in the English.

**12.**] **in the Lord**:  
see on ver. 6.

**with quietness** may  
be taken either subjectively,—**with a quiet  
mind**;—or, objectively, **with quiet**, i.e.  
in outward peace. The former is most  
probable, as addressed to the offenders  
themselves.

**their own**, emphatic—  
that which they themselves have earned.

**13.**] **But ye**—ye who are free from this  
fault.

**well doing**, from the context,  
cannot mean ‘ *doing good*’ (*to others*), but  
**doing well**, living diligently and uprightly :  
see also Gal. vi. 9, where the same general  
sentiment occurs.

**14. mark**] The  
ordinary meaning of the word: put a  
*mark* on him, by noticing him for the  
sake of avoidance.

**15.**] **And** is more  
delicate than “*yet*” or “*but*” would be:  
‘and I know that it will follow as a consequence

of your being Christians, that ye  
will, &c.’

**as** in the first clause seems  
superfluous: it is perhaps inserted to correspond

with the other clause, or still  
further to soften the *counting him an  
enemy*.

**16.**] *Concluding wish*.

On **the  
Lord Himself**, see on ch. ii. 16.

**the  
Lord of peace**] As the Apostle constantly  
uses also the expression, “*the God of  
Peace*” (see Rom. xv. 33; xvi. 20; 2 Cor.  
xiii. 11, al.), we here must understand our  
Lord Jesus Christ.

**peace** must not  
be understood only of *peace with one  
another* : for there has been no special mention

of mutual disagreement in this Epistle:

but of *peace in general*, outward and  
inward, here and hereafter, as in Rom. xiv.  
17. The stress is on **you**—**May** *the Lord* **of Peace give** *you* (that) **Peace always in  
every way** (whether it be outward or inward,

for time or for eternity).

**with you all**] Therefore with those *who  
walked disorderly* also. The man who  
was to be admonished *as a brother*, would  
hardly be excluded from the Apostle’s  
parting blessing.

**17, 18.**] {17} CONCLUSION.

**17.**] *Autographic salutation*. The Epistle, as it  
follows from this, was not written with  
the Apostle’s own hand, but dictated. So  
with other Epistles: see Rom. xvi. 22:  
1 Cor. xvi. 21: Col. iv. 18. The whole of  
vv. 17, 18, not merely the benediction, are  
included in the term *the salutation*, as  
written by his own hand. By the words  
**so I write**, we must not conceive that any  
thing was *added*, such as *his signature*,—  
or “*farewell*,” or any thing of the kind:  
they are said of that which he is writing  
at the time. His reason for this caution  
evidently was, the “*epistle as from us*,”  
spoken of ch. ii. 2, And the words **in every  
epistle** must not be limited to any future  
Epistles which he might send to the Thessalonians,

but understood of a caution  
which he intended to practise in future  
with all his Epistles: or at least with  
such as required, from circumstances, this  
identification. Thus we have (1 Thess.  
being manifestly an exception, as written  
before the rule was established) Gal. written

with his own hand (see note on Gal.  
vi. 11); 1 Cor. authenticated (xvi. 21);  
2 Cor. sent by Titus, and therefore perhaps