

1 Paul, 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 all abounds toward each other, ⁴ so that we ourselves boast of you among the churches of God for your endurance and faith in all your persecutions and tribulations that you withstand, ⁵ which is manifest evidence of the righteous judgment of God, that you are to be counted worthy of the kingdom of God, for which you indeed suffer; ⁶ since it is a righteous thing

1:1 History (Ac 17:1-15). **Church** –the Greek word *ekklésia* generally means an "assembly" (lit., "called out") and is used in the LXX (translating Hebrew *gahal*) to refer to the assembly of Israelites who entered into a covenant with God (Deu 4:10; 9:10; 18:16). Besides its general use in the Old and New Testaments (cf. Ac 7:38, 19:32, 39) the word does have a technical meaning in relation to Christ: His church (Mat 16:18; 18:17; Ac 5:11; 8:1, 3; 20:28) consists of believers who are members of the body of Christ who are gifted by God and do the work of ministry (1Co 12:27-31; Eph 1:22; 5:22-32; Col 1:18).

1:2 Grace (*charis*); peace (*eirēnē*)

1:3 because your faith grows exceedingly -the faith (*pistis*) of a believer is not to be static (Jas 2:14), but is intended to be exercised (Mt 8:10; 9:2, 22, 29; 15:28; 17:20; 21:21) and to grow (Lk 17:5) so a disciple can mature and become more like Christ. **Grows exceedingly** (*hyper* + *auxanō*). **and the love of everyone of you all is abounding toward each other** -the love (agape) of the brethren is Christ's extra commandment (Jn 13:34-35) which should identify His disciples and, if they obey, they can mature completely, so that God will dwell in them (1Jn 4:12). **Abounding** (*pleonazō* -to super abound, multiply) is a theme of God's covenants which alludes to His original command to Adam to be fruitful and multiply (Gen 1:28; 9:1, 7; 22:16-17; Deu 7:13; 8:1, 13; cf. Mt 19:29; Jn 10:10).

1:4 we ourselves boast of you among the churches of God -boast (*kauchaomai* -to glory in a thing). The phrase "churches of God" refers to the numerous assemblies of God's people in different locations, not the technical meaning of "the body of Christ." **for your endurance and faith in all your persecutions and tribulations that you withstand** -**endurance** (*hypomonē*, under + remain); **withstand** (*anechō*, middle, hold [oneself] up [erect], 2Ti 4:3). Persecutions (*diōgmos*, being made to run) vs. tribulation (*thlipsis*, a pressing, met., oppression).

1:5 which is manifest evidence (*endeigma*, shown or demonstrated evidence) of the righteous judgment of God -what is the demonstrated evidence of the righteous judgment of God? Their endurance and faith in face of persecutions and tribulations. What is the righteous judgment of God concerning these disciples? **that** (*eis*, preposition indicating the point reached or entered) **you are to be counted worthy** (*kataxioō*, kata [according to] + *axios* [be counted worthy], Lk 20:35; 21:36* subjunctive; Ac 5:41) **of the kingdom of God, for which you indeed suffer** (*paschō*). Seven of the nine Beatitudes describe suffering. Jesus says, "Strait is the gate and pressed (*thlibō*) is the way which leads to life, and few who find it" (Mt 7:14). Jesus describes believers who are not worthy of Him and concludes, "He who finds his life will lose it, and he who loses his life for My sake will find it" (Mt 10:37-39) Suffering for Christ, a disciple earns rewards (Mt 16:24-27; cf. Ac 14:22; 1Pe 2:21).

1:6 since it is a righteous thing with God to repay -God's righteousness (adj., *dikaios*, doing God's will, what is right) demands that accounts be settled: **to repay** (*antapodidōmi*, in place of + pay) rewards for "doing good . . . glory, honor, and immorality" and penalties such as "indignation and wrath, tribulation and anguish on every life of man who does evil" (Rom 2:7-9; cf. Lk 14:14; Rom 11:35; 12:19).

