

2Thessalonians 3

written and compiled by Gary Kukis

2Thessalonians 3:1–18

Praying for One Another/The Believer is not to be Idle

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

Document Navigation

[Preface and Quotations](#)

[Outline of Chapter](#)

[Charts, Graphics, Short Doctrines](#)

[Doctrines Alluded to](#)

[Dictionary of Terms](#)

[Introduction and Text](#)

[Chapter Summary](#)

[Addendum](#)

[A Complete Translation](#)

Verse Navigation

[2Thessalonians 3:1–2](#)

[2Thessalonians 3:3–5](#)

[2Thessalonians 3:6](#)

[2Thessalonians 3:7–9](#)

[2Thessalonians 3:10–12](#)

[2Thessalonians 3:13–15](#)

[2Thessalonians 3:16–18](#)

These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of 2Thessalonians 3 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of 2Thessalonians, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

Preface: Primarily, Paul speaks to those who are not working but sponging off of others. He tells them not to do this. Paul asserts his authority in this final chapter as well.

*Bible Summary: Finally, pray for us. The Lord will guard you against the evil one. Keep away from anyone who walks in idleness. The Lord be with you.*¹

This should be the most extensive examination of 2Thessalonians 3 available, where you will be able to examine in depth every word of the original text.

Brief Overview:

Date	Acts	Events	Historical Events	Rome
49–52 A.D.	Acts 18	Paul is in Corinth for 18 months during his 2 nd missionary journey	Claudius expels the Jews from Rome 51–52 A.D.	Claudius (41–54 AD)
Paul wrote 2Thessalonians shortly after 1Thessalonians. He was possibly still in Corinth at that time. One source suggests the date of writing to be A.D. 49–51; another A.D. 51–52. 1 & 2Thessalonians are Paul's earliest epistles and it is possible that they were written a few months apart. Paul would be martyred in Rome about 15 years after writing this epistle.				

Quotations:

Outline of Chapter 3:

Preface
Introduction

- vv. 1–5 **The Lord Is Faithful to Deliver Us and to Direct Our Hearts**
- vv. 6–12 **The Believer Who Does Not Work Should Not Eat**
- vv. 13–15 **Believers are Expected to Obey Paul's Commands**
- vv. 16–18 **Paul Closes His Letter Writing with His Own Hand**

Chapter Summary
Addendum

Charts, Graphics and Short Doctrines:

Preface
Preface
Preface

Preface
Brief Overview
Quotations

Introduction
Introduction
Introduction
Introduction
Introduction
Introduction

Titles and/or Brief Descriptions of 2Thessalonians 3 (by Various Commentators)
Brief, but insightful observations of 2Thessalonians 3 (various commentators)
Fundamental Questions About 2Thessalonians 3
The Prequel to 2Thessalonians 3
The Principals of 2Thessalonians 3

¹ From <https://biblesummary.info/2-thessalonians> accessed August 9, 2022.

v.

- Summary [A Set of Summary Doctrines and Commentary](#)
- Summary [Why 2Thessalonians 3 is in the Word of God](#)
- Summary [What We Learn from 2Thessalonians 3](#)
- Summary [Jesus Christ in 2Thessalonians 3](#)
- Summary

- Addendum [A Complete Translation of 2Thessalonians 3](#)
- Addendum
- Addendum [Doctrinal Teachers Who Have Taught 2Thessalonians 3](#)
- Addendum [Word Cloud from the Kukis Paraphrase of 2Thessalonians 3](#)
- Addendum [Word Cloud from Exegesis of 2Thessalonians 3](#)

Chapter Outline		Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text	
First Verse	Chapter Summary	Addendum	
www.kukis.org		Exegetical Studies in 2Thessalonians	

Doctrines Covered or Alluded To			

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob’s contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms	
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).

