

1/18/26

### **The Blessing Of All Believers**

**2Thess. 3:16-18**

The apostle Paul has attempted to protect his spiritual children in two basic areas.

1. From false teaching regarding the Day of The Lord, as if it had already come. 2Thess. 2:1-12
2. From fleshly brothers who were rebellious to the Word and abusing the generosity of some in the church body. 2Thess. 3:6-15

Throughout the epistle there is genuine love, affection and care for them.

1. In view of their salvation. 2Thess. 1:3-4
2. In view of their deception. 2Thess. 2:1-2
3. In view of God's comfort. 2Thess. 16-17
4. In view of not burdening them. 2Thess. 3:8
5. In view of the disobedient. 2Thess. 3:15

Having dealt with the various issues, Paul comes to the close of his letter pronouncing his apostolic benediction marked by three things. 2Thess. 3:16-18

- I. The petition for peace. vs. 16
- II. The proclamation of genuineness. vs. 17
- III. The provision of grace. vs. 18

#### **I. The petition for peace. vs. 16**

- A. The prayer of the apostle Paul expressed his personal desire for the Thessalonians. vs. 16a

\* "Now may."

1. Paul often prayed this type of petition, called a "wish prayer".
  - a. He prayed like this in the first letter. 1Thess. 3:11-13; 5:23
  - b. He has prayed like this twice before in the second letter. 2Thess. 2:16-17; 3:5
  - c. The first prayer was different that God would count them worthy of their calling fulfilling His good pleasure and work of faith with power, so that Jesus be glorified according to the grace of the Father and Son Jesus. 2Thess. 1:11-12
2. Paul is not teaching it will automatically come to pass just because he was praying it.
  - a. This only indicated it is a provision at the disposal of believers if we will ask Jesus and pursue it.
  - b. This provision is based on abiding and depending on Christ.

**B.** The prayer of the apostle Paul was addressed to a particular person. vs. 16a

\* "The Lord of peace." vs. 16a

1. Paul used the unique expression to identify the Lord Jesus Christ.
  - a. The expression is unusual appearing only this time in the New Testament.
    - 1) This depicts the very nature and character of Jesus, Who makes peace between God and sinners.

- 2) The word peace “eirene”, means to join together, Jesus reconciled man back to God by his atoning death.
- 3) The Son of God is called the “Prince of Peace”. Is. 9:6
- b. The title Lord “kurios” is used of a Master and title of respect.
  - 1) The title appears 25 times in First Thessalonians.
  - 2) In Second Thessalonians 21 times.
  - 3) Both combined is 46 times, all referring to the Lord Jesus Christ.
- 2. Paul used other expressions more common to his letters.
  - a. He used most of the time the expression, “the God of peace”. Rom. 15:33; 16:20; 2Cor. 13:11; Phil. 4:9; 1Thess. 5:23
  - b. He also used the combination of Father and Son with grace and peace. Rom. 1:7; 1Cor. 1:3; 2Cor. 1:2; Gal. 1:3; Phil. 1:2; 1Thess. 1:1; 2Thess. 1:1

C. The prayer of the apostle Paul was for personal peace in their lives.

\* “Himself give you peace.” vs. 16a

- 1. Paul pointed out that Jesus is the source of the believer’s peace.
  - a. The pronoun Himself “autos” is emphatic being at the head of the statement.
    - 1) He is the source of our peace.
    - 2) He is the channel for our peace.

- b. The word give “didomi”, simply means to grant in view of asking.
  - 1) The aorist active operative indicates a realizable prayer-wish for their future.
  - 2) The Greek scholars call this tense the singular optative aorist active to express voluntary in force by the person yielding present and future. 1Tim. 3:11; 5:23; 2Tim. 2:17; 3:5
- 2. Paul is not talking about peace with God, which occurs at salvation.
  - a. Being justified with have peace with God. Rom. 5:1
  - b. Being by the blood of His cross. Col. 1:20
- 3. Paul is talking about the peace of God for life situations to rule over their sinful nature of worry, fear, anger, etc. Col. 3:15
  - a. The word peace “eirene”, as we stated means to join together.
    - 1) The equivalence of the common Hebrew greeting shalom, to indicate wholesomeness of one’s entire life.
    - 2) This indicates the ongoing joining of our life in fellowship with Jesus to have tranquility, steadfast rest.
    - 3) The repetition of “peace” is for emphasis.
    - 4) Some see a relation to the priestly blessing, “The LORD lift up His