with God to repay
 with tribulation
 those who trouble
 you, ⁷ and to *repay*
 you who are
 troubled rest with
 us when the Lord
 Jesus is revealed
 from heaven with
 His mighty angels,
⁸ in flaming fire
 giving punishment
 to those who do
 not know God, and
 on those who do
 not obey the
 gospel of our Lord
 Jesus
 Christ. ⁹ Whose
 justice will be to
 pay a penalty of
 everlasting
 destruction from
 the presence of the
 Lord and from the
 glory of His power,
¹⁰ when He comes,
 in that Day, to be
 glorified in His
 saints and to be
 admired among all
 those who believe,
 because our
 testimony among
 you was believed.
¹¹ Therefore we also
 pray always for you
 that our God
 would count you
 worthy of *this*
 calling, and fulfill all
 the good will

with tribulation (*thlipsis*) those who trouble (*thlibō*) you -specifically, the unbelieving Jews (Ac 17:5-9,13). "And whatever you do, do it heartily, as to the Lord and not to men, knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ. But he who does wrong will be repaid for what he has done, and there is no partiality" (Col 3:23-25).

1:7 and to repay you who are troubled -on the other hand, those "who are troubled (*thlibō*) identifies a specific group of believers who are suffering. **rest with us when the Lord Jesus is revealed from heaven with His mighty angels** -rest (*anesis*, relief), their reward is to enjoy rest (with Paul and his companions] while others are suffering the righteous judgment of God. Christ's return is a theme of 1 & 2 Thessalonians.

1:8 in flaming fire giving punishment -flaming (*phlox*) is often associated in NT with the eyes of God (Rev 1:14; 2:18; 19:12). God gives (*didōmi*) requital (*ekdikēsis* -requital, punishment, recompense) to everyone for their deeds (Deu 7:9-10; Ecc 3:17; 12:14; Isa 59:18; Rom 2:7-9). **to those who do not know God, and to those who do not obey the gospel of our Lord** -the first group is deemed to have a purpose not (*mē*) to know (*eidō*) God; and the second group is deemed to have a purpose not (*mē*) to obey (*hypakouō* = *hypo* + *akouō*, under-hearing) Christ's gospel of the kingdom (Mt 7:24-27).

1:9 Whose justice (*dikē*, custom, justice, punishment, penalty) **will be to pay a penalty** (*tinō*, to pay a penalty; Pr 27:12) **of everlasting** (*aiōnios*, age-long, perpetual, everlasting) **destruction** (*olethros*, ruin, destruction, death; cf. Mt 7:13; Lk 9:24-26) **from the presence of the Lord** - the presence (*prosōpon* -lit., the face; cf. Mt 7:21-23; 10:33; Mk 8:38; Php 3:18-19) **and from the glory of His power** -(degrees of separation, cf. Jn 3:3, 5).

1:10 when He comes, in that Day -verses referring to the Thessalonian epistles' theme of the Day of the Lord (1Th 1:3, 10; 2:19; 3:13; 4:14, 15, 16, 17; 5:2, 4, 10, 23; 2Th 1:7, 10; 2:1, 2, 3, 8) which, among other things, is a time to bring low the proud, bring destruction from the Almighty, and to lay the land desolate (Isa 2:12; 13:6, 9). The destruction of the Day of the Lord will be accomplished during the seven-year Tribulation (Rev 4-19). **to be glorified in His saints and to be admired among all those who believe, because our testimony among you was believed** -two groups of believers are identified here: 1) saints, 2) those who believe. These accolades will happen when Jesus Christ comes to establish His millennial kingdom (cf. Dan 7:27). Note that Jesus will "be glorified in His saints" (cf. 2Th 1:12; 2:14; Rev 19:6-8).

1:11 Therefore we also pray always for you -based on this teaching concerning the coming Day of the Lord and the retribution which will be paid, including being separated from the presence of the Lord, Paul is moved to pray for these Thessalonian disciples. **that our God would count you worthy of this calling** -there are two purposes in Paul's prayer: the first purpose is that God would count worthy (*axioō* -to think fit, count worthy, judge deserving) these disciples of this calling (*klesis* -a calling, an invitation). This calling to become Jesus' disciples is based on His gospel of the kingdom (1Th 1:12); this calling is how Jesus builds His church (Ac 2:41, 47; 5:14; 11:24-26). The question is whether or not God will count them worthy of His kingdom (2Th 1:5); if He does, He will **fulfill all the good will of His goodness and the work of faith with power**. The **fulfilling** (*pleroō* -to make full, to complete, to realize) of God's good will of His goodness (*agathōsynē* -goodness, uprightness,