Some of these definitions are taken from

<https://www.gotquestions.org/>

<http://rickhughesministries.org/content/Biblical-Terms.pdf>

<http://www.gbible.org/index.php?proc=d4d>

<http://www.wordoftruthministries.org/terms-and-definitions/>

<http://www.theopedia.com/>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

An Introduction to 2Thessalonians 3

Introduction: 2Thessalonians 3 is the final chapter of Paul's second letter to the Thessalonians. He asks for their prayers and also recognizes persecutions which are happening on both sides of this letter. Paul expresses confidence in the believers in Thessalonica.

The primary topic of this chapter speaks to believers who are not working; and Paul says such believers ought not to eat. What appears to be the case is, some believers, because they believed the Tribulation to be so near (or they thought that they were in the middle of the Tribulation) that they just stopped working altogether. Paul essentially tells them to get back to work.

At the end of this epistle, Paul indicates that he writes the final few lines in the epistle with his own hand.

A title or one or two sentences which describe 2Thessalonians 3.

Titles and/or Brief Descriptions of 2Thessalonians 3 (by Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of 2Thessalonians 3 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About 2Thessalonians 3

Some of these questions may not make sense unless you have read 2Thessalonians 3. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel to 2Thessalonians 3

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know who the people are who populate this chapter.

The Principals of 2Thessalonians 3

Characters

Biographical Material

Characters	Biographical Material

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place. I may need to eliminate this one.

The Places of 2Thessalonians 3

Place

Description

Place	Description

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

By the Numbers

Item

Date; duration; size; number

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

At this point, we begin to gather up more details on this chapter.

A Synopsis of 2Thessalonians 3

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ESV (capitalized) is used below:

Outlines and Summaries of 2Thessalonians 3 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The text of the verses was added in, using the ESV (capitalized).

A Synopsis of 2Thessalonians 3 from the Summarized Bible

--

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, 2Thessalonians 3 (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (2Thessalonians 1–24)

Scripture	Text/Commentary
2Thessalonians 1	
2Thessalonians 2	
2Thessalonians 3A	
2Thessalonians 3B	
2Thessalonians 4A	
2Thessalonians 4B	
2Thessalonians 5A	
2Thessalonians 5B	

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions:

For a very short time, I tested the Hebrew Names Version (which is equivalent to the World English Bible—Messianic Edition). It really did not provide any alternate approach beyond the translations I was using, so I stopped using it partway through this chapter. Similarly, I decided to stop referencing the Numeric New Testament.

I added in the *Brief Overview* with chapter 20, and will go back and place that into every chapter.

I continue to avoid using corrections or clarifications in the literal translation, preferring instead to insert words which are not there in order to coincide with good English sense. So, instead of *they came to...*, I might instead write, *[Paul and Silas] came to...* In the past, I would have written, *they [that is, Paul and Silas] came to...* I believe that this provides a better flow for the reader.

I continue to place my nearly literal translation at the end of each verse and at the end of each passage. My paraphrase will also be placed at the end of every passage.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Lord Is Faithful to Deliver Us and to Direct Our Hearts

There were a number of words and phrases which were difficult to translate in the next two verses.

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

The (thing) remaining, keep on praying, brothers, concerning us, in order that the word of the Lord might keep on running and it might keep on being honored, just as even [it was] face to face with you (all); and in order that we might rescue [you? them?] from wicked and malicious men, for not from all [men is] the faith.

2Thessalonians
3:1–2

Kukis nearly literal:

Finally, keep on praying, brothers, concerning us, in order that the word of the Lord might keep on striving and [that] it might keep on being honored, even as it was [when we taught it] directly to you (all). [Our teaching of the word was done] so that we might save [you all and others] from wicked and malicious men, for the faith [is] not of all [men].

Kukis paraphrase

In closing, we ask that you keep on praying for us, brother, and pray that the word of the Lord might keep on racing about the Roman empire and that it continues to be honored, even as it was when we taught it to you. We taught the word so that you might be delivered from evil and malicious men, for not all men have the faith.

