, and the process is continued as he continues in his dedication ([1Cor. 1:30](#); [6:11](#); [2Th. 2:13](#); [1Jn. 1:7-9](#); [3:8-10](#); [5:1-4,18](#)).

Sin is not necessarily involved in sanctification, because the word means setting apart. God has sanctified both people and material things, and even immaterial things. If sin is not involved in the person or thing set apart, then no sin is cleansed in the process of setting apart:

1. Material things have been sanctified without taking an old man (Satan, note, [2Cor. 5:17](#)) out of them:

- (1) Bread ([1Sam. 21:5](#))
- (2) The tabernacle and its furniture ([Ex. 29:43-30:29](#); [Lev. 8:10-15](#))
- (3) Priests' garments ([Lev. 8:30](#))
- (4) Houses and lands ([Lev. 27:9-29](#))
- (5) Meat ([1Tim. 4:3-5](#))
- (6) Solomon's temple and furniture ([2Chr. 7:16-20](#); [29:17-19](#))
- (7) Gates ([Neh. 3:1](#))
- (8) Mt. Sinai ([Ex. 19:23](#))
- (9) The offerings ([Ex. 29:27](#))
- (10) Herod's temple ([Mt. 23:17](#))

2. Holy persons have been sanctified who never had an old man in them:

- (1) God the Father ([Lev. 10:3](#); [Num. 20:13](#); [Isa. 5:16](#); [Ezek. 20:41](#); [28:22-25](#); [36:23](#); [38:16](#); [39:27](#); [1Pet. 3:15](#))
- (2) Christ ([Jn. 10:36](#); [17:17-19](#))

3. God's name has been repeatedly sanctified without taking an old man out of it ([Isa. 29:23](#); [Ezek 36:23](#)).

4. Babies have been sanctified from birth before committing sin ([Jer. 1:5](#); [Lk. 1:15-17](#); [Gal. 1:15](#)) and one never did have an old man in Him ([Lk. 1:35](#); [Jn. 10:36](#)).

5. Heathen soldiers and husbands have been sanctified who never were Christians ([Isa. 13:3,17](#); [1Cor. 7:14](#)).

6. Believers sanctify God and never take an old man out of Him ([1Pet. 3:15](#)).

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7. Christ sanctified Himself though He never had an old man in Him ([Jn. 17:19](#)).
8. The same people were sanctified many times so sanctification cannot be limited to one act ([Ex. 19:14,22; 28:41; 29:33,44; 30:29; Lev. 8:30](#)).
9. People have sanctified themselves ([Lev. 11:44; 20:7](#)). Did they take an old man out of themselves?
10. The same people that sanctified themselves ([Lev. 11:44; 20:7](#)) were also sanctified by Moses ([Ex. 19:10-14](#)) and by God ([Ex. 29:43-44; 31:13; Lev. 20:8; 21:8,15,23; 22:9,16](#)). Which ones took the old man out?
11. All the firstborn of Israel were sanctified at birth ([Ex. 13:2; Num. 8:17](#)). If the old man was taken out at this time, then none of them had an old man after that.
12. Sanctified disciples ([Jn. 13:10; 15:3](#), notes) were further sanctified in the same sense that the sanctified Christ ([Jn. 10:36](#)) further sanctified Himself ([Jn. 17:17-19](#)). See [Old Testament Spiritual Experiences](#).
13. The seventh day was sanctified without sin and cleaning being involved ([Gen. 2:3-4](#))

However, if sin and filth are involved in a person or a material thing to be set apart unto God, then such must be dealt with to make it presentable to God.