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

2 Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we ask you,² not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if from us, as though the day of Christ had come.³ Let no one deceive you by any means; for that Day will not come unless the departure comes first, and the man of sin is revealed, the son of perdition,⁴ who opposes and exalts himself above all that is called God or that is worshipped, so that he sits as God in the temple of God,

beneficence) is not certain. God's goodness is absolute; however, His will/desire for individuals is not accomplished in those who do not submit to His will (2Pe 3:9). **the work of faith** -a believer should choose to please God by obeying the Law of Christ and thereby be transformed to be like Christ (1Th 4:1-8; 2Th 1:8). Concurrently, the power which brings this transformation has been supplied by God through the Holy Spirit (1Th 4:8; 5:19; Ti 3:5).

1:12 that the name of our Lord Jesus Christ may be glorified in you, and you in Him, according to the grace of our God and the Lord Jesus Christ -the second purpose in Paul's prayer is that Jesus Christ may be glorified in His disciples and they might be glorified in Him, which will happen only in those disciples who are blameless and not ashamed at His coming, and can therefore stand in His presence (cf. Jn 17:22; Rom 8:28; Ac 15:14; 1Th 2:12, 19-20; 2Th 1:9).

2:1-2 concerning the coming of our Lord Jesus Christ and our gathering together to Him, we ask you, not to be soon shaken in mind or troubled ... as though the Day of Christ had come -the question which has **shaken** (*saleuō* -lit., the motion produced by a storm, to shake, agitate, overthrow) in **mind** (*nous* -faculties of understanding and reason, the mind) and **troubled** (*throēō* -to cry aloud, be alarmed) them is the report that Jesus has already come and **gathered** (*episynagōgē* -a gathering together in one place) His saints unto Him (the Rapture; cf. 2Th 2:8) and that these faithful Thessalonian disciples have been left here on Earth (because somehow they were not worthy, cf. 1Th 1:6-7). **by word or by letter, as if from us** -it seems that someone, either impersonating Paul's writing or by claiming to speak on his behalf, has deceived the Thessalonians into thinking that Christ has already come.

2:3 Let no one cheat you by any means -it is possible to cheat-out-of/deceive (*exapataō*, *ex* + *apataō* -to cheat, beguile, deceive, Rom 7:11; 16:18; 1Co 3:18; 2Co 11:3; 2Th 2:3; *apataō* -Eph 5:6; 1Ti 2:14; Jas 1:26) a believer and lead him astray (Mt 24:4; Jas 5:19; 1Jn 1:8; 2:26; 3:7; Rev 2:20). **for that Day will not come unless the departure comes first, and the man of sin is revealed, the son of perdition** -Paul explains that the Day of the Lord will come only after certain events: among these events, **the departure** (*apostasia*, *apo* [from] + *histēmi*, [stand] - departure, defection, disappearance, divorce) **comes first and then the man of sin is revealed** (*apokalyptō* -to be revealed). This **departure** probably refers to defection from faith or could possibly refer to the Rapture of Christ's church. The son of perdition (*apôleia* -*apo* [from] + base/root of *olethros* [ruin, destruction, death. loss]) here is the antichrist (cf. Jn 17:12).

2:4 who opposes and exalts himself above all that is called God or that is worshipped -the Antichrist (the first beast, whose deadly wound was healed) will be a counterfeit christ and demand the worship and loyalty owed to God (Rev 13). **so that he sits as God in the temple of God, showing himself that he is God** -the abomination of desolation is the climax of the judgment of desolation on Israel (Dan 8:11-13; 9:27; 11:31; 12:11; Mt 24:14) when the Antichrist pollutes the Temple in Jerusalem, sitting there as god (and placing his image there to be worshipped; cf. Rev 13:3-4, 8, 12, 15; 14:9, 11).

showing himself that he is God.

⁵ Do you not remember that when I was still with you I told you these things? ⁶ And now you know what is restraining, that he may be revealed in his own time.

⁷ For the mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way.

⁸ And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming. ⁹ The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders, ¹⁰ and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be

2:5 Do you not remember that when I was still with you I told you these things? -this information is not new; it seems that Paul normally taught this information to new disciples; thus, he does not rehearse all the details here.

