

帖撒羅尼迦後書 3:1-18

勸勉與祝福

1. 要求代禱 (1-5)

3:1 弟兄們，我還有話說：請你們為我們禱告，好叫主的道理快快行開，得着榮耀，正如在你們中間一樣，
3:2 也叫我們脫離無理之惡人的手；因為人不都是有信心。
3:3 但主是信實的，要堅固你們，保護你們脫離那惡者。
3:4 我們靠主深信，你們現在是遵行我們所吩咐的，後來也必要遵行。
3:5 願主引導你們的心，叫你們愛神，並學基督的忍耐！

1『我還有話說』

現在這封信已經進入結束的階段了。『我還有話說 Finally』，也就是最後的結語（1-5節）。

『請你們為我們禱告』

在帖前書最後一段保羅也請他們為他禱告。參帖前 5:25 請弟兄們為我們禱告。保羅是偉大的屬靈領袖，也是後世基督徒效法學習的好榜樣。這樣一個屬靈偉人也需要一般的信徒為他禱告嗎？答案是肯定的。屬靈領袖也是人，他們也會軟弱，因此也需要別人的代禱。如果我們能夠有一些屬靈的伙伴，平時能夠彼此代禱，在屬靈的追求上也會有很大的幫助。保羅所要求的，並不是舒適安好，乃是讓他能夠勇敢的、清楚的宣講上帝的奧秘。就如他在這裡說的『好叫主的道理快快行開，得着榮耀。』參林後 1:11, 弗 6:19, 西 4:3。

『主的道理快快行開，得着榮耀，正如在你們中間一樣』

看得出來保羅對帖城教會非常滿意，在這兩封書信中多方地稱讚。他們信主不久就活出了美好的見證，甚至『作了馬其頓和亞該亞所有信主之人的榜樣。』（帖前 1:7）使得『主的道理快快行開，得着榮耀。』因此保羅盼望當他將福音傳到別的地方的時候，也能夠像在帖城一樣，使『主的道理快快行開，得着榮耀』。我們今天有生活的見證嗎？我們能夠成為其他信徒的榜樣嗎？主的道因我們得了榮耀嗎？

我們是否與弟兄姐妹經常彼此代禱？代禱的內容是什麼？為自己還是為神？

我是否經歷過彼此代禱的果效？可否與大家分享？

帖城教會在榮耀神的事上表現如何？保羅如何稱讚他們？

我今天的的生活能榮耀神嗎？我信主這麼久，能夠成為其他信徒的榜樣嗎？

主的道因我傳揚出去得了榮耀嗎？

2『也叫我們脫離無理（wicked/absurd）之惡（evil）人的手』

無理這個字除了荒謬，無理的意思外，也會有邪惡的含義。這些人就是那些不斷逼迫、追殺使徒的猶太人。他們是魔鬼的兒子，以前逼迫耶穌（參約 8:40,44 我將在神那裏所聽見的真理告訴了你們，現在你們卻想要殺我，這不是亞伯拉罕所行的事。你們是出於你們

的父魔鬼，你們父的私慾你們偏要行。）現在逼迫他的門徒。魔鬼從古至今不斷地利用無理之惡人的手逼迫基督徒，就像在今天許多回教國家裡面的情形一樣。當年保羅需要其他的基督徒爲他禱告，如今這些地區的基督徒也需要我們的代求。

『人不都是有信心』

意即不是每個人都相信耶穌，有的甚至逼迫信主的人。這裡是指前面說的『無理之惡人』，就是那些不斷逼迫使徒的猶太人，所以保羅請他們爲使徒禱告。

3『但主是信實的，要堅固你們，保護你們脫離那惡者』

因爲『主是信實的』，他必成就他的應許，就是像牧人一樣保護他的羊群脫離那惡者。他也会堅固他們的信心，使他們能夠面對撒但的攻擊而不退縮。參主禱文太 6:13 救我們脫離凶惡（惡者）。約 17:15 我不求你叫他們離開世界，只求你保守他們脫離那惡者。約 10:28 我又賜給他們永生；他們永不滅亡，誰也不能從我手裏把他們奪去。主當年怎麼保守帖城信徒脫離那惡者，他今天一樣會保守我們脫離兇惡。魔鬼最喜歡的伎倆就是讓信徒們失去信心；一旦失去就會跌倒。我們有這樣的信心嗎？我們遇見艱難困苦的時候還是相信神會堅固保守我們嗎？