Seven Personal Agents Used in Sanctifying:

1. God ([Gen. 2:3; Lev. 21:15,23; 22:9; Jn. 10:36; 1Th. 5:23; Jude 1:1](#))
2. Jesus Christ ([1Cor. 1:30; Eph. 5:26; Heb. 2:11; 10:10,14; 13:12](#))
3. Holy Spirit ([Rom. 15:16; 1Cor. 6:11; 2Th. 2:13; 1Pet. 1:2](#))
4. Moses ([Ex. 19:10,14; 40:13; Lev. 8:10-15,30; 21:8; Num. 7:1](#))
5. Joshua ([Josh. 7:13](#))
6. Priests ([1Chr. 15:14; 2Chr. 30:24; Ex. 19:22](#))
7. Laymen ([Lev. 11:44; 20:7](#)). Cp. [Mt. 23:17,19; Heb. 9:13](#)

Man is the agent in sanctification 85 times; God 23 times; Christ 10 times; and the Holy Spirit 4 times. Man has as much to do with sanctification as God, for he is the one who decides to sanctify himself to God. Man and God work together in the setting apart process. Men are spoken of as being sanctified 75 times; material things are said to be sanctified 40 times; and God is referred to as being sanctified 14 times ([Lev. 10:3; Num. 20:12-13; 27:14; Isa. 5:16; 8:13; 29:23; Ezek. 20:41; 28:22,25; 36:23; 38:16; 39:27](#)).

Fifteen Commands to Sanctify:

1. Let priests sanctify themselves ([Ex. 19:22](#); [1Chr. 15:14](#); [2Chr. 29:15,34](#); [30:3,5,15,24](#); [31:18](#)).
2. Sanctify them ([Ex. 19:10](#); [28:41](#); [29:33](#); [30:29](#); [Lev. 8:11](#); [21:23](#)).
3. Sanctify him ([Lev. 8:12](#); [21:8,15](#)).
4. Sanctify yourselves ([Lev. 11:44](#); [20:7](#); [Num. 11:18](#); [Josh. 3:5](#); [1Sam. 16:5](#); [1Chr. 15:12](#); [2Chr. 29:5](#)).
5. Sanctify the people ([Ex. 19:14](#); [Josh. 7:13](#)).
6. Sanctify Aaron and his garments ([Lev. 8:30](#)).
7. Sanctify unto Me all the firstborn ([Ex. 13:2](#)).
8. Sanctify it (mountain, [Ex. 19:23](#)).
9. Sanctify the breast (of wave offering, [Ex. 29:27](#)).
10. Sanctify the altar ([Ex. 29:36-37](#); [40:10](#)).
11. Sanctify the Lord of Hosts ([Isa. 8:13](#)).
12. Sanctify the Holy One of Jacob ([Isa. 29:23](#)).
13. Sanctify a fast ([Joel 1:14](#); [2:15](#)).
14. Sanctify the congregation ([Joel 2:18](#)).
15. Sanctify the Lord God in your hearts ([1Pet. 3:15](#)).

Not only are there commands for people to sanctify God, but complaints because they did not do so ([Dt. 32:51](#); [Num. 27:14](#)).

Thirty Proofs When Sanctification Begins:

It began in God's plan before Adam ([Eph. 1:4](#)), but in experience it begins:

1. When one gets salvation through sanctification ([2Th. 2:13](#); [Rom. 1:16](#))
2. When he receives Christ ([2Cor. 1:30](#))
3. When born again ([1Jn. 2:29](#); [3:7-10](#); [4:7,17](#); [5:1-5,18](#); [1Pet. 1:15-23](#))
4. When one becomes God's elect through sanctification ([1Pet. 1:2-4](#); [Eph. 1:4](#))
5. When made righteous ([1Cor. 1:30](#); [1Jn. 1:29](#); [3:7-10](#); [5:1-5,18](#))
6. When created in holiness ([Eph. 4:24](#))
7. When the old man (Satan, note, [2Cor. 5:17](#)) is put off ([Rom. 6](#); [Eph. 4:22-24](#); [Col. 3:8-10](#); [2Cor. 5:17-18](#))