countenance upon you, And give you peace.” Num. 6:26

- a. The word peace “eirene”, has the article “the peace”, which only Jesus can bestow or impart to the believer.
  - 1) This peace is objective, not subjective that is conditioned on circumstances, situations or emotions.
  - 2) This peace is inner peace, despite the external trouble and danger.
- b. The context is in view of their task, regarding those who are causing problems and unrest in the church.
  - 1) To withdraw from every brother who walked disorderly and not according to the traditions received from the apostles. 2Thess. 3:6
  - 2) To not feed a person refusing to work to provide for himself. 2Thess. 3:10
  - 3) To be aware and pay attention to the people who do not obey the word of God and not keep company with them that they might repent. 2Thess. 3:14

**D.** The prayer of the apostle Paul was all encompassing. vs. 16b

\* “Always in every way.”

- 1. Paul indicated this peace is not just in absence of the storm, but through and in the midst of the storm.
  - a. Peace is always the product of grace.

b. Grace always precedes peace in Scripture!

c. The idea is of unbroken, continuous peace for the various difficulties in life.

- 2. Paul focused on two things to emphasize the certainty.
  - a. The first description deals with the duration of time.
    - 1) The word always “dia pantos”, literally through all, at all times, through all things or every way.
    - 2) The idea being of a continual, unbroken duration of peace, residing uninterrupted.
  - b. The second description deals with the different situations.
    - 1) The phrase in every way “en panti tropos”, indicated in all manner of life and circumstances.
    - 2) There is nothing Jesus is not sufficient for, if we call on Him and allow Him to enable us with His peace.

**E.** The prayer of the apostle Paul has a goal and purpose. vs. 16b

\* “The Lord be with you all.”

- 1. The source and outcome of the peace of Jesus for all of life is the presence of the Lord Jesus with us.
  - a. Now, whether we trust Him for the peace or not He is with us.

- b. But this is the statement of fact of being in fellowship with Jesus, before the difficulty, during and after it.
- 2. The believer does not use God just to obtain the peace, but obtains peace by a loving, trusting and depending on God.
  - a. We yield and obey God for ongoing fellowship, “Can two walk together, unless they be agreed?” No! Amos 3:3
  - b. We crucify our sinful thoughts and desires to please God to be conformed into the image of Jesus Christ. Gal. 2:20; 2Cor. 3:18; 4:16; 10:3-5
  - c. We pray, obey the word by yielding to the Holy Spirit putting on the new man. Eph. 4:20-24
- 3. The promise is all-inclusive.
  - a. Included those confronted for walking around disorderly, contrary to the Word.
  - b. Included those busy meddlers in other people’s business.
  - c. Included those rebellious to the commands of Paul.
  - d. The benediction is for all, even the disobedient, if they turn and obey.

### **Illustration**

The three friends of Daniel depended on God for peace through horrific fire experience. Dan. 3:15-18

\* “Now if you are ready at the time, you hear the sound of the horn, flute, harp, lyre, *and* psaltery, in

symphony with all kinds of music, and you fall down and worship the image which I have made, *good!* But if you do not worship, you shall be cast immediately into the midst of a burning fiery furnace. And who *is* the god who will deliver you from my hands?” Shadrach, Meshach, and Abed-Nego answered and said to the king, “O Nebuchadnezzar, we have no need to answer you in this matter. “If that *is the case*, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver *us* from your hand, O king. “But if not, let it be known to you, O king, that we do not serve your gods, nor will we worship the gold image which you have set up.”

