

2 THESSALONIANS

Author :

Paul an apostle of the Lord Jesus Christ.

Date :

Sometime between 50 and 54 AD.

Themes :

The principal theme in this letter, as in the first letter Paul wrote to them, is the second coming of Christ. Some religious teachers had visited Thessalonica at a time when believers there were undergoing persecution, and troubled them by insisting that the Day of the Lord had already come (2:1-2). The Day of the Lord is the future time connected with the second coming of the Lord Jesus, and, among other things, involves God's anger and punishment on the disobedient and unbelieving. Opposing the false views of those religious teachers, Paul informed them that the Day of the Lord would not come until the wicked person he calls the "man of sin" (or "lawless one") appeared. This is the antichrist who will come at the end of this age (1 John 2:18; Revelation chapter 13; Matt 24:15-24). Paul encouraged the believers in Thessalonica to be free from fear and to hold fast to the truth about Christ which he had taught them. He concludes the letter with a long warning about idleness and laziness.

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1 Paul, and Silvanus, and Timothy, to the church of the Thessalonians in God our Father and the Lord Jesus Christ.

2 Grace to you, and peace, from God our Father and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it is fitting, because your faith grows exceedingly, and the love of every one of you for each other abounds, 4 so that we ourselves boast about you in the churches of God, for your patient endurance and faith in all your persecutions and tribulations that you bear.

1:1 1 Thess 1:1. "Silvanus" – the same person as Silas.

1:2 Rom 1:7.

1:3 Rom 1:8; etc. "Your faith grows", "love . . . abounds" – see 1 Thess 3:10,12; 4:10. Paul's hopes for them were being fulfilled, his prayers answered.

1:4 "Boast" – 2 Cor 7:14. This was not flattery – 1 Thess 2:5. He was happy with the condition of the church there and was also happy to tell them and others so.

"Persecutions and tribulations" – 1 Thess 1:6; 2:14; 3:3.

1:5 "Evidence" – faithfully enduring trials and persecutions that come to us because we believe in Christ is evidence that our faith is genuine and living. It is evidence also of "the righteous judgment of God." The meaning of this here is not very clear but it probably means that God's decision to choose them and work among them was vindicated by their perseverance in the faith. Compare Phil 1:27,28.

"Counted worthy" – compare Luke 20:35; Rev 3:4. No one is worthy of salvation, of being taken into God's kingdom – Rom 3:9,19,23; Col 1:13,14. But believers can prove by their conduct and by continuing on in the faith that God has changed them and enabled them to live in a way that is worthy of His kingdom.

"Kingdom of God" – note at Matt 4:17.

"Suffer" – Rom 8:17; Matt 5:10. This was evidence of their worthiness. Those who refuse to suffer for the sake of God's kingdom are not worthy of that kingdom.

1:6 "A righteous thing. . . to repay" – a truth seen everywhere in the Bible (Deut 32:4; Ps 9:16; 11:7; 89:14; 111:7; Prov 29:26; Isa 30:18; Dan 4:37; Rom 3:26; Rev 15:3; 16:5-7). God shows His justice both by punishing the wicked if they refuse to repent, and by giving eternal relief to those who suffer for His kingdom (v 7). Compare Rom 2:6-11.

"Repay" – Num 31:1-3; Deut 32:35,41; Rom 12:19; Heb 10:30.

1:7 "When the Lord Jesus will be revealed" – God may sometimes take vengeance on people and rescue believers here and now, but for the most part these matters await the end of this age when Christ comes. Then all things will be made right, and absolute justice will prevail and all men will see that it is prevailing.

5 *This is* clear evidence of the righteous judgment of God, that you may be counted worthy of the kingdom of God, for which you also suffer, 6 seeing *it is* a righteous thing for God to repay tribulation to those who trouble you, 7 and rest to you who are being troubled, *along* with us, when the Lord Jesus will be revealed from heaven with his mighty angels, 8 in flaming fire taking vengeance on those who do not know God and who do not obey the gospel of our Lord Jesus Christ. 9 They will be punished with everlasting destruction from the presence of the Lord, and from the

"Revealed" – observe that Paul says relief will come to God's people in His Church at the revelation of Christ when He comes to punish the wicked, not at some time before that. Compare Matt 24:29,30; 1 Cor 1:7; Titus 2:13.