4『你們現在是遵行我們所吩咐的，後來也必要遵行』

帖城教會的弟兄姐妹怎麼能夠被保羅稱讚，成爲馬其頓和亞該亞所有信主之人的榜樣呢？因爲他們遵行使徒所吩咐的。就如耶穌最後的大使命裡面所說的：太 28:19-20 你們要去，使萬民作我們的門徒...凡我所吩咐你們的，都教訓他們遵守。使徒這樣做了，而帖城的信徒也這樣遵守了，使他們可以成爲世上的光和鹽來榮耀神，並且成爲眾弟兄姐妹的榜樣。而保羅有信心，他們不但現在這樣做，將來還會繼續遵行神的道。我們是主的門徒嗎？我們遵行了主所吩咐的嗎？我們是世上的光和鹽嗎？我們的生活能夠榮耀神嗎？我們能夠成爲眾弟兄姐妹的榜樣嗎？我們能夠始終如一遵行神的道嗎？

5『引導（direct）你們的心，叫你們愛神，並學基督的忍耐』

主耶穌就像一個牧者，常常用他的杖和他的竿來引導我們前面的道路和方向。他的引導有兩個目的：『叫你們愛神』以及『學基督的忍耐』。學基督的忍耐原意是來到基督的忍耐那裡，意即與基督的忍耐有份。他願意忍受一切的羞辱、苦難、逼迫、甚至死亡，因爲『來 12:2 他因那擺在前面的喜樂，就輕看羞辱，忍受了十字架的苦難，便坐在神寶座的右邊。』帖城的信徒已經顯明了他們的忍耐（帖前 1:3 因盼望我們主耶穌基督所存的忍耐。）保羅希望他們能更進一步，在基督的忍耐上有份，面對一切羞辱、苦難、逼迫、甚至死亡都不退縮。擺在我們前面的喜樂就是從天上來的獎賞。我們看見那擺在前面的喜樂嗎？我們因此輕看羞辱，忍受苦難嗎？

而愛神則是彰顯在對神的順服上。耶穌說：約 14:15 你們若愛我，就必遵守我的命令。約 14:21 有了我的命令又遵守的，這人就是愛我的；愛我的必蒙我父愛他，我也要愛他，並且要向他顯現。約 14:23-24 人若愛我，就必遵守我的道；我父也必愛他，並且我們要到他那裏去，與他同住。不愛我的人就不遵守我的道。人的本性是悖逆的，不順服的。這從亞當和夏娃的身上就可以看到。但靠著聖靈，我們裡面那願意順服的新人就可以跟隨主的引導，以順服主的命令來表明我們對神的愛。如何靠著聖靈？就是保羅說的：羅 8:5-6

隨從聖靈的人體貼聖靈的事... 體貼聖靈的，乃是生命、平安。將你的心思意念放在聖靈身上，就是體貼聖靈了。

無理之惡人是誰？他們如何逼迫使徒？他們和魔鬼有什麼關係？
主的信實彰顯在哪些方面？他如何堅固信徒？如何保護他們脫離那惡者？
帖城信徒如何成為信主之人的榜樣？我們是主的門徒嗎？
我們遵行了主所吩咐的嗎？我們是世上的光和鹽嗎？
我們能夠成為弟兄姐妹的榜樣嗎？我能夠始終如一遵行神的道嗎？
主的引導有什麼目的？學基督的忍耐是什麼意思？基督如何忍耐？
我看見那擺在前面的喜樂嗎？我因此輕看羞辱，忍受苦難嗎？
愛神是什麼意思？如何證明一個人是否愛神？如何能夠愛神？

照理說從整段來看，到了第5節就應該結束了，但保羅想到有些事要交代，就是關於那些閒懶不做工的人，所以又加了6-15節做為最後的警戒。

2. 警戒懶惰的人 (6-15)