### **Application**

1. The peace of God is essential for the difficult and painful situations of life, in order to help me go through them and be victorious.
  - a. I am to trust in the LORD with all my heart, “And lean not on my own understanding; In all my ways I am to acknowledge Him, And He shall direct my paths. I am not to be wise in my own eyes; but fear the LORD and depart from evil.” Prov. 3:5-7
  - b. Drawing from Jesus in whom are hidden all the treasures of wisdom and knowledge. Col. 2:3
  - c. I am to be strong in the Lord and the power of His might. Put on the whole armor of God, that I may be able to stand against the wiles of the devil. Eph. 6:10-11

- d. "The heart knows its own bitterness, And a stranger does not share its joy." Prov. 14:10
- 2. The peace of God is vital for condemnation of past sins, present unforgiveness by people, resentment or bitterness, but is related to knowing the word of God.
  - a. "There is no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, **but the Spirit.**" Rom. 8:1
  - b. I must keep my heart with all diligence, For out of it *spring* the issues of life. Prov. 4:23
  - c. "A merry heart makes a cheerful countenance, But by sorrow of the heart the spirit is broken." Prov. 15:13
  - d. "A merry heart does good, *like* medicine, But a broken spirit dries the bones." Prov. 17:22
- 3. The peace of God is in order to enjoy today, regardless of the present and future uncertainties.
  - a. Jesus said, "But seek first the kingdom of God and His righteousness, and all these things shall be added to you. Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day *is* its own trouble." Matt. 6:32-34
  - b. "**Peace** I leave with you, My **peace** I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid." Jn. 14:27
  - c. "These things I have spoken to you, that in Me you may have **peace**. In the world you will have tribulation; but be of good cheer, I have overcome the world." Jn. 16:33

- d. Paul said, "Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus." Phil. 4:6-7
- e. "If you faint in the day of adversity your strength is small." Prov. 24:10

*The petition for peace was to be sought out by each believer!*

## II. The proclamation of genuineness. vs. 17

- A. The apostle Paul confirmed he was the author by his authentic handwriting. vs. 17a
  - \* "The salutation of Paul with my own hand."
  - 1. Paul knew the Thessalonians were familiar with the custom of the day, a person dictated a letter to a secretary called an amanuensis.
    - a. The salutation is a closing greeting, a good bye, Paul took the pen from the amanuensis and wrote the closing.
    - b. He makes this clear in the letter to the Romans, "Tertius who wrote this epistle, greet you in the Lord." Rom. 16:22
  - 2. Paul knew the circumstance under which he had written to them, it gave greater importance to his personal handwriting.
    - a. The phrase with my own hand affirms his own person, in contrast to the amanuensis taking the dictation.

- b. The misinformation that the Day of The Lord had come could have been by a false letter, a forgery of his name.  
2Thess. 2:2
  - c. He could be saying this one is really my letter to you!
- B.** The apostle Paul affirmed the authentic pattern.  
vs. 17b-c
- \* “Which is a sign in every epistle, so I write.”
  - 1. The pattern was not a mere signature, but a personal autograph.
    - a. The word sign “seemion”, means a token or mark to distinguish it from others.
      - 1) The word is used of Judas, who gave the Jews the “sign” of a repeated kiss to identify Jesus. Matt. 26:48
      - 2) The same word is used for the miracles of Jesus. Jn. 2:11
    - b. The mark also could also include the form of his writing.
      - 1) Able to be recognized by them.
      - 2) Able to identify a forgery.
  - 2. The pattern was already known by the Thessalonians.
    - \* “Every letter, so I write.”
    - a. At this point in time the two letters were the earliest letters written by Paul.
      - 1) The First letter was written between 51-53 A.D. from Corinth.

- \* “I charge you by the Lord that this epistle be read to all the holy brethren.” 1Thess. 5:27
- 2) The Second letter 3-6 months after the first, written also from Corinth.
  - \* “The salutation of Paul with my own hand, which is a sign in every epistle; so I write.” 2Thess. 3:17
- 3) Both epistles are believed the earliest of Paul’s letters, perhaps Galatians, but no other.
- b. Then the others followed, evident of the pattern and practice.
  - 1) “The salutation with my own hand- Paul.” 1Cor. 16:21
  - 2) “See with what large letters I have written to you with my own hand!” Gal. 6:11
    - \* Because Paul used what they call the epistolary aorist form, some believer Paul wrote the entire letter to the Galatians.
  - 3) “This salutation with my own hand- Paul.” Col. 4:18a
  - 4) “I Paul am writing with my own hand.” Philemon 19a-b

### **Illustration**

Even with today’s sophisticated technology, experts can detect a forgery, due to the many natural characteristics of our personal handwriting.

