

2 THESSALONIANS 3

NLET

PAUL REQUESTS THAT THE DISCIPLES IN THESSALONICA
PRAY

FOR HIM AND HIS COMPANIONS

1 Now, as for the rest, keep on praying for us, brothers,

- in order that the Word of the Lord might move quickly and might be glorified¹, just as it was in reference to you, 2 and
- in order that we might be rescued from the deranged and wicked people.

For, the Faith does NOT belong to all.

PAUL ASSURES THE DISCIPLES IN THESSALONICA
OF THE LORD'S TRUSTWORTHINESS

3 Now, the Lord is trustworthy, Who shall strengthen you; and, He shall guard you from the Wicked One.

PAUL EXPRESSES THE CONFIDENCE THAT HE AND HIS
COMPANIONS HAVE IN THE DISCIPLES IN THESSALONICA

4 Now we have been lastingly persuaded in connection with YaHWeH² as regards you that you are doing and shall do the *things* that we transmitted to you³.

PAUL BLESSES THE DISCIPLES IN THESSALONICA

5 Now, may the Lord guide the Hearts that are yours

- into the Love that is the God's and
- into the Endurance *that is* the Anointed One's.

PAUL AND HIS COMPANIONS ENCOURAGE THE DISCIPLES
IN THESSALONICA TO LEAD A REGULAR AND ORDERLY
MANNER OF LIFE

6 Now, we keep on transmitting to you, Brothers, in connection with the Name of the Lord *Who is* ours – *namely*, Jesus, Anointed One – that you keep yourselves away from all brothers who are walking in an irregular, disorderly manner and not in accord with the Teaching Handed Down which they received from us. 7 For, you, *for your parts*, know how it is necessary to imitate us, because we did not lead an irregular,

disorderly life among you.

PAUL ADDRESSES A PARTICULAR DISORDERLY HABIT
OF SOME OF THE DISCIPLES IN THESSALONICA

8 Nor, did we eat a loaf of flatbread as a free gift from anyone. Rather, in connection with toil, fatigue and hardship night and day, being ones who were working for ourselves, we were eating, toward the end that we not be a burden to any of you.

9 *It is* not that we do not have authority such that we could expect support; rather, we acted so in order that we ourselves might give to you an impression to the end that you imitate us.

10 For, even when we were before you, we transmitted this to you – that, if anyone is not willing to work for himself, let him not eat. 11 For, we hear that some are walking among you in an irregular, disorderly manner, not being ones who are working for themselves, rather, being ones who are officious⁴.

12 Now, we are giving orders to and exhorting the ones such as these by the mouth of the Lord *Who is* ours – *namely*, Jesus *the* Anointed, in order that with rest the ones who are working for themselves might be eating their own bread.

13 Now, you, *for your parts*, Brothers – the ones who are doing good, do not lack resolution to do so.

PAUL TELLS THE DISCIPLES IN THESSALONICA
HOW TO DEAL WITH ANYONE WHO IS NOT PERSUADED
BY WHAT HE AND HIS COMPANIONS HAVE WRITTEN
TO THEM

14 Now, if anyone is not persuaded by the Word that is ours by means of the Letter, take notice of that one. And,⁵ do not mix together⁶ with him, in order that he might be turned around. 15 And, do not keep on regarding him as an enemy. Rather, keep on admonishing him as a brother.

PAUL AGAIN BLESSES THE DISCIPLES IN THESSALONICA

16 Now, *may* the Lord of the Peace Himself give to you the Peace in every situation in every way!

¹ 'be glorified' – This passaiive Greek verb is a member of the 'glory' word family, here meaning 'be highly esteemed in view of its brilliant attributes.'

² 'YaHWeH' – The Greek has the word 'Lord' (Κυρίω) without a definite article here. Paul and other New Testament writers often use this unarticulated word to indicate a reference to YaHWeH, the eternally existing God of the Old Testament. This is especially clear in New Testament quotations from the Old Testament where the name YaHWeH appears.

³ 97% of the Greek manuscripts, including the best line of transmission (f35), include the dative pronoun translated as 'to

you' here.

⁴ 'officious' – in other words, 'volunteering one's services where they are neither asked nor needed. meddlesome, thereby skirting real work.'

⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction "And," here.

⁶ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'do ... mix together' (a middle voice, indicative verb) here instead of 'to ... mix together' (a middle voice, aorist infinitive).

PAUL ASSURES THE DISCIPLES IN THESSALONICA
OF THE LORD'S CONTINUAL PRESENCE WITH THEM

The Lord is with all of you!

PAUL'S SIGNATURE TO THIS LETTER

17 The greeting *is* by my own hand – *that is, the hand* of Paul, which is a signal of my authorship in every letter. In this way I write.

PAUL BLESSES THE DISCIPLES IN THESSALONICA
YET AGAIN

18 The Grace of the Lord *Who is ours* – *namely, Jesus the Anointed One, be with all of you!*

PAUL ATTESTS TO THE VERITY
OF WHAT HE HAS WRITTEN IN THIS LETTER

Amen! ⁷

ATTESTATION

The citation of f35 (a family of Greek manuscripts of which this particular manuscript – namely, 35 – is a fine example) is based on thirty-eight Greek manuscripts.

These are: 18, 35, 201, 204, 328, 386, 394, 444, 604, 757, 824, 928, 959, 986, 1072, 1075, 1100, 1248, 1249, 1250, 1503, 1548, 1637, 1725, 1732, 1761, 1768, 1855, 1864, 1865, 1876, 1892, 1897, 2080, 2466, 2554, 2587, and 2723.

Dr. Wilbur Pickering collated all of these manuscripts himself.

These manuscripts represent copies which were made over the course of many centuries.

Of these the following 15 manuscripts are PERFECT representatives of Family 35 in 2 Thessalonian: 18, 35, 204, 394, 928, 1072, 1075, 1249, 1503, 1637, 1768, 1864, 1865, 2554, and 1723!

The exemplars (that is, the original manuscript from which a copy was made) of another 15 manuscripts were also perfect!

So, altogether 30 Greek manuscripts are exactly the same! Of course, since this letter is so short, the chances of that happening is improved. Nonetheless, the uniformity is very impressive!

These manuscripts come from all over the Mediterranean world: Sinai, Jerusalem, Patmos, Constantinople, Aegean, Trikala, Athens, Mt. Athos (seven different monasteries), Vatican, etc. So, they are certainly representative of the family, giving us a precise family profile. This profile is reflected in the text without exception.

⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), include 'Amen' here. On the basis of two

manuscripts (X and B) the NU omits this word.