2:6 And now you know what is restraining, that he may be revealed in his own time -**what is restraining** is not identified; some think it is civil government (Rom 13:1-7), but Paul refers to it as a person, so maybe it is the Holy Spirit (some think it is Michael protecting Israel, Dan 12:1). In any case, the Antichrist has no power other than what God gives and allows him to exercise (cf. 1Co 4:7; Rev 13:7) and will **be revealed** according to God's timing before the Day of the Lord.

2:7 For the mystery of lawlessness is already at work -the **mystery of lawlessness** begins soon after God completes the "good" creation in which creatures have been given freewill and are able to turn against God's will (cf. *torah*, instruction, law). For examples, Satan leads a third of the angels into rebellion against God; Adam leads mankind to disobedience and sin. This principle of lawlessness is **already at work** and is ever increasing. **only He who now restrains will do so until He is taken out of the way** -even as the Holy Spirit was given to help and comfort the Church of Jesus Christ, it seems that when faithful disciples are gathered to be with Christ, the Holy Spirit returns to Heaven. Even so, the Holy Spirit will still be at work on Earth during the tribulation, even as He was at work on Earth during Old Testament times.

2:8 **And then the lawless one will be revealed** -the removal of the Restrainer (the Holy Spirit) happens before the **lawless one is revealed**. Does this also indicate that the rapture of God's people will happen before the antichrist is revealed? (Not necessarily). **whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming** -the destruction of the beast/antichrist happens at the revelation of Jesus Christ (Rev 19:11-20). Paul's answer begins and concludes with the coming (*parousia*, v 1, 8) of Christ.

2:9 The coming of the lawless one is according to the working of Satan -the "counterfeit" coming (*parousia*) of the Antichrist is not based on the work of God, but according to the work of Satan. Be careful not to assign the work of God to Satan, or vice versa (Mt 12:24-37; Mk 3:22-30). The counterfeit trinity, with Satan grasping at God's place, is the culmination of Satan's rebellious work (cf. Isa 14:12-15). **with all power, signs, and lying wonders** -(Mt 24:24).

2:10 **and with all unrighteous deception among those who perish** -the "deception of unrighteousness" speaks of the lure of the righteous to unrighteousness. Deception (*apatē*) is always used in the NT concerning believers (Mt 13:22; Mk 4:8; Eph 4:22; Col 2:8; 2Th 2:10; Heb 3:13; 2Pe 2:13). Generally, unbelievers are already on the wrong path and thus do not need to be deceived. The concept of "perish" (*apollymi*) describes "ruination" and is wide-ranging from being "lost" to being "dead" and from being "rendered unfit" to being "destroyed." **because they did not receive the love of the truth, that they might be saved** -the "love of the truth" can be equated with "pursuit of righteousness," that is, obedience to the Law of Christ (Jn 1:17). The love of the truth must be received (*dexomai*, cf. Mt 10:14; 11:12 Mk 10:15; Lk 18:17). "Salvation" in this context describes the second aspect of salvation (love/obedience to the truth), not the first aspect, which is spiritual rebirth.

saved. ¹¹ And for this reason God will send them strong delusion, that they should believe the lie, ¹² that they all may be judged who did not believe the truth but had pleasure in unrighteousness.

¹³ But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth, ¹⁴ to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ.

¹⁵ Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle.

¹⁶ Now may our Lord Jesus Christ Himself, and our God and Father, who has loved us and given us

2:11 And for this reason God will send them strong delusion, that they should believe the lie -God is not the author of sin, but might encourage evil spirits who delude others (1Ki 22:21-22). The reason for their judgment is that they did not "love the truth." Somehow Satan has deceived himself; Eve was deceived by Satan's lie (but Adam was not deceived). The "great lie" concerns unrighteousness: "Did God really say not to do this?" and its results: "Will you really die/be judged because of disobeying God's will?"

2:12 that they all may be judged who did not believe the truth but took pleasure in unrighteousness -they will be judged (*krinō*) for not believing (*pisteuō* -to think, credit to be true) the truth (*alētheia*) about God's will as specified by the Law of Christ (Mt 5-7; cf. Jn 1:17). Instead of pleasing God, they took pleasure (*eudokeō* -chose, approved, well-pleased) in unrighteousness. Believers' works will be judged at the Bema Seat of Christ (Rom 14:10; 1Co 2:11-15; 2Co 5:10; cf. Rom 8:1-4).