"Angels" – Matt 24:31; Jude 14.

1:8 "Fire" – Heb 10:27; 12:29; 2 Pet 3:7; Rev 19:11-16; Isa 66:15; 30:27; 24:6.

"Taking vengeance" – God does not wish to punish anyone. See Ezek 18:23,30-32; Joel 2:13; 2 Pet 3:9. But when people refuse to repent and continue to sin, God in justice must and will punish them. Compare Ex 34:6,7; Nahum 1:3. If God left the guilty unpunished He would not be just, and the universe would be a chaos without moral order.

"Those who do not know God" – people in general do not know the one true God because they do not want to know Him, and they refuse any offer to know Him. They prefer their sin to God's fellowship. Compare John 3:19,20; Rom 1:18-25; Eph 4:17-19.

"Do not obey the gospel" – evidently this refers to those who have heard the gospel and refused it. They want what they mistakenly regard as their freedom rather than obedience to Christ. Observe here that the gospel of Christ is something to obey, and not merely something to believe. Compare Matt 7:21,24; Acts 5:32; Rom 6:17; Heb 5:9; 1 Pet 1:22; 4:17. In fact, truly believing the gospel results in obedience to it. Believing and obedience are joined together and cannot be separated. Compare Jam 2:14-26. Faith is not a passive thing. See notes at Acts 22:10; Heb 11:4; etc.

1:9 "Everlasting destruction" – 2:3; Matt 7:13; Rom 9:22; Gal 6:8; Phil 3:19; 1 Thess 5:3; 1 Tim 6:9; 2 Pet 3:7,12,16; Rev 17:8,11. Destruction means utter ruin, the second death (Rev 21:8). The Bible does not say that such people cease to exist. Compare Matt 25:46; Luke 16:26.

"From the presence of the Lord" – compare Matt 7:23; 25:41; Rev 22:15,16. This is what their destruction will mean. They will be cut off forever from God who is the only source of blessing, joy and peace. This is what they chose during their lives (v 8), and this is what they will get. And it is perfect justice that they should receive this punishment.

"Glory of His power" – Isa 2:10,11,19,21.

glory of his power, 10 when he comes to be glorified in his saints and admired among all believers (because our testimony among you was believed), in that day.

11 Therefore we always pray also for you that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power, 12 that the name of our Lord Jesus Christ may be glorified in you, and you

1:10 "Glorified" - John 17:10; Eph 1:12,14.

"Saints" - all true believers in Christ (Rom 1:7; 1 Pet 2:9).

"Admired" - what admiration will seize us when we finally see Him as He is!

"Among all believers" - Christ is glorified in those who believe in Him, and only they will share His glory. All others continually dishonor Him by their unbelief and behavior.

"Our testimony among you was believed" - 1 Thess 1:7-10.

"In that day" - compare 1 Thess 5:2; Isa 2:12.

1:11 "We always pray" - Rom 1:8,9; Eph 1:16; 3:16; Phil 1:4,9; Col 1:3,9,21; 1 Thess 1:2; 3:10.

"Worthy" - v 5; Eph 4:1; Phil 1:27; Col 1:10; 1 Thess 2:12.

"This calling" - see Eph 4:1; Rom 1:6; 8:30.

"And fulfil. . .with power" - compare Ps 90:17; Isa 26:12. It is because of His working in us that we are able to accomplish any work of faith - Phil 2:13; Eph 2:10.

1:12 "Name" - Christians bear Christ's name before the world (1 Peter 5:16).

"Glorified in you" - this will happen when Jesus comes (v 10); it should happen now also - 1 Cor 6:20; 10:31; Col 3:17; 1 Pet 4:11.

"You in Him" - those in whom the Lord Jesus is glorified He will glorify in Himself. Compare John 17:10,22; Rom 8:30.

"Grace" - everything connected with the salvation of believers and their blessing is all of grace (Rom 6:23; Eph 2:8,9). The last phrase of this verse may also be translated "our God and Lord, Jesus Christ." There is no word for "the" in the Greek here.

2:1 "The coming of our Lord" - 1:7; Acts 1:11.

"Our gathering together to him" - compare 1 Thess 4:17; John 14:3; Matt 24:31. This event is sometimes called "the Rapture" (from a Latin word meaning to transport or carry away).