### Application

1. There are and always will be people who will doubt the genuineness of the Scriptures.

- a. Declaring they are simply the writings of man.
- b. Declaring that there are other writings that are as sacred or the very words of God also.
- c. Declaring that they have been corrupted through time.

\* “Yet the Psalmist says, “I will worship toward Your holy temple, And praise Your **name** For Your lovingkindness and Your truth; For You have **magnified Your word** above all Your **name**.” Ps. 138:2

2. The confirmation of the genuineness of the Bible is easy to validate.

- a. The Bible contains 66 Books, 39 in the Old Testament, 27 in the New Testament, written over a 1600 year span by 40 authors.
- b. From kings to fishermen, statesmen, tax collectors, herdsman, military generals, Doctors and Rabbis (Paul).
- c. The Bible was written from diverse places, Moses in wilderness, Jeremiah from dungeon, Ezekiel from Babylon in captivity, Daniel from Shushan the place, David in Jerusalem, Paul from prison and mission field, Luke interviews and travel
- d. Written in times of war, peace prosperity, poverty, in joyous times others in despair and sorrow.

- e. Written from three continents, Asia, Africa, Europe and in three languages, Hebrew Aramaic and Greek.
- f. Contains history, Joshua O.T., Acts N.T. , revelation of prophecy the O.T. prophets, book of Revelation in the N.T.
- g. Deals with law, civil, criminal, ethical, ritual and sanitary in the Pentateuch, the epistles in N.T.
- h. Gives to us accounts of wars, treaties, biographies and record of Kings.
- i. Kings are in chronological order with reference to kings of the same country and other countries.
- j. Not to mention that all the Scriptures from Genesis to Revelation are in harmony and unity to one God who is revealing Himself to redeem mankind, through the 1600 year span.
- k. The Bible was the first book taken to outer space on microfilm
- l. The longest telegram was the N.T. from New York to Chicago
- m. It is one of the most expensive books.
- n. Russians sold the Codex Sinaiticus to England for \$510,000.

3. The Bible compared to other authors of the past wins hands down.

- a. Bible was written in latter part of 1st century
- b. The seven plays of Saphocles are accounted as authentic text yet the manuscripts are 1400 years after his death.

- c. The history of Thucydides (460-400 B.C.) known to us by 8 manuscripts, the earliest 900 A.D.
  - d. The history of Herodatus (488-428 B.C.) no one doubts them, yet the earliest manuscripts we have are 1300 years after.
  - e. Most mistakes or variations are in spelling or style (98.33% is pure)
  - f. Warfield & Philip Scholl, both declare that the word has been transmitted to us with no, or next to no variations, - each misspelled word is counted in every manuscript, so if there were 3,000 mss. that would account for 3,000 variations, while in reality be one misspelling.
  - g. The survival of the Bible is incredible, it has more manuscript evidence then any 10 pieces of classical literature. A.T. Robertson N.T. Greek Scholar said 8,000 manuscripts of Latin vulgate. 1,000 earlier versions 4,000 Gk manuscripts 13,000 Portions. Most if not all of New Testament can be reproduced from early church writers.
4. The archeological discoveries have never contradicted the Bible, but rather confirmed it.
- a. Many said the Pentateuch, the first five book of the Bible had to have been written after Moses because there was no known writing, until they found the detail law of Hammurabi, predating Moses and Abraham.

- b. Higher critics so called, said there was no Hittites, through archeology now we know of a 1200 year span of Hittite civilization.
- c. The Bible discovered whole nations, confirmed people in question and filled historical gaps.
- d. The ancestry of the Hebrews was confirmed to be Mesopotamia.
- e. The Horites in Genesis 36:20. thought to be cave dwellers were shown to be prominent group of warriors.
- g. The excavations of Jericho (1930-36) confirmed that the walls fell outward.
- h. The brass layer made from brass minors was rejected until findings of Egyptian empire where bronze minors were found, being contemporary with Moses.
- i. Daniel was disputed until Elephantine Papyrus were discovered.
- j. The New Testament is no different in the discoveries of regular enrollment of tax payers and censuses every 14 years.
- k. Luke's record that Derbe, Lystra and Iconium were in Lycaonia was rejected saying Iconium was not, until Williams Ramsay discovered it was a Phrygian city.
- l. In 1929 a pavement was found with the name of Erastus to confirm Romans 16:23, where Paul mentions Erastus as the treasurer of the city.
- m. The pavement where Jesus was tried by Pilate was discovered, as well as the one with Pilates



name in the theatre at Caesarea on the Mediterranean.