2:13 But we are obliged to give thanks to God always for you, brethren beloved by the Lord -the apostle owes the debt of praying to God for his disciples. because God from the beginning has taken you for Himself for salvation through sanctification by the Spirit and belief in the truth -the phrase "has taken you for Himself" (*haireō*) refers to God taking out from the Gentiles a people for His name (Acts 15:14; cf. Mt 1:20). The aspect of salvation in view here is not justification by faith, but is justification by works, specifically, sanctification by the Spirit whereby a disciple is transformed to be like Christ, which transformation occurs as a disciple believes and obeys the truth (the Law of Christ, cf. Ac 20:32).

2:14 to which He called you by our gospel, for the purchased possession of the glory of our Lord Jesus Christ -people are called by God to become His chosen people (e.g., the Israelites). Under the New Covenant, people from all nations, when they believe the gospel of Christ, are called to be God's chosen people. If a believer obeys God's will, he "purchases a possession" (*peripoiēsis*, Eph 1:14; 1Th 5:9; 2Th 2:14; Heb 10:39; 1Pe 2:9); specifically, he becomes one of God's chosen people and, thus, will share in Christ's glory and inheritance and will live with Him in the Kingdom of God.

2:15 Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle -each disciple of Christ is responsible to "stand fast in the Lord" (1Co 16:13; cf. Gal 5:1; Php 1:27; 4:1; 1Ti 6:12, 19; 2Ti 1:13; Heb 10:23) and to hold to the Apostles' traditions (1Co 11:2; 15:1-2; 1Th 3:8; 2Th 2:15; 3:6; 1Jn 1:1-5; Rev 2:25; 3:3, 11) which they were taught in person or by letter.

2:16 Now may our Lord Jesus Christ Himself, and our God and Father, who has loved us and given us everlasting consolation and good hope in grace -the rabbis spoke prophetically of the Messiah as "the Comforter" (cf. Lk 2:25). The Father has demonstrated His love in His plan of salvation and has provided disciples of Christ everlasting consolation (*paraklēsis*) and good hope (inheritance in God's kingdom) in (*en*, in, describing a fixed position [between into and out of], a relation of rest) grace (*charis*, like "truth," is a technical term for New Covenant Law, Jn 1:17) which describes one being in the New Covenant. Thus, the expression "in grace" is similar to "in Christ."

everlasting consolation and good hope by grace,¹⁷ comfort your hearts and establish you in every good word and work.

3 Finally, brethren, pray for us, that the word of the Lord may run swiftly and be glorified, just as it is with you,² and that we may be rescued from unreasonable and wicked men; for not all have faith.

³ But the Lord is faithful, who will establish you and guard you from the evil one.⁴ And we are confident in the Lord concerning you, both that you are producing and will continue to produce the things we command you.

⁵ Now may the Lord direct your hearts into the love of God and into the endurance of Christ.

⁶ But we command you, brethren, in the name of our

2:17 comfort your hearts and establish you in every good word and work -Paul prays that the Lord Jesus and God the Father would **comfort** (*parakaleō*, to call to one's side; to comfort, admonish, encourage) their hearts and **establish** (*sterizō*, to make stable, strengthen) them **in every good word** (*logos*) and **work** (*ergon*). The word of God includes both the gospel and the Law of God; by the first, one is justified by faith and by the second, a believer knows how to please God. A believer must be established in good works to please God and earn an everlasting inheritance in the Kingdom of God. The words "comfort" and "establish" (2Th 2:17) are chiasmic bookends to "shaken" and "troubled" (2Th 2:2).

3:1 Finally, brethren, pray for us, that the word of the Lord may run swiftly and be glorified -prayer is a ministry in which every disciple can be involved. Pray for the success of the word of the Lord that it might **run swiftly** (*trechō*, hair flowing backward; to run swiftly) and be glorified. How can the word of God be glorified? **just as it is with you** -Paul commends these disciples because they are glorifying the word of God by becoming good disciples: "you became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Spirit, so that you became examples to all . . . who believe" (1Th 1:6-7).

