

## 2 Thessalonians (i) (Quality: Average)

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Date: 01 January 1900

Preacher: Knight, Ebenezer (1908 - 1990)

[ 0 : 00 ] There are extra attention to Paul's second epistle to the Thessalonians, the second chapter, the thirteenth verse.

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But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God has, from the beginning, chosen you to salvation through sanctification of the Spirit and belief of the Church.

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We read in many places in Lord's Epistles how faithfully He warned His hearers about being carried away with the Lord's doctrine, and seducing spirits.

[ 1 : 49 ] And writing to the Philippians, He told them He had them in His heart, and that He felt was a cause of making them more faithful, as it were, in all that He's faith not proven.

And in several instances do we find a holy warning against the most evil spirits, those spirits which are not of God, which tend to carry people away.

And in this second chapter, where we read about the signs which should come before the second coming of the Lord Jesus Christ, there we read, how there shall be those who will fall away from the truth.

The Lord Jesus Himself spoke also concerning that day. We live in a day when they are falling away.

We believe the time is come when men will not endure certain doctrines. They don't want it. And we know that there is only in the hearts of those who only fear God, where that living principle of pain to be implanted, they desire the Word of God.

[ 3 : 28 ] They desire to know and heed all the Word as it is in Jesus. And I want just for a few minutes, I'd like to notice a few of the things which are spoken concerning those whom in the latter days, and I think we did in them, shall fall away.

The Lord Jesus referring to that day, He spoke about some poor prophets, He called them, who should write up and show great signs and wonders that which they profess to believe in preach.

But He warned us about those who have been taught. But the signs and the wonders which they should show forth were such, that He said if it were possible they should deceive the very elect.

And therefore we may expect, not in the world which lies in the wicked one, but in the perfecting world, we may expect those things, which shall, can I say, cause us to behave and solemnly consider our own standing before God.

And if we follow out those words which Jesus made, then we may expect signs and wonders that is something to be made manifest, or something to be shown us, which is beyond the power of man.

[ 5 : 26 ] We may expect to see and hear of many being carried away, and running after the preacher so-called who set forth these things.

Why even the disciples, when they were sent forth by Jesus Christ, they came back, and rejoiced that devils were subject unto them.

But Jesus said unto them, Rejoice not that devils are subject unto you, but rather rejoice that your names are written in heaven.

And friends, when we look round today, in the perfecting world, and when we look round in our own churches, among our own chapels, and when we see what we do, and for the most part it seems that if the truth and faith hold and very good among people, it brings one to seek out before God, that one might be kept.

It will be an unspeakable mercy, to be kept right down our bank. It will.

[ 6 : 59 ] The apostle here in this chapter refers to that wicked one, which shall be revealed, one whose coming is after the working of Satan, with all power and silence, and blind wonders.

And he goes on to speak of those unto whom God shall send a strong illusion, so much so that they should believe a God.

And yet beneath all this, there is as it were the irresistible fulfilling of the work of God, not only in the salvation of his people, but in the damnation of the ungodly.

And God's words must stand, both as it respects the salvation of his people, and the everlasting punishment of the war and the disobeyed him.

The damnation of the characters referred to by the apostles was this, they receive not the love of the truth, that they might be saved.

[ 8 : 11 ] It doesn't say they believe not the truth. But are many perhaps who outwardly acknowledge the Bible as we know it to be true, but there is not a receiving of the love of it.

And therefore, as if we are looking round at these things, and mentioning them to the Thessalonians, the church unto whom the Apatou was writing here, he says, we are bound to give thanks always to God for you, brethren, because God has from the beginning chosen you through salvation, through sanctification of the Spirit, and belief of the truth.

And if he would step behold them here, those, and he knew that church unto whom he was writing, he loved them in the law, and he felt in his own heart, I believe that some of us, these in our own hearts, concerning others whom we love, we can bless God, for that the right work isn't a work of grace.

And do we not rejoice when we still see the real work of grace in another? I believe for you, so they come here, sitting aside, all these who were falling away, and being carried away by the evil spirit, evil miscred, not saving, evil sins, is, as ministers in our midst, not as ministers of darkness, but as ministers of light, he could look upon this Thessalonian church, and he could bless God, that he knew and felt, that the work of grace begun in their heart, that it was indeed a work of grace.

And therefore, he seemed to set forth here, right beginnings in contradistinction to those who did not have right beginnings.

[ 10 : 43 ] We know this, that a child of God will never fall away, and that the great mercy. Some of us have said many lonely ones from the poet, if ever it would come to pass, that she of Christ might fall away.

My fickle, feeble soul, alas, would fall a thousand times today, where not thy love is firm as free, thou soon must take it, Lord and me.

And sometimes we can look at others, and see the grace of God shining forth in us, what a mercy it is when we can look at others, the holy of Christ.

When a Godly parent may have the first token of the sign of light in his altar, children, for how it is rise to a thankfulness in your heart.