- n. Pool of Bethesda, etc.
- o. F.F. Bruce the late Scholar said, “There is no body of ancient literature in the world which enjoys such a wealth of good textual attestation as the New Testament, it was written much closer to its origin than any other writings.
- p. The discovery of the Dead Sea Scrolls.
  - 1) Found March 1947 in Qumran cave 8 miles south of Jericho, dating back to 125 B.C. giving us a 1,000 year older manuscripts than the one we possessed, others dated to 200 B.C.
  - 2) When compared to the Massoretic text (Hebrew) were the same.
  - 3) The findings contained some 40,000 inscribed fragments from these 500 books have been reconstructed.
  - 4) One scroll had Isaiah 53 complete, 24 feet long, 10 inches wide and of 166 words in Isaiah 53 only 17 letters were in question, 10 of these were spelling, not effecting the sense. Four more regard style, such as conjunctions, the last three comprise the word light, added in verse 11 and does not effect the meaning.
  - 5) Archaeologist Nelson Glueck said, “there is no archaeological discovery that has ever controverted a biblical reference.”

- 8) William F. Albright findings only confirm the Bible valuable and accurate.

***The proclamation of genuineness was for the acknowledgment of each believer!***

### **III. The provision of grace. vs. 18**

- A. The apostle Paul declared the sole provision for the life of the believer. vs. 18a
  - \* “The grace”
  - 1. Paul closed his letter in the same manner that he began it, grace.
    - a. The word grace “karis”, as we have noted often means unmerited favor, something undeserved.
      - 1) It has the idea is beauty.
      - 2) This was the common Greek greeting, here it is part of the benediction.
    - b. The apostle opened his letter the grace of God also. 2Thess. 1:2
      - 1) In the salutation grace comes first, the outcome being peace from God our Father and the Lord Jesus Christ.
      - 2) In the benediction grace is the reminder that all that the believer receives is based on grace.
  - 2. Paul wrote the same benediction, as in the first letter.
    - a. The only difference is the word “all”.  
1Thess. 5:28

- 1) We will see that “all” also relates to those to be discipline spiritually.
- 2) The grace of God is for the obedient believer and disobedient believer.
- b. The entire life of the believer is based on grace.
  - 1) Grace is the basis for salvation, no matter the kind or amount of sins.
  - 2) Grace is the basis for the process of salvation till death, living against sin.
- B.** The apostle Paul declared the provision of grace is in the person of Jesus Christ.
  - \* “of our Lord Jesus Christ.” vs. 18a
  - 1. Paul knew the Thessalonians knew this basic truth.
    - a. But they needed to hear it again.
    - b. The truths of the word of God must be repeated over and over again.
    - c. This comes by reading, studying and teaching.
  - 2. Paul included the Father at the opening greeting, but not in the benediction.
    - a. This does not mean that the Father or Son are inferior to each other.
    - b. This simply focuses on the One person, Jesus, Who came to bring us to the Father.
  - 3. Paul identified the person of Jesus as their Savior.

- a. The pronoun “our” is personal and possessive.
  - 1) They knew Jesus.
  - 2) Jesus knew them.
- b. The title Lord “kurios”, as we have seen already means Master or owner.
  - 1) The believer give his willful submission to a loving master, contrary to a despot.
  - 2) The title “kurios” as we stated appears 25 times in 89 verses of the first epistle 21 times in 47 verses of the second epistle.
  - 3) The title has the article “the Lord”, the only Lord Jesus.
- c. The name Jesus refers to His humanity.
  - 1) The name Jesus “Iesous” in Greek is the translation of the Hebrew Joshua, which is the contraction of “Yahweh-shua” meaning Yahweh is salvation.
  - 2) The name Jesus was given to Mary by the angel Gabriel, saying “He would save His people from their sins.” Matt. 1:21
- d. The second title refers to His deity.
  - 1) The word Christ “Christos”, means anointed, the Hebrew equivalent is Messiah, indicating His office.
  - 2) The One chosen by the Father to be the promised redeemer of sinful man. Gen. 3:15