3:6 弟兄們，我們奉主耶穌基督的名吩咐你們，凡有弟兄不按規矩而行，不遵守從我們所受的教訓，就當遠離他。
3:7 你們自己原知道應當怎樣效法我們。因為我們在你們中間，未嘗不按規矩而行，
3:8 也未嘗白吃人的飯，倒是辛苦勞碌，晝夜做工，免得叫你們一人受累。
3:9 這並不是因我們沒有權柄，乃是要給你們作榜樣，叫你們效法我們。
3:10 我們在你們那裏的時候，曾吩咐你們說，若有人不肯做工，就不可吃飯。
3:11 因我們聽說，在你們中間有人不按規矩而行，甚麼工都不做，反倒專管閒事。
3:12 我們靠主耶穌基督吩咐、勸戒這樣的人，要安靜做工，吃自己的飯。
3:13 弟兄們，你們行善不可喪志。
3:14 若有人不聽從我們這信上的話，要記下他，不和他交往，叫他自覺羞愧。
3:15 但不要以他為仇人，要勸他如弟兄。

6『不按規矩而行 walking in idleness/lives an undisciplined life』

從上下文來看，這裡的不按規矩而行就是懶惰不做工的意思，所以很多英文版本如 NIV 都直接翻成 idle。『教訓』原意是『傳統 tradition』，也就是使徒們所傳遞下來的教導和命令。

『就當遠離他』

保羅特別聲明他是『奉主耶穌基督的名吩咐』他們，所以這個命令是主的吩咐。而『不遵守從我們所受的教訓』應該就是指著第10節說的『若有人不肯做工，就不可吃飯』。如果有自稱為弟兄的人閒懶，不肯做工，就當遠離他 (keep away from him)。這是要給當事人一個警戒，讓他知道他的行為是不對的，是神不喜悅的。他如果繼續下去，就會失去跟神的交通，也失去跟人的交通。參14節。

7-9『怎樣效法我們』

這裡的效法就是要殷勤做工，因為保羅緊接著就說『**因為**我們在你們中間，未嘗不按規矩而行』。保羅自己未曾懶惰，反倒勤奮做工，給他們做了榜樣。

8『未嘗白吃人的飯，倒是辛苦勞碌，晝夜做工』

保羅日用的飲食都自己花錢買的。我們從使徒行傳知道，保羅和亞居拉及百基拉是同行，都以製造帳棚為業（徒 18:1-3）。換句話說，保羅乃是帶職事奉。他辛苦勞碌，晝夜做工，賺錢養活自己和同工（參徒 20:34 **我這兩隻手常供給我和同人的需用，這是你們自己知道的。**）這話保羅在帖前也說過（帖前 2:9 **弟兄們，你們記念我們的辛苦勞碌，晝夜做工，傳神的福音給你們，免得叫你們一人受累。**）。

9『不是因我們沒有權柄』

他的權柄就是『林前 9:14 **傳福音的靠着福音養生**』。但使徒沒有使用這個權柄。他不但在帖撒羅尼迦沒有使用這個權柄，後來在哥林多及以弗所教會也都沒有使用這個權柄。他乃是要給他們作榜樣。他不願意增加教會的負擔，更希望傳福音的時候叫人不花錢得福音（林前 9:18 **既是這樣，我的賞賜是甚麼呢？就是我傳福音的時候叫人不花錢得福音，免得用盡我傳福音的權柄。**）。

10『若有人不肯做工，就不可吃飯』

如果一個人努力工作，自然有收入可以養活自己甚至家人。顯然當時有人白吃別人的飯，所以保羅才發這樣的命令（參下節）。保羅曾經在提前 5:9 說『**寡婦記在冊子上，必須年紀到六十歲，從來只作一個丈夫的妻子。**』當時年長的窮苦寡婦幾乎沒有自我生存的能力，必須靠別人幫助才有飯吃，所以教會裡面就有專門的部門幫助這些窮苦的寡婦。而這些不做工的人很可能就趁著這個機會，要求教會也接濟他們。對於這些有能力做工卻懶惰不做的人，保羅吩咐說：如果他們不肯做工（not willing to work），就不要供給他們食物。