Here is how others have translated this verse:

Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation² and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

² I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek)	The (thing) remaining, keep on praying, brothers, concerning us, in order that the word of the Lord might keep on running and it might keep on being honored, just as even [it was] face to face with you (all); and in order that we might rescue [you? them?] from wicked and malicious men, for not from all [men is] the faith.
Complete Apostles' Bible	Finally, brothers, pray for us, that the word of the Lord may run and be glorified, just as it is with you, and that we may be delivered from evil and wicked men; for not all have faith.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. For the rest, brethren, pray for us that the word of God may run and may be glorified, even as among you: And that we may be delivered from importunate and evil men: for all men have not faith.
V. Alexander's Aramaic T. Eastern Aramaic Mnscrip ³	. .
James Murdock's Syriac NT	Henceforth, brethren, pray ye for us, that the word of our Lord may, in every place, run and be glorified, as with you; and that we may be delivered from evil and perverse men; for faith is not in all.
Original Aramaic NT ⁴	From now on, brethren, pray for us, that the word of Our Lord would run and be glorified in every place as it is with you, And that we would be saved from evil and vicious men, for the faith does not belong to everyone.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

English Translations:

I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

Limited Vocabulary Translations:

Bible in Basic English	For the rest, my brothers, let there be prayer for us that the word of the Lord may go forward with increasing glory, even as it does with you; And that we may be made free from foolish and evil men; for not all have faith.
Bible in Worldwide English	My brothers, please talk to God about us. Ask God that the Lords message may reach many people quickly and that they may receive it gladly as you did. Ask God that we may be saved from bad people who do wrong things. Not everyone believes in Christ.
Easy English Easy-to-Read Version–2008	. And now, brothers and sisters, pray for us. Pray that the Lord's teaching will continue to spread quickly. And pray that people will give honor to that teaching, the

³ From <https://www.thearamaicscriptures.com/>

⁴ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

	same as happened with you. And pray that we will be protected from crooked and evil people. Not everyone believes in the Lord, you know.
God's Word™	Finally, brothers and sisters, pray that we spread the Lord's word rapidly and that it will be honored the way it was among you. Also pray that we may be rescued from worthless and evil people, since not everyone shares our faith.
Good News Bible (TEV)	Finally, our friends, pray for us that the Lord's message may continue to spread rapidly and be received with honor, just as it was among you. Pray also that God will rescue us from wicked and evil people; for not everyone believes the message.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Finally, our friends, please pray for us. This will help the message about the Lord to spread quickly, and others will respect it, just as you do. Pray that we may be kept safe from worthless and evil people. After all, not everyone has faith.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Finally, dear brothers and sisters, pray for us that the Lord's message will continue to spread rapidly and its glory be recognized everywhere, just as it was with you. And pray that God will rescue us from wicked and evil people, for not everyone believes <i>the message</i> .
UnfoldingWord Simplified T.	As for the other matters, our fellow believers, pray for us that more and more people will soon hear our message about our Lord Jesus and honor it, just as you have done. Pray also for us that God will keep wicked and evil people from harming us, for not everyone believes in the Lord.
Williams' New Testament ⁵	Finally, brothers, pray for us, that the message of the Lord may continue to spread and prove its glorious power as it did among you, and that we may be delivered from unprincipled and wicked men; for not all men have faith.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	For the rest of <i>the time</i> , brothers, pray about us that the message of the Master may run and be made magnificent, just as <i>it also is</i> with you, and that we might be saved from the out of place and evil people. You see, the trust <i>is</i> not everyone's.
Common English Bible	.
Len Gane Paraphrase ⁶	Finally, brothers, pray for us so that the word of the Lord may run freely and be glorified even as it is with you, and that we may be delivered from unreasonable and wicked men, for all do not have faith.
A. Campbell's Living Oracles	Finally, brethren, pray for us, that the word of the Lord may rapidly spread, and be glorified, even as among you. And that we may be delivered from unreasonable and wicked men; for all men have not faith.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	In conclusion, Brothers, pray for us--pray that the Lord's Message may spread rapidly, and be received everywhere with honour, as it was among you;

⁵ William's New Testament - 1937 by Charles B. Williams.