- 3) Peter said, “You are the Christ”. Matt. 16:16
- 4) Jesus being God emptied Himself of His glory and took on the form of a servant but remained God always, the “Kenosis”. Phil. 2:5-8  
 \* The Thessalonians were an assembly called out by God to hear His voice, living in the sphere and fellowship of the Father and Son!

C. The apostle Paul declared the provision of grace for life is for all. vs. 18a-b

\* “Be with you all. Amen”

- 1. Paul says no one is excluded because no one deserves grace.
  - a. The most moral and ethical person is a sinner in need of repentance to be saved by grace.
    - 1) The new-born infant is a sinner, with a sin nature, it won’t take long to see it manifest itself.
    - 2) The rule is that sinner parents beget sinner children.
  - b. The most vile sinner can be forgiven for all the sins they have committed and be saved by grace.
    - 1) Be it lying, stealing, gossip, etc.
    - 2) Be it fornication, adultery, homosexuality, etc.
    - 3) Be it murder, as Paul.

- 2. Paul says all can draw from grace therefore all can experience the Lord to be with them. vs. 16b
  - a. As we stated earlier the word “all” is stated for those who were to be discipline spiritually.
    - 1) The disorderly, contrary to the traditions received.
    - 2) The one refusing to work.
    - 3) The ones meddling in other people’s business.
  - b. The grace of God is for the obedient believer and disobedient believer.
    - 1) No one is sinless after being born again.
    - 2) Everyone will fail and needs to confess their sin and ask forgiveness, based on grace. 1Jn. 1:9; 2:1
- 3. Paul confirmed the benediction. vs. 18b
  - a. The word Amen is a word that is pronounced the same in every language.
  - b. The word Amen “amen”, at the end of a sentence, like in our text means so be it, confirming what has been stated.
  - c. The word Amen “amen”, at the beginning of a sentence mean altogether a different thing, it affirms what is about to be stated as true and reliable.
    - \* The word is translated “verily, verily or truly, truly by Jesus.

### **Illustration**

God has provided for us a set of lungs to breath that we might sustain life, so grace!

### **Application**

1. The grace of God is amazing, as the fountainhead, the source for all the needs for the believers entire life.

- a. We are saved through grace....Eph. 2:8-9
- b. We are to draw from that grace for all things pertaining to life and godliness. 2Pet. 1:2-4
- c. We are to grow in grace. 2Pet. 3:18
- d. The Lord Jesus told Paul, when he ask Him to remove his thorn in the flesh, “My grace is sufficient for you, for My strength is made perfect in weakness.” 2Cor. 12:9a-c

2. The access to this grace is limited to One person Jesus.

- a. Jesus is the dispenser of grace to man, “For the law was given through Moses, **but grace** and truth came through Jesus Christ.” Jn. 1:17
- b. Jesus is the only way to the Father. Jn. 14:6
- c. Jesus is the only name whereby men must be saved. Acts 4:12
- d. Jesus is the only mediator between God and man. 1Tim. 2:5

3. The believer must be diligent not to set aside the grace of God or fall short of its potential.

- a. We are to commend all to the grace of God like Paul, who commended the Ephesian elders to God and the word of His grace, which is able to

build them up and give them an inheritance among all those who are sanctified. Acts 20:32

- b. We are not to receive the grace of God in vain. 2Cor. 6:1
- c. We are to be strong in the grace that is in Christ Jesus. 2Tim. 2:1
- d. We are to come boldly before the throne of grace in time of need. Heb. 4:16
- e. We are to warn all who would insult the Spirit of grace. Heb. 10:29

***The provision of grace was for life to each believer!***

### **Conclusion**

Paul pronounced his apostolic benediction marked by these three things:

- I. The petition for peace was to be sought out by each believer!
- II. The proclamation of genuineness was for the acknowledgment of each believer!
- III. The provision of grace was for life to each believer!