11『因我們聽說...甚麼工都不做，反倒專管閒事』

這裡的『聽說』是現在式，表示這件事一直發生在他們教會當中。有些懶惰的人『甚麼工都不做，反倒專管閒事』（working at nothing, but working around/not keeping busy, but being busybodies）。可見這些人不是沒有工作的能力，只是將他們的精力都花在管別人的事去了。這樣子繼續下去的話，不但這些人變得更懶惰，甚至影響到那些努力工作的人。參 13 節。

12『安靜做工，吃自己的飯』

『安靜做工』是針對前一句的『專管閒事』。（work quietly vs. work around）。『吃自己的飯』代表他們有能力賺錢養活自己，所以不應該白吃飯，浪費教會救濟窮人的資源。

13『行善不可喪志』

這句話可以應用在很多地方。參加 6:9 **我們行善，不可喪志；若不灰心，到了時候就要收成。**然而從上下文來看，『行善』可能是代表努力做工的意思。保羅鼓勵那些安靜做工

的人，不要因為看見那些甚麼工都不做，反倒專管閒事的人，似乎也是過得好好的，就因此產生埋怨的心理。他們還是要盡力工作，不要因別人的作為而灰心。

14-15『不和他交往，叫他自覺羞愧...要勸他如弟兄』

不和他交往（have nothing to do with him）的目的，乃是要叫他自覺羞愧。盼望他能夠回轉，是為了他的好處。參第6節。這樣做並不是『要以他為仇人』，而是『要勸他如弟兄』。凡事都要以愛為出發點。我們愛弟兄固然要包容他的缺點，但也要彼此規勸，使大家在靈裡面都能長進。

當時的帖城教會裡面有什麼問題？不按規矩而行是什麼意思？

保羅對此有什麼吩咐？『遠離他』是什麼意思？

保羅要他們效法什麼？他如何辛苦勞碌，晝夜做工？

使徒們有什麼權柄？保羅為什麼沒有使用這個權柄？

這些不肯做工的人是否沒有能力做工？從何得知？

『不肯做工，就不可吃飯』這個命令如何應用在今天？

對於那些在街頭乞討的人，我們應該怎樣對待？

保羅為什麼在這裡吩咐他們『行善不可喪志』？『行善』指什麼？

『遠離懶惰的人，不和他交往』的目的是什麼？我們的態度應如何？

3. 問安（16-18）

3:16 願賜平安的主隨時隨事親自給你們平安！願主常與你們眾人同在！

3:17 我保羅親筆問你們安。凡我的信都以此為記，我的筆跡就是這樣。

3:18 願我們主耶穌基督的恩常與你們眾人同在！

16『賜平安的主 the Lord of peace』

在帖前最後一段經文裡面，保羅也提到同樣的稱呼。他說『帖前 5:23 願賜平安的神親自使你們全然成聖』。我們的主不只是賜平安給我們，平安就是他的內涵。所以真正的平安只有在神裡面才能尋到。參約 14:27 我留下平安給你們；我將我的平安賜給你們。我們在 1:1 看到保羅的問安裡面提到平安。平安就是與神與人有正常良好的關係。我們不再跟神敵對，也不再跟人敵對，我們甚至不再跟自己敵對——我們的良心得到安息。在今天處處混亂紛爭，遍地戰爭動盪，民攻打民，國攻打國的時候，這樣的平安正是全世界最需要的福氣。

『隨時隨事 at all times and in every way』

從神來的平安不是暫時的，也不是只在某些特定事情上才展現的，乃是在任何時候、任何環境中都能夠經歷的。這樣的平安在世上是不存在的，只有在基督裡我們才能享受到。

17『凡我的信都以此為記，我的筆跡就是這樣』

This is the sign of genuineness in every letter of mine; it is the way I write。在當時請人代筆寫信是很平常的事情，就如羅馬書所說的：羅 16:22 我這代筆寫信的德提，在主裏面問你們

安。但從這裡可以看到（凡我的信 in every letter of mine），不論是否請人代筆，在末尾問安的時候，保羅一定親手寫信問候對方。這表示他對收信者的尊重和關切。參林前 16:21 我保羅親筆問安。