⁶ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

And that we may be preserved from wrong-headed and wicked men- -for it is not every one who believes in Christ.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.	
Berean Study Bible	.	
Christian Standard Bible	.	
Conservapedia Translation	.	
Evangelical Heritage V.	.	
Ferrar-Fenton Bible	.	
Free Bible Version ⁷	.	Lastly, brothers and sisters, please pray for us, so that the Lord's message may spread and be truly appreciated, just as it is by you—and that we may be kept safe from immoral and evil men, because not everyone trusts in God.
God's Truth (Tyndale)	.	
International Standard V	.	An Example to Follow Finally, brothers, pray for us—that the word of the Lord may spread rapidly, and that it may be honored the way it is among you. Also pray [The Gk. lacks pray] that we may be rescued from worthless and evil people, since not everyone holds to the faith. [Or has faith]
Lexham Bible	.	
Montgomery NT	.	
NIV, ©2011	.	
Riverside New Testament	.	
Leicester A. Sawyer's NT	.	
The Spoken English NT ⁸	.	
UnfoldingWord Literal Text	.	
Urim-Thummim Version	.	
Weymouth New Testament	.	Finally, brethren, pray for us, asking that the Lord's Message may be spread rapidly and its glory be displayed, as it was displayed among you; and that we may be delivered from wrong-headed and wicked men; for it is not everybody who has faith.
Wikipedia Bible Project	.	
Worsley's New Testament	.	

Catholic Bibles (those having the imprimatur):

Christian Community (1988) ⁹	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesés companion Bible	.

⁷ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

⁸ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

⁹ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

Hebraic Roots Bible	For the rest, brethren, pray concerning us, that the Word of our Master may run and be glorified, even as also it has with you, and that we may be delivered from perverse and evil men. For faith is not in all men.
Holy New Covenant Trans.	Finally, brothers, pray for us. Pray that the Lord's message will spread fast and be honored just as it was with you. Pray that we will be rescued from unfair, evil men. Not all people are of the faith.
The Scriptures 2009	For the rest, brothers, pray for us, so that the Word of יהוה spreads rapidly and be praised, as also with you, and that we might be delivered from unreasonable and wicked men, for not all have belief.
Tree of Life Version	Finally, brothers and sisters, pray for us that the word of the Lord may spread quickly and be glorified—just as it is with you. Also pray that we may be rescued from perverse and evil people, for not all are trustworthy.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ¹⁰	...The [Thing] Remaining {is} pray! Brothers about us that The Word [of] the lord may run and [He] may be recognized as and {He is revealed} to you* and that [We] may be rescued from the [men] improper and [from] evil men not for [of] all [men] The Faith {is}...
Alpha & Omega Bible Awful Scroll Bible	. Hereafter, brothers, be wishing-with-regards-to concerning us, in order that the Word of the Lord shall dash, and shall be made Splendorous, even accordingly-as-to with yous, and in order that we may be delivered from they out-of-place, even perilous men, for everyone is not being persuaded.
Concordant Literal Version	Furthermore, pray, brethren, concerning us, that the word of the Lord may race and be glorified, according as it is with you also, and that we should be rescued from abnormal and wicked men, for not for all is the faith."
exeGesés companion Bible	<u>THE PETITION OF PAULOS FOR PRAYER</u> Finally brothers, pray for us that the word of Adonay run and be glorified even as with you: and rescue us from inordinate and evil humanity: for not all have the trust.
Orthodox Jewish Bible	Lemaskana (finally), Achim b'Moshiach, daven for us, that the Dvar Hashem will run on and be lifted up in kavod, just as it is also with you, And that we may be delivered from anshei resha (men of wickedness), for not all possess the Messianic emunah.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. Finally, brothers, pray for us, so that the Lord's message will spread quickly and be honored [by people], even as it was among you. And [pray] that we will be rescued from wicked and evil people, because not everyone has faith.
The Expanded Bible Jonathan Mitchell NT	. The remainder (or: What is left; Finally), brothers (= fellow believers), keep on praying concerning us (surrounding us with words and thoughts having goodness and well-being), to the end that the Word of the Lord (or: the Lord's idea and message) would continuously run (move quickly) and may constantly be made