3:2 and that we may be rescued from unreasonable and wicked men; for not all have faith -Paul also asks that they **pray for rescue** (*rhyomai*, to rush or draw for oneself) **from improper** (*atopos*, out of place, odd, improper) and **wicked** (*ponēros*, full of labors, hardship; of bad nature, diseased, evil) **men; for not all have faith** (*pistis*, belief in the truth). History in Acts 17:5.

3:3 But the Lord is faithful, who will establish you and guard you from the evil one -**faithful** (*pistos*, adj.) describes one who can be trusted to do his duty. He will **establish** (*stērizō*) His disciples and **guard** (*phylassō*) them **from the evil one** (masc., sing.). Some might argue that the evil one is the evil man (antichrist), but the prayers of Christ provide a larger lens, with Satan in view as the main adversary of His disciples (Mt 6:13; Lk 11:4; Jn 17:15; cf. Jn 22:31; Ac 5:3; Rom 16:30; 1Co 5:5; 7:5; 2Co 2:11; Eph 6:16; 1Th 2:18; 1Ti 1:20; 5:15; 1Jn 2:14, 14; 5:18, 19; Rev 2:9).

3:4 And we are confident in the Lord concerning you, both that you are producing and will continue to produce the things we command you -the Apostle's confidence is in the Lord, that his disciples will continue to produce the will of God by obedience to the Law of Christ which they have taught them and thus continue to be examples of disciples of Christ (1Th 1:6-7).

3:5 Now may the Lord direct your hearts into the love of God and into the endurance of Christ -to **direct** (*kat(a) + euthynō*, to make straight, guide, Jn 1:23; Jas 3:4; *kateuthynō*, to make straight, direct, Lk 1:79; 1Th 3:11; 2Th 3:5) one's **heart** is an important OT concept (Gk. word used in LXX to translate *kûn* -prepare, direct as an arrow, 1Sa 7:3; 1Ch 29:18; 2Ch 12:14; 19:3; 27:6; 30:19; Ezr 7:10; Job 11:13; Ps 7:12*; 10:17*; 51:10; 57:7; 78:8, 37; 108:1; 112:7; 119:5, 133; Pr 4:26; 16:3, 9; 21:29; Jer 10:23; cf. *nātâ*, Jos 24:23; 1Ki 8:58; Ps 44:18; 119:36, 112; 141:4; Pr 2:2; 21:1 [also note necessity of inclining one's ear to hear]). In keeping with the strategy of the Law of Christ, as a disciple obeys, his heart is transformed. **the love of God** -man's love of the Father ("love" is a covenant term). **into the endurance** (*hypomonē*) **of Christ** -this refers to the trial of one's faith, in which one continues to do the will of God even while suffering (Heb 10:36; 12:1; Jas 1:3, 4; 5:11; 1Pe 1:6-9; Rev 12:11).

3:6 But we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw -the Apostles' authority comes from Christ, who sent them to be His messengers who disciple other believers. **we command** (*parangellō* -to transmit a message from one to another) **you, brethren** -the command of the Apostles comes

Lord Jesus Christ, that you withdraw from every brother who walks disorderly and not according to the tradition which he received from us.⁷ For you yourselves know how you ought to imitate us, for we were not disorderly among you;⁸ nor did we eat anyone's bread free of charge, but worked with labor and toil night and day, that we might not be a burden to any of you,⁹ not because we do not have authority, but to make ourselves an example of how you should imitate us.

¹⁰ For even when we were with you, we commanded you this: If anyone will not work, neither shall he eat.
¹¹ For we hear that there are some who walk among you in a disorderly manner, not working at all, but are busybodies.

from the Lord. **that you withdraw** (*stellō* -to avoid, withdraw, 2Co 8:20; 2Th 3:6) - the image here is opposite of drawing a bow to "direct" (v. 5) an arrow. **from every brother who walks** (*peripateō*) **disorderly** (adv., *ataktōs* -not in ranks, deviating from orders, 2Th 3:6, 11; adj., *ataktos*, 1Th 5:14) **and not according to the tradition** (*paradosis* -giving over [from another], tradition; surrender) **which he received** (*paralambanō* -to take/receive to oneself [what is transmitted]) **from us** (cf 1Th 4:9-12).