18『主耶穌基督的恩常與你們眾人同在』

本節的祝福與帖前最後的祝福幾乎一模一樣。參帖前 5:28 主耶穌基督的恩常與你們同在。保羅在本封信一開始的時候就問候他們說『1:2 願恩惠、平安從父神和主耶穌基督歸與你們』。如今在最後結束的時候，再次提到神的恩惠（恩典）。恩惠就是神給我們的一切福氣，是我們本不配得到的。就如以弗所書所說的，弗 1:3 願頌讚歸與我們主耶穌基督的父神！他在基督裏曾賜給我們天上各樣屬靈的福氣。我們的蒙召，得贖，成聖，稱義等等，都是神的恩典，我們自己是完全沒有功勞的—靠自己是完全無能為力的。保羅願主的恩惠與他們同在，因為這是信徒最需要的福氣。當年對帖城信徒是如此，今天對我們也是如此。

平安是什麼意思？我和神的關係如何？我和人的關係如何？

我每天都有經歷從神來的平安嗎？攔阻我經歷的因素是什麼？

恩惠（恩典）是什麼？我蒙了那些恩典？我每天都活在主的恩典中嗎？

讀完帖撒羅尼迦後書後我的感想如何？有什麼收穫？

有什麼勉勵？有什麼警戒？

和合本
3:1 弟兄們，我還有話說：請你們為我們禱告，好叫主的道理快快行開，得着榮耀，正如在你們中間一樣， 3:2 也叫我們脫離無理之惡人的手；因為人不都是有信心。 3:3 但主是信實的，要堅固你們，保護你們脫離那惡者。 3:4 我們靠主深信，你們現在是遵行我們所吩咐的，後來也必要遵行。 3:5 願主引導你們的心，叫你們愛神，並學基督的忍耐！ 3:6 弟兄們，我們奉主耶穌基督的名吩咐你們，凡有弟兄不按規矩而行，不遵守從我們所受的教訓，就當遠離他。 3:7 你們自己原知道應當怎樣效法我們。因為我們在你們中間，未嘗不按規矩而行， 3:8 也未嘗白吃人的飯，倒是辛苦勞碌，晝夜做工，免得叫你們一人受累。 3:9 這並不是因我們沒有權柄，乃是要給你們作榜樣，叫你們效法我們。 3:10 我們在你們那裏的時候，曾吩咐你們說，若有人不肯做工，就不可吃飯。 3:11 因我們聽說，在你們中間有人不按規矩而行，甚麼工都不做，反倒專管閒事。 3:12 我們靠主耶穌基督吩咐、勸戒這樣的人，要安靜做工，吃自己的飯。 3:13 弟兄們，你們行善不可喪志。 3:14 若有人不聽從我們這信上的話，要記下他，不和他交往，叫他自覺羞愧。 3:15 但不要以他為仇人，要勸他如弟兄。 3:16 願賜平安的主隨時隨事親自給你們平安！願主常與你們眾人同在！ 3:17 我一保羅親筆問你們安。凡我的信都以此為記，我的筆跡就是這樣。 3:18 願我們主耶穌基督的恩常與你們眾人同在！