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8. When one becomes dead to sin ([Rom. 6](#))
9. When baptized into Christ by the Spirit ([Rom. 6](#); [8:12-13](#); [1Jn. 3:7-10](#); [5:1-5,18](#))
10. When one ceases to live in sin ([Rom. 6](#); [8:12-13](#); [1Jn. 3:7-10](#); [5:1-5,18](#))
11. When he turns from Satan to God at forgiveness of sins ([Acts 26:18](#))
12. When accepted by God ([Rom. 15:16](#))
13. When one gets into Christ and is made a new creature ([2Cor. 5:17-18](#))
14. When one becomes Christ's and crucifies the flesh ([Gal. 5:24](#); [Eph. 4:24](#))
15. When washed from sin and justified ([1Cor. 6:11](#); [Eph. 5:25-26](#); [Rev. 1:5](#))
16. When he becomes one with Christ ([Heb. 2:11](#); [2Cor. 5:17-19](#); [Rom. 8:1-13](#))
17. When he accepts Christ as the offering for sin ([Heb. 10:4-14](#); [1Cor. 1:30](#))
18. When one is cleansed by the blood of Christ ([Heb. 10:29](#); [1Jn. 1:7-9](#))
19. When saved to the uttermost and from Satan ([Heb. 7:25](#); [1Jn. 3:8-10](#); [5:18](#))
20. When redeemed ([Lk. 1:68-77](#); [1Cor. 1:30](#); [Heb. 9:12-15](#); [1Pet. 1:18-23](#))
21. When one believes truth ([1Th. 2:13](#))
22. When saved from fornication ([1Th. 4:3-4](#); [Gal. 5:24](#); [1Cor. 6:9-11](#))
23. When one becomes the temple of God ([1Cor. 3:16-17](#); [6:19-20](#); [Rom. 8:9](#))
24. When reconciled to God ([2Cor. 5:17-21](#); [Col. 1:20-23](#); [Rom. 5:1-11](#))
25. When one is saved and purified by faith ([Acts 11:14-18](#); [15:7-11](#))
26. When brought to obedience to God ([1Pet. 1:2](#); [Rom. 6:16-23](#); [8:12-13](#))
27. When one is made ready for resurrection to see God ([Heb. 12:14](#); [Rev. 20:4-6](#))
28. When grace brings salvation and the Spirit renews ([Tit. 2:11-13](#); [3:5](#))
29. When converted and all sins are blotted out ([Acts 3:19-21](#); [26:18](#))
30. When purged of all sin ([Heb. 1:3](#); [10:1-18](#); [2Pet. 1:4,10](#)).

This above points have to do with instantaneous sanctification. There is also progressive sanctification and complete sanctification.

Proof of Progressive Sanctification:

1. Statements of Jesus ([Lk. 9:23](#); [Jn. 8:31](#); [14:26](#); [15:3](#); [16:13-16](#))
2. Statements of Luke ([Acts 13:43](#); [14:22](#); [15:41](#); [16:5](#); [18:26](#))
3. Statements of Paul ([Rom. 1:11,17](#); [2:7](#); [4:12](#); [6:3-22](#); [7:4-6](#); [8:1-13](#); [11:20-22](#); [12:1-21](#); [14:19](#); [1Cor. 1:7-10](#); [11:31-34](#); [15:58](#); [16:13](#); [2Cor. 3:18](#); [5:9](#); [7:1](#); [10:4-6](#); [13:11](#); [Gal.](#)

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[5:1,13,16-26](#); [Eph. 3:16-21](#); [4:1-32](#); [5:1-18](#); [6:1-18](#); [Php. 1:6,9,25-27](#); [2:12-15](#); [3:7-15](#); [4:8-9](#); [Col. 1:9-29](#); [2:3-9](#); [3:1-17](#); [4:12](#); [1Th. 2:2-13](#); [3:1-12](#); [5:11-23](#); [2Th. 1:3-5](#); [2:13-17](#); [3:3](#); [1Tim. 1:18](#); [4:12-16](#); [5:21-22](#); [6:12-14](#); [2Tim. 1:13-14](#); [2:4,19-26](#); [Tit. 2:7-14](#); [Heb. 3:6,12-14](#); [4:11](#); [5:11-14](#); [6:1-2,11-12](#); [10:23-39](#); [12:12](#); [13:20-21](#))

4. Statements of James ([Jas. 1:3-4,12,22-27](#); [2:14-26](#); [3:2](#); [4:4-10](#); [5:1-12](#))

5. Statements of Peter ([1Pet. 1:5-16](#); [2:1-12](#); [3:8-12](#); [4:1-19](#); [5:1-10](#); [2Pet. 1:4-10](#); [3:14-18](#))