Well now, we want to be as broad-minded as the word of God allows us to be. And indeed, as I have already mentioned, we can but rejoice when we see the true word of grace.

[ 12 : 07 ] But friends, the way is now. And if I will hear, in writing to the Thessalonians, he started to thank God because he could see that in their cases, there had been no taking up religion and no falling away.

But now the Lord, by the mighty power of his grace, had laid hold upon those people unto whom he was writing. And he knew and felt that God, all the beginning, had chosen them unto salvation.

Friends, if you've got a religion like that, then you'd look well to bless God for it. It's a great mercy in these days, of such declanagement, for the Lord to come, and give us an knowing feeling, that in eternity, in the beginning, long before we sin, and there are the sins which grieve us, but long before that, he loved us in Christ.

and he may not be a little bit of a sin, but that in the coming years, and the truth concerning the election, the electing love, and mercy of God, it is, as one of the articles of Christ, in the Westminster Confessions, that it's full of unspeakable comfort, to Godly people, to Godly people, and so it is.

And yet, it's the very truth against which, so many people today live. And even if, outwardly, they do not take us to task about, preaching, these doctrines, and even if, in the normal walk, they, do not, raise any objection, to them yet, deep down in their heart, there may be, a hatred, to those doctrines.

[ 14 : 29 ] And I believe it was something like this, to which the Apostle referred to in the previous verses, those who receive not, the love of the truth.

Friends, I ask you this question, has God brought, brought you, to love, the doctrine of the election?

some of us can look within and say this, well, if the Lord had not chosen us, we have never chosen him.

and perhaps the mother can say, we are in a position, to judge concerning ourselves, better than you are, I own my own heart, the Lord and myself alone, know the terrible depths of iniquity, that it which dwells in my heart.

I am no stranger to looking within and saying, can ever God but fear? Can such besetting evils dwell in one that is born of God?

[ 15 : 49 ] and therefore I can with some authority speak and say this, I know that there is nothing in me to merit God's favor.

And I can have all the self-righteous fantasies go, if there are any here this afternoon coming to you, and please do. The Lord will have it after you one day, I hope he may open your eyes before that day to come.

But if one then can speak concerning one's oath, all in confidence, thine nature, and when one is brought about, what one is, and what one still would be, for it is not for the restraining power of God, then we ask this question, how cold it about, that we have been brought, we have been brought, into the knowledge of the truth, but if not, then it was our virtue set, for other hope, how to question, through the Arminians, if God did not love me, and we have been brought to you, before Adam's fourth, how God did not love me, that he loved me, and again, and in setting forth, these doctrines, against which, so many people kick, we believe we can say, as the Apostle did in writing to the Hebrews, or rather than rightly, as the Apostle John, in his epistle, he spoke of those things, which he had handled, and felt, he knew them to be true, he had experienced, the power of them, in his own heart, and he thinks sometimes, that one might just as well as try, and they just try, to make that, or tell that blind man, whose eyesight, and the Lord, that was blind, and his eyes everywhere, they would not take, to avoid them, that he had handled, and felt, he knew them to be true, he had experienced, times that God might just as well try, and they did try to make that or tell that blind man whose eyesight had been restored. They tried to make out, as it were, that it was not the power of God who had brought it about. If they could, they would have doubted that which had actually happened. But he could say, well, there's one thing I know, that whereas

I was blind, now I see. And friends, if there are any here this afternoon who may feel that empathy within concerning these solemn and discriminating doctrines, all may God enlighten your eyes. Some others have been brought to know the reality of these truths, because as we stand before you know, we can say this, if God has never chosen us, then we have never chosen him. So then in this state of the apostles that God had from the beginning chosen them to salvage, and here we see how it comes about that no child of God shall ever miss her. They are in their covenant given by God unto the great covenant head, even Jesus Christ. For as they found in writing to Timothy, speaking of it, who has failed what he said and told us with unholy calling, not according to our works, but according to his own purpose and grace which was given us in Christ the great covenant with unholy calling us before the world began. The doctrine of God's choosing, it is very clearly set before us throughout the whole God's world. The times when no matter where we turn, we see very clearly set before us in the doctrine, where the Lord has set a clear dividing line between the goats and sheep. There are both them who were given to Christ, elect according to the foreknowledge of God, unto obedience the strength of the Lord, and the strength of the blood of Jesus Christ. It was said before they were born,

Jacob have I loved, but Esau have I hated. The Lord Jesus in speaking of each parishion referred to them and the children whom God had given him. And he is set before us in scripture as the elder brother in his family, as God first elect, as the covenant head, and all others chosen in him. The psalmist speaks prophetically concerning the church, thine eyes did see my substance yet being unperfect, and in thy book all my members were written, which in continuous were fashioned, when they shet there was none of them. The whole election of Christ was that it were shut up in