ESV	NASB	NET
¹ Finally, brothers,^[a] pray for us, that the word of the Lord may speed ahead and be honored,^[b] as happened among you, ² and that we may be delivered from wicked and evil men. For not all have faith. ³ But the Lord is faithful. He will establish you and guard you against the evil one.^[c] ⁴ And we have confidence in the Lord about you, that you are doing and will do the things that we command. ⁵ May the Lord direct your hearts to the love of God and to the steadfastness of Christ. ⁶ Now we command you, brothers, in the name of our Lord Jesus Christ, that you keep away from any brother who is walking in idleness and not in accord with the tradition that you received from us. ⁷ For you yourselves know how you ought to imitate us, because we were not idle when we were with you, ⁸ nor did we eat anyone's bread without paying for it, but with	¹ Finally, brothers <i>and sisters</i>, pray for us that the word of the Lord will ^[a]spread rapidly and be glorified, just as <i>it was</i> also with you; ² and that we will be rescued from troublesome and evil people; for not all have the faith. ³ But the Lord is faithful, ^[b]and He will strengthen and protect you ^[c]from the evil one. ⁴ We have confidence in the Lord concerning you, that you are doing, and will do, what we command. ⁵ May the Lord direct your hearts to the love of God and to the perseverance of Christ. ⁶ Now we command you, brothers <i>and sisters</i>, in the name of our Lord Jesus Christ, that you ^[d]keep away from every brother <i>or sister</i> who ^[e]leads a ^[f]disorderly life and not <i>one</i> in accordance with the tradition which ^[g]you received from us. ⁷ For you yourselves know how you ought to ^[h]follow our example, because we did not act in an undisciplined way among you, ⁸ nor did we eat ^[i]anyone's bread ^[j]without paying for it, but with labor and hardship we <i>kept</i> working night and day so that we would not be a burden to any of you; ⁹ not because we do not have the right <i>to this</i>, but in order to offer ourselves as a role model	¹ Finally, pray for us, brothers and sisters,^[a] that the Lord's message^[b] may spread quickly and be honored^[c] as in fact it was among you, ² and that we may be delivered from perverse and evil people. For not all have faith. ³ But the Lord is faithful, and he^[d] will strengthen you and protect you from the evil one. ⁴ And we are confident about you in the Lord that you are both doing—and will do—what we are commanding. ⁵ Now may the Lord direct your hearts toward the love of God^[e] and the endurance of Christ.^[f] ⁶ But we command you, brothers and sisters,^[g] in the name of our Lord Jesus Christ, to keep away from any brother who lives an undisciplined^[h] life^[i] and not according to the tradition they^[j] received from us. ⁷ For you know yourselves how you must imitate us, because we did not behave