2:2 "By a letter seemingly from us" - we do not know who was trying to alarm these believers, but he probably means false teachers who (he thought) would not have hesitated to forge a letter and tell them Paul wrote it, or use some other trick to upset them. We know the character of such teachers from Paul's description of them in other letters - Rom 16:17,18; 2 Cor 11:13-15; etc. We have no reason to expect that the enemies of the truth will be ethical when

in him, according to the grace of our God and the Lord Jesus Christ.

2 Now concerning the coming of our Lord Jesus Christ and our gathering together to him, we plead with you, brethren, 2 not to be hastily shaken in mind, or alarmed, either by a spirit or by a message or by a letter seemingly from us, that the day of Christ is at hand. 3 Let no one deceive you by

they fight it.

"Day of Christ" - Phil 1:10; 2:16. This means the day of Christ's coming. In 1 Cor 1:8 it is called "the Day of our Lord Jesus Christ." That day will take place sometime toward the beginning of "the Day of the Lord" (1 Thess 5:2). Some commentators say that some years before that the Rapture (1 Thess 4:16,17) will take place, but Paul himself never says so. Paul did not want the believers in Thessalonica to think that the Day of Christ had already come - that he was mistaken in his teaching about the coming of Christ. If they thought he was wrong about this, they might think he was mistaken about the gospel and all other teaching he gave them. And this would have produced disastrous results.

2:3 "Let no one deceive you" - there will always be deceivers who want to turn believers from one Biblical truth or another. Compare Matt 24:4; Rom 16:18; Eph 5:6; Col 2:4. We need to know the Word of God and be always alert.

"Until" - Paul now speaks of an event that must take place before the Day of Christ (or the Day of the Lord) comes. Observe that he does not say that that event is the Rapture of the Church. If he had believed that the Rapture would occur before the beginning of the Day of the Lord this would have been an ideal time for him to say so, but he does not. Instead, he speaks of "the apostasy." The Greek here means "the rebellion" or "the forsaking" or "the apostasy." In general apostasy means departing from one's religion or forsaking the principles of one's religion.

Apostasy from the Biblical point of view is rebelling against God and departing from the truth of Christ. Since the fall of the first man into sin (Genesis chapter 3) mankind in general has always been in rebellion against God, always willing to depart from Him. In this matter God's own people Israel are representative of all peoples. See Deut 9:7,24; Ps 106:43; Isa 1:2; Jer 6:28. All sin is evidence of rebellion (see 1 John 3:4). But Paul wrote to the Thessalonians about a final great rebellion or departure or apostasy that will occur at the end of this age. It will be something extraordinary, something that will have its effect on all of earth's religions and peoples (including apostate Christianity) - v 4; Matt 24:10-25; 2 Tim 3:1-5; Rev 13:4,8,13-15.

"The man of sin" - this revolt will be headed up by a person so sinful that he will

any means. For *that day will not come*, unless apostasy comes first and that man of sin be revealed, the son of perdition. 4 He opposes and exalts himself above all that is called God or that is worshiped, so that he as *if he were* God sits in the temple of God, setting himself forth to be God.

5 Do you not remember that when I was still with you I told you these things? 6 And now you

be the embodiment of rebellion and evil. This is the coming antichrist – 1 John 2:18.

"Son of perdition" – compare John 17:12. The expression means one tied closely to destruction, one doomed to destruction.

2:4 The "man of sin" will be an exceptional political and military leader, but He will claim to be God and demand worship from everyone on earth – Rev 13:1-8,15. He will have no regard for either the laws of God or the laws of men. In nature and character he will be the exact opposite of the Lord Jesus (Heb 10:7; Ps 40:8). The world does not want Christ, so they will get the antichrist instead. They do not want God's royal law, so they will get the lawless one.

"Exalts himself" – compare Dan 7:8,11,20,25; Rev 13:5,6.

"The temple of God" – a building dedicated to the worship of the true God. Compare Matt 24:15; Mark 13:14.

"Declaring himself to be God" – this is the ultimate sin. According to the Bible for any man to say he is God is the worst possible blasphemy against God. See notes at John 5:18; 10:31-33; Matt 26:64,65. For the embodiment of rebellion and evil to say it – this is wickedness developed to the utmost. God is the almighty Creator; all men are creatures made by God. God is absolutely holy; all men are sinful. See Gen 8:21; Lev 20:7; Isa 6:3; Rom 3:9-23; 1 Pet 1:15,16.