3:7 For you yourselves know how you ought to imitate us -(*mimeomai* -to imitate, 2Th 3:7, 9; Heb 13:7; 3Jn 11; cf. 1Th 1:6) **for we were not disorderly among you** (*atakteō* -to behave disorderly, to be out of rank, deviate from orders).

3:8 nor did we eat anyone's bread free of charge, but worked with labor and toil night and day, that we might not be a burden to any of you -(*ergazomai* -to work) (*kopos* - a beating, beating one's breast [in sorrow]; labor, trouble, Mt 26:10; 1Co 3:8; 15:58; 1Th 1:3; 2:9; 3:5; 2Th 3:8; Heb 6:10; Rev 14:13) (*mochthos* -hard, difficult labor, toil, travail, 2Co 11:27; 1Th 2:9; 2Th 3:8) (*bareō* -to burden, weigh down, make heavy)

3:9 not because we do not have authority, but to make ourselves an example of how you should imitate us -(*exousia* -power of choice, right, authority) (*typos* - mark or image from a blow, impression; example) (*mimeomai* -to imitate, 2Th 3:7, 9; Heb 13:7; 3Jn 11). The Apostles had a right to expect support (1Cor 9:1-7, 12), but Paul's practice was not to take support from new disciples (Ac 20:32-35), because he wanted to increase his reward (1Cor 9:17-18, 24-25).

3:10 For even when we were with you, we commanded you this: If anyone will not work, neither shall he eat -(*parangellō* -to transmit a message from one to another)

3:11 For we hear that there are some who walk among you in a disorderly manner, not working at all, but are busybodies -(adv., *ataktōs* -not in ranks, deviating from orders, 2Th 3:6, 11; adj., *ataktos*, 1Th 5:14) (*periergazomai* -to work all around, be a busybody, 2Th 3:11)

¹² Now those who are such we command and exhort through our Lord Jesus Christ that they work in quietness and eat their own bread.

¹³ But as for you, brethren, do not grow weary in producing good.

¹⁴ And if anyone does not obey our word in this epistle, mark that person and do not keep company with him, that he may be ashamed. ¹⁵ Yet do not count him as an enemy, but admonish him as a brother.

¹⁶ Now may 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, which is a sign in every epistle; so I write.

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

3:12 Now those who are such we command and exhort through our Lord Jesus Christ that they work in quietness *-(parangellō -to transmit a message from one to another) (parakaleō -to call to one's side; to talk to, exhort, encourage, instruct) (hēsychia -silence; quietness [industrious, attending to your own work/business] Ac 22:2; 2Th 3:12; 1Ti 2:11).* and eat their own bread *-(Eph 4:28).*

3:13 But as for you, brethren, do not grow weary in producing good *-(ekkakeō -[ek -out of + κακός -bad natured; evil; injurious] = lit., to behave badly; to be weary, to lose courage, flag, faint, Lk 18:1; 2Co 4:1, 16; Gal 6:9*; Eph 3:13; 2Th 3:13) (kalopoieō -[kalos -good natured; beautiful, useful, approved + poieō -to produce, author] = to produce good, 2Th 3:13)*

3:14 And if anyone does not obey our word in this epistle, mark that person and do not keep company with him, that he may be ashamed *-(hypakouō—to hear under; listen to a command, obey, 2Th 1:8; 3:14) (sēmeioō -[verb form of semeion -a sign] = to mark or make a sign, 2Th 3:14) (synanamignymi -to have company/ mingle with, 1Co 5:9, 11; 2Th 3:14) (entrepō -to turn about; to shame, to be ashamed; Mid., to reverence)*

3:15 Yet do not count him as an enemy, but admonish him as a brother *-(echthros -lit., hated; enemy, hostile one, Mt 5:43, 44; Ac 13:10; Rom 11:28; Gal 4:16; Php 3:18; 2Th 3:15; Jas 4:4)*

3:16 Now may the Lord of peace Himself give you peace always in every way. The Lord be with you all *-peace, part of chiasmatic structure*

3:17 The salutation of Paul with my own hand, which is a sign in every epistle; so I write *-it seems that Paul would normally dictate his letters and then sign them.*

3:18 The grace of our Lord Jesus Christ be with you all. Amen *-grace, part of chiasmatic structure*