toil and labor we worked night and day, that we might not be a burden to any of you. ⁹ It was not because we do not have that right, but to give you in ourselves an example to imitate. ¹⁰ For even when we were with you, we would give you this command: If anyone is not willing to work, let him not eat. ¹¹ For we hear that some among you walk in idleness, not busy at work, but busybodies. ¹² Now such persons we command and encourage in the Lord Jesus Christ to do their work quietly and to earn their own living.^[a] ¹³ As for you, brothers, do not grow weary in doing good. ¹⁴ If anyone does not obey what we say in this letter, take note of that person, and have nothing to do with him, that he may be ashamed. ¹⁵ Do not regard him as an enemy, but warn him as a brother. ¹⁶ Now may the Lord of peace himself give you peace at all times in every way. The Lord be with you all. ¹⁷ I, Paul, write this greeting with my own hand. This is the sign of genuineness in every letter of mine; it is the way I write. ¹⁸ The grace of our Lord Jesus Christ be with you all. Footnotes a. 2 Thessalonians 3:1 Or <i>brothers and sisters</i>; also verses 6, 13 b. 2 Thessalonians 3:1 Or <i>glorified</i> c. 2 Thessalonians 3:3 Or <i>evil</i> d. 2 Thessalonians 3:12 Greek <i>to eat their own bread</i>	for you, so that you would ^[k]follow our example. ¹⁰ For even when we were with you, we used to give you this order: if anyone is not willing to work, then he is not to eat, either. ¹¹ For we hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies. ¹² Now we command and exhort such persons in the Lord Jesus Christ to work ^[l]peacefully and eat their own bread. ¹³ But as for you, brothers <i>and sisters</i>, do not grow weary of doing good. ¹⁴ If anyone does not obey our ^[m]instruction ^[n]in this letter, take special note of that person <i>so as</i> not to associate with him, so that he will be put to shame. ¹⁵ And <i>yet</i> do not regard <i>that person</i> as an enemy, but ^[o]admonish <i>that one</i> as a brother <i>or sister</i>. ¹⁶ Now may the Lord of peace Himself continually grant you peace in every ^[p]circumstance. The Lord be with you all! ¹⁷ ^[q]I, Paul, write this greeting with my own hand, and this is a distinguishing mark in every letter; this is the way I write. ¹⁸ The grace of our Lord Jesus Christ be with you all. Footnotes a. 2 Thessalonians 3:1 Lit <i>run</i> b. 2 Thessalonians 3:3 Lit <i>who will</i> c. 2 Thessalonians 3:3 Or <i>from evil</i> d. 2 Thessalonians 3:6 Or <i>avoid</i> e. 2 Thessalonians 3:6 Lit <i>walks disorderly</i> f. 2 Thessalonians 3:6 Or <i>undisciplined</i> g. 2 Thessalonians 3:6 One early ms <i>they</i> h. 2 Thessalonians 3:7 Or <i>imitate us</i> i. 2 Thessalonians 3:8 Lit <i>from anyone</i> j. 2 Thessalonians 3:8 Lit <i>freely</i> k. 2 Thessalonians 3:9 Or <i>imitate us</i> l. 2 Thessalonians 3:12 Lit <i>with quietness</i> m. 2 Thessalonians 3:14 Lit <i>word</i> n. 2 Thessalonians 3:14 Lit <i>through</i> o. 2 Thessalonians 3:15 Or <i>keep admonishing</i> p. 2 Thessalonians 3:16 Lit <i>way</i> q. 2 Thessalonians 3:17 Lit <i>The greeting by my hand of Paul</i>	without discipline^[k] among you, ⁸ and we did not eat anyone's food without paying.^[l] Instead, in toil and drudgery we worked^[m] night and day in order not to burden any of you. ⁹ It was not because we do not have that right, but to give ourselves as an example for you to imitate.^[n] ¹⁰ For even when we were with you, we used to give you this command: "If anyone is not willing to work, neither should he eat." ¹¹ For we hear that some among you are living an undisciplined life,^[o] not doing their own work but meddling in the work of others.^[p] ¹² Now such people we command and urge in the Lord Jesus Christ to work quietly and so provide their own food to eat.^[q] ¹³ But you, brothers and sisters,^[r] do not grow weary in doing what is right. ¹⁴ But if anyone does not obey our message through this letter, take note of him and do not associate closely with him, so that he may be ashamed. ¹⁵ Yet do not regard him as an enemy, but admonish him as a brother.^[s] ¹⁶ Now may the Lord of peace himself give you peace at all times and in every way. The Lord be with you all. ¹⁷ I, Paul, write this greeting with my own hand, which is how I write in every letter.^[t] ¹⁸ The grace of our Lord Jesus Christ be with you all.^[u] Footnotes (see below)
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- a. 2 Thessalonians 3:1 tn Grk "brothers." See note on the phrase "brothers and sisters" in 1:3.
- b. 2 Thessalonians 3:1 tn Or "the word of the Lord."sn "The word of the Lord" is a technical expression in OT literature, often referring to a divine prophetic utterance (e.g., Gen 15:1, Isa 1:10, Jonah 1:1). In the NT it occurs 15 times: 3 times as ῥῆμα τοῦ κυρίου (rhēma tou kuriou;

Luke 22:61, Acts 11:16, 1 Pet 1:25) and 12 times as λόγος τοῦ κυρίου (logos tou kuriou; here and in Acts 8:25; 13:44, 48, 49; 15:35, 36; 16:32; 19:10, 20; 1 Thess 1:8; 4:15). As in the OT, this phrase focuses on the prophetic nature and divine origin of what has been said. Here the phrase has been translated “the Lord’s message” because of the focus upon the spread of the gospel evident in the passage.