2:5 "When I was still with you" – Paul was with them for only a comparatively short time (Acts 17:1-10), but he evidently thought this teaching about the coming antichrist important enough to include in the basic instructions he gave them.

2:6,7 Some power or some person will prevent the appearance of antichrist until the time God has chosen for him to appear. Paul told the Thessalonians what this power or person will be, but he did not repeat his words in this letter, so we do not know what he meant. Therefore we should not speak dogmatically about it. There has been much speculation on this matter.

Some believers say Paul meant that the Holy Spirit is the one who holds back the appearance of the antichrist. In their view "taken out of the way" means the Rapture of the Church, and that then the Holy Spirit who is in all believers will depart from earth with them. However this too is speculation. There is no mention here of either the Holy Spirit or the Church or the Rapture. Even if Paul did mean the Holy Spirit, "taken out of the way" would not necessarily refer to the Rapture of the Church.

One difficulty with the view that Paul here

know what is restraining that he might be revealed at his *proper* time. 7 For the mystery of lawlessness is already at work, but he who is now restraining *will continue to restrain* until he is taken out of the way. 8 And then the lawless *one* will be revealed, whom the Lord will consume with the spirit of his mouth and will destroy with the brightness of his coming. 9 *This one's* coming will be according to

is referring to the departure of the Holy Spirit before the great tribulation or during the tribulation is this: there will be believers of some kind, "saints" on earth throughout the tribulation period (Rev 7:9-17; 13:6; etc). How is it possible that they will be left here without the Holy Spirit as believers now have Him, just when they will need Him most?

Also there is the uncertainty of the meaning of the phrase "taken out of the way." This is not a literal translation of the Greek. Literally it is "until he becomes out of the midst." It could mean until he moves aside. Certainly, being taken *upwards* is not indicated by anything in this phrase. And there is no suggestion that anything or anyone is included with him in this going out of the midst. Nor are we informed what "midst" he goes out of. To take such a doubtful phrase and assert dogmatically that it means the Rapture of the Church is surely not wise commentary.

Others have suggested that in verse 7 Paul was referring to some particular angel. Certainly angels will be very active in events at the end of this age – Rev 7:1; 9:14,15; etc (the word "angel" – singular or plural – occurs about 80 times in the book of The Revelation). And it is possible that God has appointed one to restrain the appearance of antichrist until the right time. This explanation seems as good as any other to the author of these notes. But it must be repeated: Paul did not tell us what he meant and so we do not really know.

"Mystery of lawlessness" – on "mystery" see Matt 13:11; Rom 11:25; 16:25; 1 Cor 15:51; etc. We could not know about the final development of lawlessness and sin in the world if God did not reveal it to us. Lawlessness was already at work in Paul's day. It is still working and will work until the man of sin appears. Then lawlessness will come to its full development, law will be abandoned, and the will of one wicked person will prevail throughout the earth.

2:8 Powerful as the lawless one will be, he will not be able to stand against Christ. See Rev 19:19,20.

"The breath of His mouth" – Isa 11:4. The Greek word translated "breath" also means "spirit." Here it may signify His all-powerful word (compare Heb 1:3; 4:12). Christ has but to speak and His purpose is certain to be fulfilled (compare Gen 1:3, etc; Isa 55:11).

"Brightness of his coming" – Matt 24:30; 25:31; Titus 2:13; Rev 19:11,12.

2:9 The coming of Christ was in accordance with the work of God. The coming of antichrist

the working of Satan, with all power and *miraculous* signs and false wonders, 10 and with all the deception of unrighteousness among those who perish, because they did not receive the love of the truth, that they might be saved. 11 And for this reason God will send them strong delusion, so that they will believe the lie, 12 that they all might be condemned who did not believe the truth but had pleasure in unrighteousness.

13 But always we are bound to give thanks to God for you, brethren loved by the Lord, because God has from the beginning chosen you to salvation through sanctification of the Spirit and belief in the truth. 14 To this he called you by our gospel, to obtain a *share* in the glory of our Lord Jesus

will be in accordance with the work of Satan (Rev 13:2). We can judge the true condition of the world by the fact that to mankind in general the antichrist will be more popular than Christ has ever been – Rev 13:3,4,8. Compare John 1:10,11; 5:43.