¹⁰ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

glorious (or: be characterized by a manifestation which calls forth praise; be of good reputation), according as [it is and does] also with you, and that we may be rescued (dragged out) away from the out-of-place (or: improper; absurd; abnormal; off-base; weird; outrageous; perverse) and misery-gushing people (or: unprofitable, useless, unsound or evil folks), for you see, not everyone [is] disposed to the faith (or: this trust and loyalty is not associated with all people; not [yet is] the faith a source for all folks; not from all people [do we find] the faith; conviction [is presently] not a possession of all people; this trust [does] not [now] pertain to everyone).

Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with a Lot of Footnotes:

Lexham Bible

Paul's Prayer Request

Finally, brothers, pray for us, that the word of the Lord may progress and be honored, just as also it was with you, and that we may be delivered from evil and wicked people, for not all have the faith [Literally "for not of all is the faith"]

NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham's Emphasized B. .
 The Spoken English NT¹¹

Request for Prayer

Finally, brothers and sisters, pray for us. Pray that the message about the Lord^a will make rapid progress and be honored,^b just like it was with you. And pray that we'll be saved from off-base and evil people-because not everybody has faith.

- a. Lit. "the word of the Lord".
 b. Lit. "be glorified".

Wilbur Pickering's New T.

A request for prayer

Finally, brothers, pray for us, that the word of the Lord may spread rapidly and be glorified, as also with you, and that we may be delivered from evil and malignant men; for not all have faith.

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation As to the rest [or, Finally], be praying, brothers [and sisters], concerning us, that the word of the Lord shall be running [fig., spreading rapidly] and shall continue being glorified, just as also [it has been] with you^p, and that we shall be delivered from the perverse and wicked people, for the faith [is] not of all.

Berean Literal Bible .

Bond Slave Version .

C. Thomson updated NT .

Charles Thomson NT

Finally, brethren, pray for us, that the word of the Lord may run and be glorified, as it is among you; and that we may be delivered from unprincipled and malicious men: for all have not this belief.

Context Group Version

Finally, brothers, pray for us, that the word of the Lord may run and be publicly honored, even as also [it is] with you (pl); and that we may be delivered from unreasonable and evil men; for all do not have trust.

¹¹ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

- English Standard Version Finally, brothers, pray for us, that the word of the Lord may speed ahead and be honored, as happened among you, and that we may be delivered from wicked and evil men. For not all have faith.
- Far Above All Translation¹² .
- Green’s Literal Translation .
- Literal New Testament .
- Literal Standard Version .
- Modern English Version .
- Modern Literal Version 2020 Furthermore, brethren, pray^o concerning us, in-order-that the word of the Lord may run *onward* and may be glorified, just-as *it is* also with you^o; and in-order-that we may be rescued from the improper and evil men; for* the faith is not of all.
- Modern KJV .
- New American Standard B. .
- New European Version .
- New King James Version .
- NT (Variant Readings) .
- Niobi Study Bible **Paul Asks for Their Prayers**
Finally, brethren, pray for us, that the Word of the Lord may have free course (to run) and be glorified, even as it is with you(p), and that we may be delivered from unreasonable and wicked men; for not all men have faith.
- Revised Young's Lit. Trans. .
- A Voice in the Wilderness .
- Updated Bible Version 2.17 .
- Webster’s Translation .
- World English Bible .
- Worrell New Testament .
- Young’s Updated LT .

The gist of this passage:

1-2

2Thessalonians 3:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
to (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong’s #3588
loipon (λοιπόν) [pronounced <i>loy-POHN</i>]	<i>from now on; finally; remaining, the rest; hereafter, for the future, henceforth; at last, already; for the rest, besides, moreover</i>	neuter singular adjective/adverb; nominative case	Strong’s #3063
proseúchomai (προσεύχομαι) [pronounced <i>pros-YOU-khoh-maī</i>]	<i>pray face to face with, pray to God</i>	2 nd person plural, present (deponent) middle/passive imperative	Strong’s #4336
adelphoi (ἀδελφοί) [pronounced <i>ad-el-FOY</i>]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong’s #80

¹² Online: <http://www.faraboveall.com/> by Graham Thomason.