- c. 2 Thessalonians 3:1 tn Grk “may run and be glorified.”
- d. 2 Thessalonians 3:3 tn Grk “who.”
- e. 2 Thessalonians 3:5 tn The genitive in the phrase τὴν ἀγάπην τοῦ θεοῦ (tēn agapēn tou theou, “the love of God”) could be translated as either a subjective genitive (“God’s love”) or an objective genitive (“your love for God”). Either is grammatically possible. This is possibly an instance of a plenary genitive (see ExSyn 119-21; M. Zerwick, *Biblical Greek*, §§36-39). If so, the emphasis would be on believers being directed toward the love God gives which in turn produces increased love in them for him.
- f. 2 Thessalonians 3:5 tn The genitive in the phrase τὴν ὑπομονὴν τοῦ Χριστοῦ (tēn hupomonēn tou Christou, “the endurance of Christ”) could be translated as either a subjective genitive (“Christ’s endurance”) or an objective genitive (“endurance for Christ”). Either is grammatically possible. This is possibly an instance of a plenary genitive (see ExSyn 119-21; M. Zerwick, *Biblical Greek*, §§36-39). If so, the emphasis would be on believers being directed toward the endurance Christ showed which in turn produces endurance in them for him.
- g. 2 Thessalonians 3:6 tn Grk “brothers.” See note on the phrase “brothers and sisters” in 1:3.
- h. 2 Thessalonians 3:6 tn Or “unruly, out of line.” The particular violation Paul has in mind is idleness (as described in vv. 8-11), so this could be translated to reflect that.
- i. 2 Thessalonians 3:6 tn Grk “walking in an undisciplined way” (“walking” is a common NT idiom for one’s way of life or conduct).
- j. 2 Thessalonians 3:6 tc The reading “you received” (παρελάβετε, parelabete) is found predominately in Western witnesses (F G), although the support of B and the Sahidic version (along with 1505 2464) strengthens the reading considerably. The reading “they received” is found in two different forms: παρελάβοσαν (parelabosan; in 8* A [D*] 0278 33) and παρέλαβον (parelabon; in 28 D1 Ψ 1175 1241 1739 1881 M). (παρέλαβον is evidently a correction of παρελάβοσαν to the more common spelling for the third person aorist form). The external evidence is divided fairly evenly, with παρελάβετε and παρελάβοσαν each having adequate support. Internal evidence leans toward “they received”: Given the second person reading, there is little reason why scribes would intentionally change it to a third person plural, and especially an archaic form at that. There is ample reason, however, for scribes to change the third person form to the second person form given that in the prior context παράδοσις (paradosis, “tradition”) is used with a relative clause (as here) with a second person verb (see 2:15). The third person form should be regarded as authentic.
- k. 2 Thessalonians 3:7 tn This is the verbal form of the words occurring in vv. 6 and 11, meaning “to act out of line, in an unruly way.”
- l. 2 Thessalonians 3:8 tn Grk “we did not eat bread freely from anyone.”
- m. 2 Thessalonians 3:8 tn Grk “but working,” as a continuation of the previous sentence. Because of the length and complexity of the Greek sentence, a new sentence was started with the word “Instead” in the translation.
- n. 2 Thessalonians 3:9 tn Grk “an example for you to imitate us.”
- o. 2 Thessalonians 3:11 tn Grk “walking in an undisciplined way” (“walking” is a common NT idiom for one’s way of life or conduct).
- p. 2 Thessalonians 3:11 tn There is a play on words in the Greek: “working at nothing, but working around,” “not keeping busy but being busybodies.”
- q. 2 Thessalonians 3:12 tn Grk “that by working quietly they may eat their own bread.”
- r. 2 Thessalonians 3:13 tn Grk “brothers.” See note on the phrase “brothers and sisters” in 1:3.
- s. 2 Thessalonians 3:15 tn That is, as a fellow believer.

- t. 2 Thessalonians 3:17 tn Grk “The greeting in my hand, Paul, which is a sign in every letter, thus I write.”sn Up to 3:17 the letter was dictated by Paul but written down by a secretary or amanuensis. But Paul took up the pen and wrote vv. 17-18 personally to authenticate that it was his (how I write in every letter). See similar indications in 1 Cor 16:21; Gal 6:11; and Col 4:18.
- u. 2 Thessalonians 3:18 tc Most witnesses, including some early and significant ones (2x A D F G Ψ 1175 1241 1505 1881c M lat sy bo), conclude this letter with ἀμήν (amēn, “amen”). Such a conclusion is routinely added by scribes to NT books because a few of these books originally had such an ending (cf. Rom 16:27; Gal 6:18; Jude 25). A majority of Greek witnesses have the concluding ἀμήν in every NT book except Acts, James, and 3 John (and even in these books, ἀμήν is found in some witnesses). It is thus a predictable variant. Further, the witnesses for the omission are among the best MSS (x* B 0278 6 33 1739 1881* 2464 sa), giving sufficient base to prefer the shorter reading.