[ 22 : 03 ] Christ, before the world was. Now I know that only faith in receiving it. But oh dear friends, I see in these truth ones, one and only hope, three parents. I know not how it is with you, but the power of sin is taken, working in one's heart is a great strength. We wonder sometimes what it would be if the Lord did and the Lord would withdraw His restraining plan. So then the apostle, he said we are glad to give thanks always to God for you. And so we live in it when we see the real work of grace in the hearts of the people. And you know we don't stand as judges like all you said, that were manual judges, well it would be a living, but it is a fearful thing to perform it to the hand of the hand of the living God. Have you noticed a number of instances in scripture where the apostle in his writings referred to the day of Jesus Christ, when you had died, and the whole of mankind will stand before God, and there shall be the eternal account of all the saints in the body, where every secret thing shall be revealed. For we shall all stand before the judgment of Jesus Christ, I accountable to my preaching, you accountable to your hearing, and for every deed and every sin done in the open to them. You now bring in, its way that we cannot listen. Also in sh■■■■ are one way or have utter

I do not have until one day or everycye at this time. So I become warm and in a repetitive section in my heed, and under to be, to know what a mercy, to know something of the sinner he owed him, and to know that he has been punished for our sins, and that he laid down his life and suffered for our sins, and made an account of the heart. So then sometimes, when we see this real work of Christ, we can bless God. Some ought to know what it has been, passing this thing to another and giving their extra money, that we do not have to be touched. We recognize it as a work of grace, and after all, be here just by words, words in the mouth does, let us see what in the midst of it. You know the truth, you love friends, if the Lord keeps faith and light in your heart, you know what the truth is, and you seek it. I believe I had a touch of that that only two days ago, and it was in Tunisian Valley, a shop window where the Bible was open, and I read it through mercy. And I had just previously been in conversation with some

Roman Catholic priests. And if ever I felt what I might call a righteous indicator, or a right hatred, that which the Islamists spoke of, do I not hate them, O Lord, and those that hate thee. Yet I hate them with a perfect case with it. And I believe I hate those people for God's sake. Shocked afterwards, I looked at the Bible, all of them in the shock of the man, came back to my heart. I love it, I said to myself, I knew it.

I love it. My God within it, and in thinking back upon these kind of church dignitaries, I thought of the words of Jesus, when He thanked God, I thank thee, O Father, the Lord of heaven and earth, that hast given these things from the wise and prudent, and hast revealed them unto them.

I love it. O friends, and honest people who were to be gone, is a way in Christ. Be found out in sin. For what's may to be written in His book.

[ 27 : 31 ] Love me, Carolyn. I think the Lord has once given all upon you. You will never let you go. I need your God. I need these comforts. I need this salvation.

I need this salvation. But I know this, where it's possible to fall away, I should be the first thing of it. As I have already mentioned on a previous occasion, we know this book and can speak concerning the sins, the sins, and the way of the sins of our own times.

We look back sometime over one's life. It seems to me that the whole of one's life to leave my feet to myself as one big block.

I don't want to make you lost. We let you lost the sea to be many years. I'm sorry.

I'm sorry. I'm sorry. I'm sorry. I'm sorry.

[ 29 : 07 ] I'm sorry.

Thank you.

Thank you.

Thank you.

Thank you.

[ 31 : 30 ] Thank you.

Thank you.

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[ 34 : 30 ] Thank you. Thank you.

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[ 38 : 44 ] Thank you.

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[ 42 : 36 ] Thank you. Thank you. Thank you.

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Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. I'm just saying.

set forth this rooting, the election of God, and then the part of sin, and then justification by faith, children of salvation, true sanctification of the Spirit. Both then, as it was all known in the might of God, and in the walking out of these truths, putting our feet in there, as it were, handling them, feeling them, and taking them in our lives. Children of salvation, true sanctification of the Spirit and belief of the truth. So in this belief of the truth, it clearly sets forth here how the preaching of the gospel is a means, that a signal the open and blessed by a rod, the recording of his feet, they come in by healing, and healing lies the word that lies in the word of God. When the Lord Jesus is speaking of his sheep, in whose heart he had implanted their living faith, he said, a stranger will they not follow. And it seems to me, that, judging confirmed words, every child of God in whose heart is living faith is being planted, they know the truth when he is preached. So that God may fall away from one, and may it is with me. When you often pray, hold up my goings in thy heart, that my footsteps slip not.

[ 46 : 44 ] But faith can only rest in the womb of Christ. If Christ is the object of your faith, if Christ is the author of your faith, then he also is the object. And as long as faith is in exercise in your heart, as he is, in the spirit of the gospel, and the one thing you will need, will be the one and only thing which the apostle Paul would bring. When he said, I discerned that I am nothing among you, Saint Jesus Christ, and you will be alive, that your faith should not stand in the wisdom of men, lost in the power of God.

We are bound to give thanks always to God for you, brethren, beloved of the Lord, because God has come to begin, chosen you through salvation, through sanctification of the Spirit and belief of the truth.

And he goes on to stay well, but we call you by our gospel to the obtaining of the glory of our Lord Jesus Christ.

Dear all leaders, may God have blessed you. Amen. Amen.