6. Statements of John ([1Jn. 1:6-9](#); [2:1-6,24-29](#); [3:1-10](#); [5:1-18](#); [2Jn. 1:1,6,8](#); [3Jn. 1:4,11](#))

7. Statements of Jude ([Jude 1:3,20-24](#))

Proof of Complete Sanctification:

1. Statements of Jesus ([Mt. 10:22](#); [19:27-29](#); [25:46](#); [Mk. 10:29-30](#); [Lk. 21:36](#); [Jn. 4:36](#); [6:27](#); [12:25](#); [14:1-3](#))

2. Statements of Paul ([Acts 26:18](#); [Rom. 2:7-10](#); [5:21](#); [6:22-23](#); [8:17-18,23-25](#); [13:11](#); [1Cor. 1:7-8](#); [15:1-6,23,51-58](#); [2Cor. 4:16-18](#); [5:9](#); [Gal. 6:7-8](#); [Eph. 1:4,13-14](#); [4:13-16](#); [5:26-27](#); [Php. 1:6](#); [3:7-14,20-21](#); [Col. 3:4](#); [1Th. 1:10](#); [2:19](#); [3:13](#); [4:13-18](#); [5:23](#); [Heb. 3:6,12-14](#); [6:1-12,18-19](#); [10:23,35-39](#))

3. Statements of others ([Jas. 5:7](#); [1Pet. 1:3-13](#); [4:13](#); [5:10](#); [2Pet. 3:14](#); [Jn. 3:1-3](#); [Jude 1:24](#))

Notes For Verse 14

a [to the obtaining of the glory] Two things must be done to obtain glory:

1. Stand fast ([2Th. 2:14-15](#))

2. Hold the true doctrines ([2Th. 2:15](#); [3:6](#))

It is folly to talk about "coasting" into heaven without meeting the terms of the gospel. One must not only be called, but he must remain faithful to the call ([Rom. 6:16-23](#); [8:12-13](#); [1Cor. 9:27](#); [Gal. 5:19-21](#); [1Th. 3:8](#); [1Tim. 5:11-15](#); [6:19-20](#); [2Tim. 2:12,17-18](#); [Jas. 5:19-20](#); [Heb. 3:6,12-14](#); [4:1-11](#); [6:4-9](#); [10:23-39](#); [12:14-15](#); [1Pet. 1:5-13](#); [2Pet. 1:3-10](#); [2:20-22](#)).

Notes For Verse 16

a [and God, even our Father] Another clear reference of two separate and distinct persons. See [The Trinity](#).

b [loved us, and hath given us everlasting consolation and good hope through grace]

Six Facts about God

1. He has loved us ([2Th. 2:16](#); [Jn. 3:16](#)).
2. He has given us everlasting consolation ([2Th. 2:16](#); note, [Acts 13:15](#)).
3. He has given us good hope through grace ([2Th. 2:16](#); see [Eight Christian Hopes](#)).
4. He comforts our hearts ([2Th. 2:17](#); see [God Is Called](#)).
5. He establishes us in good words ([2Th. 2:17](#)).
6. He establishes us in good works ([2Th. 2:17](#)).

Dake's Annotated Reference Bible.

SALVATION, GOD'S WORD ON

The scene is played out before us many times every year: a man is dramatically rescued from a swollen river; a child is pulled by firefighters from a burning apartment building; a woman is delivered from a would-be assailant by a brave bystander. Each scenario includes a situation of impending peril or destruction, a rescuer or deliverer who intervenes, and a second chance at life for the one saved. Although the word is rarely used in the media, each is a picture of salvation. The Bible teaches that sin threatens us with broken relationships, spiritual death, and judgment. But God, through the death and resurrection of Jesus Christ, has provided a way to rescue us from sin's consequences. He offers us salvation so that we can have a second chance at life, an opportunity to experience a spiritual rebirth into a new and abundant life of the Spirit, and ultimately, eternal life with him forever.

WHAT DOES IT MEAN TO BE SAVED?

Romans 4:4-8 . . . What joy for those whose sin is no longer counted against them by the Lord.

Romans 3:24 . . . Now God in his gracious kindness declares us not guilty.

Being saved means no longer having our sins count against us but rather being forgiven by the grace of God.