"Power. . .wonders" – see Matt 24:24; Rev 13:13,15. These miracles will probably be very similar to those Christ did (see Acts 2:22 where the same words are used). But the wonders will be "false." The Greek word can mean "unreal", "counterfeit", but here probably means "deceiving." In other words, they will be real miracles which will cause those who see them to believe lies.

2:10 "All the deception of unrighteousness" – evil deceives people (compare Heb 3:13). It is one of the three deceitful powers in the world (for the other two see Jer 17:9 and Rev 12:9). At the end of this age all three will reach horrible development.

"Perishing" – 1 Cor 1:18; 2 Cor 2:15; 4:3; John 3:16. The perishing are those who love sin rather than the truth of God. They do not want the truth and willfully reject it because they want to do what pleases their sinful nature. Compare John 3:19,20; Rom 1:18. Observe carefully the connection Paul makes between love of the truth and salvation. We cannot have the one without the other.

2:11 "The lie" – the lie of the antichrist that he himself is God (v 4). God will see to it that they will be deceived enough to believe this lie (compare Rom 1:28; 11:8; Isa 29:10; 6:10; 1 Kings 22:19-23). This will be a punishment for their rejecting the truth, and it will be a perfectly just punishment. It will be God giving to sinful men exactly what they deserve. See Ps 18:25,26 and note.

2:12 Refusing the truth is the most dangerous thing anyone can possibly do. It will result not only in believing that which is false, but in eternal condemnation.

"Condemned" – compare Matt 23:33; Mark 16:16; John 3:18; 5:29; Gal 1:8.

"Unrighteousness" – notice carefully that delighting in wickedness and believing the truth are complete opposites. If we do one we cannot do the other.

2:13 "Brethren dearly loved by the Lord" –

Christ. 15 Therefore, brethren, stand firm, and hold the traditions you were taught, whether by word *of mouth* or our letter.

16 Now our Lord Jesus Christ himself, and our God and Father, who has loved us, and given *us* everlasting encouragement and good hope through grace, 17 encourage your hearts and establish you in every good word and work.

3 Finally, brethren, pray for us, that the word of the Lord may have *free* course and be glorified, just as *it is* with you, 2 and that we may be delivered from unreasonable and wicked men; for not everyone has faith. 3 But the Lord is faithful, who will establish you and keep *you*

Col 3:12; 1 Thess 1:4; 1 John 3:1.

"God has from the beginning chosen you to salvation" – Eph 1:4.

"Sanctification of the Spirit" – 1 Pet 1:2. This means God's Spirit sets apart those whom God has chosen and begins to work in them to make them holy. This is true of every believer, not merely of a special few.

"Through. . .belief of the truth" – this is the method God uses to save people. See again the emphasis on truth. The truth Paul refers to here is the gospel of Christ, as he makes clear in the next verse.

2:14 "Called" – See Rom 1:6; 8:28,30.

"Our gospel" – the gospel they preached, the gospel Christ entrusted to them (Gal 1:11,12; 1 Cor 15:1-8).

"Share in the glory" – 1 Thess 2:12; Rom 5:2; 8:17; John 17:22. This will be the difference between those who believe the truth and those who do not – one group inherits eternal glory, the other suffers eternal condemnation (v 12). Compare Rom 9:22-24.

2:15 "Therefore" – in the light of the truth he has given he urges them (and us) to hold firmly to that truth. Compare Rom 12:1; Eph 4:1; Col 3:1.

"Stand firm" – 1 Cor 15:58; Eph 6:11,13,14.

2:16 Observe the distinction Paul makes between the Lord Jesus and the Father. See also Matt 3:16,17; 28:19; John 17:1; 2 John 3.

"Loved us" – v 13; Jer 31:3.

"Hope" – 1 Pet 1:3; Rom 5:2; 8:24,25.

2:17 "Comfort" or "encourage" – 2 Cor 1:3,4. Men may encourage each other but the best kind of encouragement comes from God Himself.

3:1 "Pray for us" – Rom 15:30-32; Eph 6:19,20; Col 4:3,4.