2Thessalonians 3:1a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
hêmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: Finally, keep on praying, brothers, concerning us,...

Paul specifically requests prayer from the Thessalonians.

2Thessalonians 3:1b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
logos (λόγος, ου, ὁ) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, nominative case	Strong's #3056
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
trechō (τρέχω) [pronounced TREK-oh]	<i>to run (in haste); metaphorically, to strive (hard) (like runners in a race); to spend one's strength</i>	3 rd person singular, present active subjunctive	Strong's #5143

Translation: ...in order that the word of the Lord might keep on striving...

The verb found here is quite curious. It is trechō (τρέχω) [pronounced TREK-oh], which means, *to run (in haste); metaphorically, to strive (hard) (like runners in a race); to spend one's strength*. Strong's #5143. I would assume that the idea here is for it to move quickly throughout the Roman empire, as Paul was receiving, for the most part, a very good response to the gospel among the gentiles.

2Thessalonians 3:1c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
doxazô (δοξάζω) [pronounced <i>dox-AD-zo</i>]	<i>to think someone is glorious; to give glory and honor to someone; to clothe with honor; to impart glory</i>	3 rd person singular, present passive subjunctive	Strong's #1392

Translation: ...and [that] it might keep on being honored,...

Paul is asking them to pray that the Word of the Lord continue to be honored or glorified among the people who hear and receive it.

2Thessalonians 3:1c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathôs (καθώς) [pronounced <i>kath-OCE</i>]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
humas (ὐμάς) [pronounced <i>hoo-MOSS</i>]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)

Translation: ...even as it was [when we taught it] directly to you (all).

When Paul presented the Word of God to the Thessalonians, they received it and honored it, being thankful for this Word being shared with them. This would have been the gospel as well as some doctrinal teaching.

2Thessalonians 3:1 Finally, keep on praying, brothers, concerning us, in order that the word of the Lord might keep on striving and [that] it might keep on being honored, even as it was [when we taught it] directly to you (all). (Kukis nearly literal translation)

2Thessalonians 3:2a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hina (ἵνα) [pronounced <i>HEE-na</i>]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
rhuomai (ῥύομαι) [pronounced <i>RHOO-ohm-ahēe</i>]	<i>to draw to one's self, to rescue, to deliver, to save; as a participle: savior, deliverer</i>	1 st person plural, aorist passive subjunctive	Strong's #4506.
ἀπό (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
ἀτοπος (ἄτοπος) [pronounced <i>AT-op-oss</i>]	<i>evil, out of place, (figuratively) improper, injurious, wicked; amiss, harm, unreasonable; inconvenient</i>	masculine plural adjective, genitive/ablative case	Strong's #824
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
πονήρος (πονηρός) [pronounced <i>pon-ay-ROSS</i>]	<i>hurtful, evil (in its effect or influence on others), bad, grievous, harm [ful], malicious, wicked</i>	masculine plural comparative adjective, genitive/ablative case	Strong's #4190
ἀνθρώποι (ἄνθρωποι) [pronounced <i>ANTH-row-poy</i>]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; genitive/ablative case	Strong's #444

Translation: [Our teaching of the word was done] so that we might save [you all and others] from wicked and malicious men,...

The wicked and malicious men would have been a reference to the Judaizers, who were Paul's chief opponents when it came to evangelizing and then teaching the Word of God. They continued to want to shackle believers to the Law of Moses. In Paul's next epistle, Galatians, he will cover this topic in detail. The doctrines of the Judaizers will also be hit hard in the book of Romans.