Psalm 103:11-12 . . . He has removed our rebellious acts as far away from us as the east is from the west.

Being saved means our sins have been completely removed.

Psalm 51:1-12 . . . Remove the stain of my guilt. Create in me a clean heart, O God.

Being saved means the stain of guilt has been washed away.

1 Peter 2:9-10 . . . Once you received none of God's mercy; now you have received his mercy.

Romans 3:21-24 . . . He has done this through Christ, who has freed us by taking away our sins.

Being saved means we are forgiven in Christ.

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HOW CAN I BE SAVED?

Romans 10:13 . . . Anyone who calls on the name of the Lord will be saved.

God's Word promises salvation to anyone who calls on Jesus' name.

John 3:16 . . . God so loved the world that he gave his only Son, so that everyone who believes in him will not perish but have eternal life.

John 5:24 . . . I assure you, those who listen to my message and believe in God who sent me have eternal life.

Jesus himself promised that those who believe in him will be saved.

IS SALVATION AVAILABLE TO ANYONE?

Luke 2:11-12 . . . The Savior-yes, the Messiah, the Lord-has been born tonight in Bethlehem.

Jesus was born in a humble stable among very ordinary people to powerfully demonstrate that salvation is available to anyone who sincerely seeks him.

Revelation 20:11 - 21:3 . . . The dead were judged according to the things written in the books.

Salvation is available to all, but a time will come when it will be too late to receive it.

HOW CAN I BE SURE OF MY SALVATION?

1 Peter 1:5 . . . God, in his mighty power, will protect you until you receive this salvation.

Salvation brings the sure hope of eternal life.

Romans 8:12-17 . . . All who are led by the Spirit of God are children of God.

The Holy Spirit takes up residence in our hearts and assures us we are God's children.

Matthew 14:23-33 . . . "Save me, Lord!" he shouted. Instantly Jesus reached out his hand and grabbed him.

We cannot save ourselves from sin, guilt, judgment, and spiritual death. Only Jesus Christ can save us.

WHY IS SALVATION SO CENTRAL TO CHRISTIANITY?

Genesis 6:5-22 . . . Now the earth had become corrupt in God's sight . . . So God said to Noah, "I have decided to destroy all living creatures."

Romans 6:23 . . . The wages of sin is death.

Salvation is necessary because sin against a holy God separates us from him, bringing judgment and spiritual death.

Exodus 12:1-27 . . . When he sees the blood on the top and sides of the doorframe, the Lord will pass over your home. He will not permit the Destroyer to enter and strike down your firstborn.

Salvation through Christ is dramatically foreshadowed through the Passover lamb.

Acts 4:12 . . . There is salvation in no one else! There is no other name in all of heaven for

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people to call on to save them.

Although it may sound exclusive, the Bible's claim of "one way" to salvation is actually an expression of the grace and kindness of God.

WE ARE SAVED FOR A NEW LIFE IN CHRIST.

Romans 6:1-11 . . . You should consider yourselves dead to sin and able to live for the glory of God.

Being saved means being freed from the power of sin to live a new life.

John 3:1-8 . . . Humans can reproduce only human life, but the Holy Spirit gives new life from heaven.

The power of Christ means nothing less than a new birth.

Romans 5:1-2 . . . Since we have been made right in God's sight by faith, we have peace with God.

Salvation brings peace with God.

Ephesians 2:8-10 . . . He has created us anew in Christ Jesus, so that we can do the good things he planned for us long ago.

Salvation results in lives of virtue and service.

WE ARE SAVED FOR A FUTURE HOPE.

1 Thessalonians 5:10 . . . He died for us so that we can live with him forever, whether we are dead or alive at the time of his return.

For those who are saved, even death holds the promise of hope.

PROMISES FROM GOD:

Isaiah 1:18 . . . No matter how deep the stain of your sins, I can remove it. I can make you as clean as freshly fallen snow.

God forgives all sin.

Ezekiel 18:21 . . . If wicked people turn away from all their sins and begin to obey my laws and do what is just and right, they will surely live and not die.

God wants to save wicked people too.

Zechariah 2:11-12 . . . Many nations will join themselves to the Lord on that day, and they, too, will be my people.

