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II Thessalonians 3:16 –

now – de –. This word, I believe, is basically transitional. Yet, I think there is a degree of it being adversative. So even though it's a transitional, there's more to it than that.

The Lord of peace – All commentaries that I know of interpret this “Lord” to mean God. I do not believe that. Now the word “lord” does apply to God, but it applies to Jesus Christ too. It applies to a man who's the head of his wife. So they're teaching that I must refer to God. I just do not believe. If you go back to verse 12 it says, “exhort by our Lord Jesus Christ”. If you go back to verse 6 it says, “Now we command you brethren in the name of our Lord Jesus Christ.” In the context it looks to me like it has to be Jesus Christ, and I think it is.

Ephesians 2:13, 14:

Here we are still dealing with Jesus Christ in Ephesians. See how I put this together? Talking about the Lord Jesus Christ being our peace.

Romans 15:33:

Here it's “God of peace”. In the Bible, you will have “the Lord of peace”, which in the context of Thessalonians refers to Jesus Christ. Other places you'll have “the God of peace”. And because in their mind it talked about “God of peace”, when it talked about “the Lord”, they assumed it was God. You will understand this very easily because God was in Christ reconciling the world. God in Christ in you, the hope of glory. So in one sense, in the highest of all senses, God is peace. He is the God of peace. But coming through his Son, Jesus Christ, He is the lord of peace.

Romans 16:20:

“The God of peace” is the greatest I know. That is the God and Father of our Lord Jesus Christ. He's the God of peace.

II Corinthians 13:11

Philippians 4:9

I Thessalonians 5:23

Those are all the usages in the New Testament of the “God of peace” that I know. But this scripture in II Thessalonians in the context is real significant because it talks about Jesus Christ being “the Lord of peace”. And again I can understand this because he was God’s only begotten Son. God is of peace. But he gave his son, Jesus Christ, who is “the Lord of peace.” Now when you and I make him our lord and savior, then we, speaking forth the greatness of God’s love and God’s Word, are again God’s people of peace. In the true sense of Biblical usage, walking on God’s Word, you could speak of a believer as “the lord of peace”.

Himself – autos. This is the emphatic word in the scripture, in this verse. I believe it stands first in the text. I’m not sure, right now if it does in all the major texts or not.

Give you peace always by all means – here you have two prepositional phrases, “give you peace” and “always by all means”. The first, from a Greek point of view, is an aorist optatives, and that makes “the Lord of peace” both objective and subjective. Makes peace both objective and subjective peace.

Always – dia – through, preposition.

By – en – in.

All beans – dia pantos – by everywhere or in every way. I think “in every way” may be the best translation.

And this fantastic verse, the conclusion of Thessalonians (as I said, it’s transitional, yet it’s adversative), the conclusion of this verse is “The Lord be with you all.” And here again, it’s “The Lord (Jesus Christ) be with you all”. This phrase is about the same in meaning then as our phrase today, “God Bless.”

II Thessalonians 3:17

Salutation – an embracing. If I embrace you, that’s a salutation; if I hold you close, hold you tight, and we squeeze each other. That’s its basic meaning. And because you love someone and hold them close, it got its meaning of greeting. That’s why when you write a salutation you write a greeting.

Which – ho – neuter, making this “which” refer to Paul.

Token – semeion –(signs, miracles, and wonders- it’s translated that way in the Bible. It should be translated “sign” only.) The significance of the work wrought. In other words, that which is demonstrated is this word.

You see, Paul had a secretary. And it’s not too difficult to understand. We think we’re so modern because we have a secretary. But, in Paul’s day a merchant did not write his own letters. For instance, he would have a secretary to do the writing. And out of the Roman

period came three new methods of shorthand that they were able to write these letters and orders very quickly.

The reason I say this and teach you this is because quite a few of the people believe that Paul did not have a secretary and did it all on his own. That's not true. A Bible scholar, Adolph Dieismann, has a book entitled Light from the Ancient East in which he shows a papyrus letter that dates back to 50 A.D. that has the body written by one person, the signature is by another man just like this in Thessalonians where the secretary, the scribe, wrote the epistle and Paul just put his John Henry at the end of it. He signed it Paul.

Literal translation according to usage:

I write this greeting (say "Hi") and that's exactly what it was. He had written the epistle and he just wrote at the end, "Hi kids, Paul" that's exactly what it is. I write this greeting with my own hand, which is the way I sign all my letters. Paul. He autographed it. That's all he did. Hi. Bye. Paul. He did all his epistles like that.

Romans 16:22:

Tertius was the fellow who did the writing. Paul signed his name to it.

I Corinthians 16:21

Colossians 4:18

Bonds – my jail experience.

II Thessalonians 3:18

Technically and theologically a benediction. A benediction is a blessing. In the Old Testament when they had benedictions, they raised their right hand. When they wanted to put the curse on them, they raised their left.

This is the last verse of Thessalonians and ties the two together. Because, in I Thessalonians 5:28 it says "The grace of our Lord Jesus Christ be with you all." Only one difference, and that's the word "all".

It's a prayer.

Grace – charis – divine favor perpendicularly from God to man. Here again is another wonderful proof that it's speaking of the lord as Jesus Christ because here you have "the grace of our lord Jesus Christ be with you all".

A benediction is a prayer of blessing, a blessing prayer. Divine favor this way down be with you is axiomatic. God's grace is always upon God's people. We were saved by grace. He keeps us saved because of his grace perpendicular from God to man.

This verse is considerably deeper than you just see on the surface. “The grace of our lord Jesus Christ...” not “be with you” in the essence of being in you or upon you, but being “with you” as you live the believing reality of Thessalonians.

Literal translation according to usage:

Amen – does not appear in the texts

I pray that the divine favor of God (from the word grace) by way of our Lord Jesus Christ (that’s how we got it) may bless you in believing (that divine favor, that Christ n you, the hope of glory) that this may continue to bless you as you do one thing, believe. If you don’t believe, you don’t stay blessed even though it’s by grace. May God bless you in believing (or as you continue to believe) and carrying out what I have written (I and II Thessalonians).

It was written from Corinth and as far as I am concerned in my knowledge of God’s Word, it is absolutely timeless in its truth, and its truths are imperishable and unchangeable. The people belonging to the Church of the Body, the same church to which you ad I belong, were not perfect believers by state, but they were perfect by standing. And the emphasis throughout is on the renewed min, producing a startling change in people’s thinking, their believing, and subsequently their action. This is why after all these years, we in the Corps having the privilege of taking a look at the inner depth of it. Eagerly expect his return. It is God’s Word.