"The word. . .glorified" – Paul never asked any of the churches to pray that he might get material things or money for God's work. His mind and heart were on other matters – as ours must be if we would truly serve God.

3:2 At this time Paul was in Corinth and evil men were opposing him – Acts 18:12,13.

3:3 "Faithful" – 1 Cor 1:9; 10:13; 1 Thess

from evil. 4 And we have confidence in the Lord concerning you, that you are doing and will *continue* to do the things we command you. 5 And the Lord direct your hearts into the love of God and into the patient waiting for Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, to keep away from every brother who behaves disorderly and not according to the tradition he received from us. 7 For you know how you ought to follow us. For we did not behave disorderly among you, 8 and we did not eat anyone's bread *paying* nothing, but worked night and day, labouring and toiling, so that we might not be a burden to any of you, 9 not because we do not have the right *to receive from you*, but *we wanted* to make ourselves an example to you to follow us. 10 For even when we were with you, we commanded you that if anyone would not work

he should not eat.

11 For we hear that there are some who behave disorderly among you, not working at all, but are busybodies. 12 Now such people we command and exhort by our Lord Jesus Christ to work quietly, and eat their own bread. 13 But you, brethren, do not be weary in doing well.

14 And if anyone does not obey our word in this letter, note that man and do not associate with him, so that he may be ashamed. 15 But do not regard *him* as an enemy, but warn *him* as a brother.

16 Now the Lord of peace himself give you peace always in every way. The Lord *be* with you all.

17 The salutation of Paul with my own hand. This is the sign in every letter. *This is how* I write.

18 The grace of our Lord Jesus Christ *be* with you all. Amen.

5:24; 2 Tim 2:13; Heb 3:6; 1 Pet 4:19; 1 John 1:9; Rev 19:11.

"From evil" - Matt 6:13; John 17:11,15.

3:4 "Confidence in the Lord" - 2 Cor 2:3; 7:4; Gal 5:10; Heb 6:9.

"We command you" - as an ambassador for Christ (2 Cor 5:20), as one to whom God had given a special revelation of the truth (Gal 1:11,12; Eph 3:2,3) Paul could speak with complete authority in the name of Christ (v 6). What he wrote to the churches was like commands coming from Christ.

3:5 "Love" - Eph 3:17-19; Rom 5:5.

"Patient endurance of Christ" - when Christ was on earth He patiently persevered in doing God's will in the face of all the opposition of men and Satan. He wants all believers to have this same quality, and He Himself works it in our hearts. Compare Heb 12:1-3.

3:6 "In the name of our Lord" - by the authority of the Lord (v 4). Believers should take the following command as the command of Christ.

"Keep away" - this may not mean a complete break, but it certainly means to withdraw from any close fellowship, and may mean even more than that. If any brother (or sister) does not live according to Paul's teachings we should not behave toward them as if it does not matter. Instead we should make it clear that neither God nor we are pleased with him. Compare vs 14,15.

3:7,8 "You ought to follow us" - Acts 18:3;

20:34,35.

3:9 "Right" - 1 Cor 9:12-15.

"An example" - Paul was a model for us all not only in the matter of working, but in how to live the Christian life (1 Cor 11:1; Phil 3:17).

3:10 "Would not work" - he is not referring to people who want to work but can find none, but to those who refuse to work even when they have opportunity.

3:11 "Busybodies" - 1 Tim 5:13. Idleness often leads to meddling in other people's affairs. And so sin is added to sin, and the result can be trouble to the whole church.

3:13 Gal 6:9; 1 Cor 15:58.

3:14,15 See notes at v 6. Paul is urging them to discipline those who are disobedient Christians. Discipline may make them ashamed of their conduct and cause them to start living as God wants them to live.

3:16 "Lord of peace" - compare Rom 15:33; 16:20; 2 Cor 13:11; Phil 4:9; 1 Thess 5:23; Heb 13:20.

"Peace" - in Phil 4:6,7 he shows the way to this peace Christ gives.

3:17 Paul dictated some (and perhaps all) of his letters and others wrote them down. Compare Rom 16:22. He was aware of the possibility of false teachers writing to the churches using his name - 2:2. So in all his genuine letters he wrote something at the end with his own hand - see 1 Cor 16:21; Gal 6:11; Col 4:18.

3:18 Rom 1:7; 16:20.