Many people will come to know God in the end times.

John 3:16 . . . God so loved the world that he gave his only Son, so that everyone who believes in him will not perish but have eternal life.

Believing in Jesus as Lord brings eternal life.

Acts 16:31 . . . Believe on the Lord Jesus and you will be saved.

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Believing in Jesus as Lord brings eternal life.

Romans 10:9 . . . If you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.

Believing in Jesus as Lord brings eternal life.

Ephesians 1:11 . . . Because of Christ, we have received an inheritance from God, for he chose us from the beginning, and all things happen just as he decided long ago.

If God chose you to be his, nothing can keep that from happening.

SANCTIFICATION

Sanctification is a word that means, “being made holy, or purified.” It is a word that is used many times to describe different parts of a Christian’s relationship with God. However, most theologians and scholars usually use sanctification to describe only certain parts of a Christian’s life. They want to make sure it is not confused with other similar words like “regeneration,” “justification,” and “glorification.”

DEFINITION

A comprehensive definition of sanctification by the New Hampshire Baptist Confession (1833) states,

We believe that Sanctification is the process by which, according to the will of God, we are made partakers of his holiness; that it is a progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means—especially the Word of God, self-examination, self-denial, watchfulness, and prayer. (Article X)

This definition helps us to distinguish sanctification from regeneration because sanctification speaks of the beginning of the Christian life. Sanctification is also distinguished from glorification, which focuses on the completion of God’s work in the believer. Put quite simply, then, regeneration refers to the beginning, sanctification to the middle, and glorification to the end of salvation.

The distinction between sanctification and justification, on the other hand, calls for more detailed attention, both because it is subtle and because it is fundamental. In the first place, “justification,” like “regeneration,” refers to the beginning of the Christian experience, whereas the above definition of sanctification emphasizes how it is a process. Second, justification refers to a judicial act of God where believers are at once forgiven for all their guilt and made legally righteous. Sanctification, like regeneration and glorification, calls attention to the transforming power of the Holy Spirit upon the moral character of people who believe in God.

This distinction played an important role at the time of the Reformation. The Roman Catholic Church, in the opinion of the Reformers, confused these two doctrines by insisting that justification “is not remission of sins merely, but also the sanctification and renewal of the

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inward man” (Decrees of the Council of Trent, Sixth Session, 1547, chapter VII). In contrast, the Reformers emphasized that the two doctrines, although they were inseparable, must be distinguished. John Calvin argued that these two elements of God’s saving act cannot be torn into parts any more than Christ can be torn apart: “Whomever, therefore, God receives into grace, on them he at the same time bestows the spirit of adoption, by whose power he remakes them to his own image. But if the brightness of the sun cannot be separated from its heat, shall we therefore say that the earth is warmed by its light, or lighted by its heat?” (Institutes of the Christian Religion, 3:11.6). In short, then, justification is a once-for-all act of God as Judge, whereas sanctification is a progressive change in the character of a person.

One more element in the New Hampshire Baptist Confession definition requires comment, namely, the statement that “we are made partakers of his holiness.” A complete survey of what the Bible has to say about sanctification is not possible here, since practically the whole of Scripture addresses this issue in one way or another. One central theme in that teaching, however, must be emphasized: “You shall be holy as I am holy” (Leviticus 11:45, 1 Peter 1:16, and Matthew 5:48). According to the Westminster Shorter Catechism, which was composed in 1647, by sanctification “we are renewed in the whole man after the image of God” (Colossians 3:10). Nothing can be more crucial to our view of sanctification than this truth. When people become holy, they completely conform their behavior to follow Jesus’ example (Romans 8:29). Anything less than that is a lowering of the standard set by Scripture. The definition above, however, implies that Christ is more than our pattern. He himself provides his holiness for those united with him. He is our sanctification (1 Corinthians 1:30).

INITIAL SANCTIFICATION

The progressive and changing nature of our sanctification is clear in many passages, especially in Paul’s statement that Christians are transformed “from glory to glory” into the Lord’s image (2 Corinthians 3:18, Romans 12:1-2, Philippians 3:14, Hebrews 6:1, and 2 Peter 3:18). In addition, the numerous commands found in Scripture imply that the Christian experiences growth.

At the same time, however, a number of expressions in Scripture reveal that sanctification is given to the believer at the same time they believe in God. For example, Paul frequently refers to Christians as “saints,” that is, “holy ones” (Romans 1:7 and Ephesians 1:1). Paul’s description suggests that sanctification is already the possession of believers. In fact, Paul specifically says that the Corinthian Christians “have been sanctified” (1 Corinthians 1:2), and he even compares sanctification with washing and justification as though all three things had taken place at the same time (1 Corinthians 6:11). Even more impressive is Paul’s declaration that Christians have died to sin (Romans 6:2). One can hardly think of a more powerful figure than death because it suggests a permanent, irrevocable breaking of the believer’s relationship with sin.

It goes without saying, of course, that these passages do not teach absolute perfection for every Christian when they believe in Jesus Christ. An interpretation like this would contradict the clear teaching of Scripture as a whole. Furthermore, one should note that the Corinthian “saints” were

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marked by woeful immaturity (1 Corinthians 3:1-3, 6:8, and 11:17-22).

How, then, should these passages be interpreted? Some writers have suggested that Paul is speaking of “potential” sanctification. That is, although our relationship with sin has not been actually broken, God has given us what we need for that to take place. There is an element of truth in this formulation, but it hardly does justice, by itself, to the force of Paul’s language. A more adequate explanation involves “positional” sanctification. According to this view, Paul is speaking in judicial terms regarding our status before God. One should certainly recognize a judicial element in Paul’s discussion because Romans 6:7 uses the word “justified.” However, if that is all that is said, then it suggests that Romans 6 simply restates the doctrine of justification, which is doubtful. Much more satisfactory is the view that Paul’s teaching contains both a judicial element and a reference to an actual experience Christians go through when they become believers.

PROGRESSIVE SANCTIFICATION

HISTORICAL SURVEY

Although all Christian groups recognize the need to become transformed by the renewing of the mind (Romans 12:2), there are considerable differences between them on specific issues. Reformed Christians, for the most part, believe in a “pessimistic” view of personal sanctification. This view is clearly described in the Westminster Confession of Faith, which was composed in 1647. This work states that sanctification “is imperfect in this life; there abideth still some remnants of corruption in every part, whence ariseth a continual and irreconcilable war” within the believer (XIII.ii). Although the confession goes on to emphasize the overcoming power of the Spirit, some Christians believe that its basic thrust obscures the need and possibility of spiritual victory.

To some extent, the teachings of John Wesley (1703-1791) may be viewed as a reaction to the usual beliefs of the Calvinists and Lutherans. Strongly influenced by the Pietistic movement of his day, Wesley paid much attention to the experiences of Christian belief. Wesley eventually created, though not with great consistency, the doctrine that “entire sanctification” is possible in this life. During the nineteenth century, interest in the possibility of perfection spread to many Christian circles. According to some, perfection resulted from the elimination of sin. According to others, spiritual victory was gained by counteracting the sin that remains in the Christian’s heart. The second approach became common to the so-called Victorious Life Movement. However, these various groups that looked for perfection in this world were subjected to a strong criticism by the Princeton theologian Benjamin B. Warfield (1851-1921). The debate has continued ever since then.

THE AGENCY IN SANCTIFICATION

Much of the controversy on the topic of sanctification focuses on the human role in the process. While all Christians agree that holiness would be impossible without God's help, it is difficult to define precisely how that truth affects each Christians' own behavior. For Roman Catholics, so much emphasis has been placed on the cleansing power of baptism and on the merits of good works that one could question if they ignore the idea of divine grace. At the other extreme stand some followers of the Victorious Life Movement, whose stress on "let go and let God" (a slogan that has some value if properly used) sometimes suggests that believers remain completely passive in the process of sanctification.

No passage of Scripture is more relevant to this issue than Philippians 2:12-13, where Paul combines the command for people to work out their own salvation with the declaration that it is God who provides the spiritual strength necessary for the task. It may be tempting to emphasize the first part of Paul's statement and ignore the significance of the second part. In the same way, it is easy to become so focused on Paul's stress on divine grace that people's personal responsibility is overlooked. Paul, however, appears to have deliberately and carefully preserved a fine balance between these two truths.

Sanctification requires discipline, concentration, and effort, as is clear by the many encouraging passages in the Bible, especially those where the Christian life is described with such figures as running and fighting (1 Corinthians 9:24-27 and Ephesians 6:10-17). However, Christians must always resist the temptation to assume that they sanctify themselves, that spiritual power comes from within them, and that they may therefore rely on their own strength. There is a delicate balance between participating in the process of sanctification and realizing that God is primarily responsible for everything. However, perhaps the real "secret" of holiness consists precisely in learning to keep that balance. True sanctification involves relying completely on God as the true agent in sanctification, while faithfully letting go of one's personal responsibility.

Commentary

THE SECURITY OF THE THESSALONIANS FROM APOSTACY; AN EXHORTATION TO STEDFASTNESS, AND PRAYER FOR THEM: PART 1. ([2:13-15](#))

When we hear of the apostacy of many, it is a great comfort and joy, that there is a remnant according to the election of grace, which does and shall persevere; especially we should rejoice, if we have reason to hope that we are of that number. The preservation of the saints, is because God loved them with an everlasting love, from the beginning of the world. The end and the means must not be separated. Faith and holiness must be joined together as well as holiness and happiness. The outward call of God is by the gospel; and this is rendered effectual by the inward working of the Spirit. The belief of the truth brings the sinner to rely on Christ, and so to love and obey him; it is sealed by the Holy Spirit upon his heart. We have no certain proof of any thing having been delivered by the apostles, more than what we find contained in the Holy

Scriptures. Let us then stand fast in the doctrines taught by the apostles, and reject all additions, and vain traditions.

THE SECURITY OF THE THESSALONIANS FROM APOSTACY; AN EXHORTATION TO STEDFASTNESS, AND PRAYER FOR THEM: PART 2. ([2:16,17](#))

We may and should direct our prayers, not only to God the Father, through our Lord Jesus Christ, but also to our Lord Jesus Christ himself. And we should pray in his name unto God, not only as his Father, but as our Father in and through him. The love of God in Christ Jesus, is the spring and fountain of all the good we have or hope for. There is good reason for strong consolations, because the saints have good hope through grace. The free grace and mercy of God are what they hope for, and what their hopes are founded on, and not any worth or merit of their own. The more pleasure we take in the word, and works, and ways of God, the more likely we shall be to persevere therein. But, if we are wavering in faith, and of a doubtful mind, halting and faltering in our duty, no wonder that we are strangers to the joys of religion.

Matthew Henry Concise Bible Commentary.

[2 Thessalonians 2:13-3:5](#)

Thanksgiving, Wish-Prayer and Prayer Request

As in [1 Thes. 3:9-13](#), here Paul offers a second thanksgiving and a wish-prayer before moving into the hortatory (exhortation) section of his letter.

[2:13-14](#). In the **Old Testament**, God “chose” Israel; **Gentile** believers grafted into his people are often called “chosen” in the **New Testament** (see comment on [Romans 9:14-29](#); cf. [Matthew 24:31](#)). On the **Spirit** (often linked with spiritual purification in segments of Judaism) and sanctification, see comment on [1 Thes. 4:7-8](#). On “glory” see comment on [2 Thes. 1:10, 12](#).

[2:15](#). **Pharisaic** Judaism emphasized the careful passing on of traditions from earlier teachers. Paul passed on to the Thessalonian believers the teachings of Jesus, many of which he has alluded to in this chapter.

[2:16-17](#). Here Paul offers a “wish-prayer,” a prayer to God addressed as a wish for a person. Although not directly addressed to God, such statements were meant as prayers for God to answer.

[3:1-4](#). The prayer request that God’s word may “run” (literally) or “spread” swiftly probably borrows the image from [Psalm 147:15](#). The Thessalonians would think of runners in an athletic competition.

[3:5](#). Paul concludes with another wish-prayer (see comment on [2 Thes. 2:16-17](#)).

Bible Background Commentary - The IVP Bible Background Commentary – New Testament.