2Thessalonians 3:2b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὐ (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756

2Thessalonians 3:2b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
pantôn (πάντων) [pronounced PAHN-tone]	<i>from the whole, of all; all things, everything</i>	masculine plural adjective, genitive/ablative case	Strong's #3956
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction</i>	feminine singular noun; nominative case	Strong's #4102

Translation: ...for the faith [is] not of all [men].

Some portions of Thessalonians have been hard to translate. Many inserted the verb *to have*, resulting in the translation: ...for not all have faith. Obviously, not everyone accepted the teachings of Paul.

2Thessalonians 3:2 [Our teaching of the word was done] so that we might save [you all and others] from wicked and malicious men, for the faith [is] not of all [men]. (Kukis nearly literal translation)

2Thessalonians 3:1–2 Finally, keep on praying, brothers, concerning us, in order that the word of the Lord might keep on striving and [that] it might keep on being honored, even as it was [when we taught it] directly to you (all). [Our teaching of the word was done] so that we might save [you all and others] from wicked and malicious men, for the faith [is] not of all [men]. (Kukis nearly literal translation)

2Thessalonians 3:1–2 In closing, we ask that you keep on praying for us, brother, and pray that the word of the Lord might keep on racing about the Roman empire and that it continues to be honored, even as it was when we taught it to you. We taught the word so that you might be delivered from evil and malicious men, for not all men have the faith. (Kukis paraphrase)

Now faithful is the Lord Who will stabilize you (all) and will guard [you (all)] from the evil (one). Now we have persuaded in a Lord to you (all) that things we keep on declaring even you (all) keep on doing [them] and you (all) will do [them]. Now may the Lord guide of you (all) the hearts to the love of the God and to the constancy of the Christ.

2Thessalonians
3:3–5

The Lord is faithful. [That same Lord] will stabilize you (all) as well as guard [you (all)] from the evil (one). Now we have been convinced by the Lord concerning you (all) that the things which we keep on declaring, you (all) keep on doing [these things] and you will do [them in the future]. Now may the Lord guide your hearts toward the love of God and toward the stability of the Christ.

We know that the Lord is faithful. That same Lord will provide stability for all of you in your souls; and He will also guard you from the evil one. We have certainly been convinced by the Lord that whatever things we keep on teaching, those things you have been doing and you will continue to do them in the future. Now, may the Lord guide your thinking toward God's love and toward the stability of Christ.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now faithful is the Lord Who will stabilize you (all) and will guard [you (all)] from the evil (one). Now we have persuaded in a Lord to you (all) that things we keep on declaring even you (all) keep on doing [them] and you (all) will do [them]. Now may the Lord guide of you (all) the hearts to the love of the God and to the constancy of the Christ.
Complete Apostles Bible	But the Lord is faithful, who will establish you and will guard you from the evil one. And we trust in the Lord concerning you, that the things which we command to you, you are both doing, and will do them. Now may the Lord direct your hearts into the love of God and into the patience of Christ.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. But God is faithful, who will strengthen and keep you from evil. And we have confidence concerning you in the Lord that the things which we command, you both do and will do. And the Lord direct your hearts, in the charity of God and the patience of Christ.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. And faithful is the Lord, who will keep you and rescue you from the evil One. And we have confidence in you, through our Lord, that what we have inculcated on you, ye both have done, and will do. And may our Lord direct your hearts to the love of God, and to a patient waiting for the Messiah.
Original Aramaic NT	But THE LORD JEHOVAH is faithful, who will keep you and deliver you from evil. But we trust you in Our Lord, that whatever we command you, you do and you will do. And Our Lord will direct your hearts into the love of God and to the Gospel preaching of The Messiah.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But the Lord is true, who will give you strength and keep you safe from evil. And we have faith in the Lord about you, that you are doing and will do the things about which we give you orders. And may your hearts be guided by the Lord into the love of God and quiet waiting for Christ..
Bible in Worldwide English	But the Lord can be trusted. He will make you strong. He will keep you safe from all that is wrong. The Lord makes us feel sure about you. We are sure that you are doing, and will do, what we tell you to do. May the Lord lead you to love God and be patient like Christ.

Easy English	.
Easy-to-Read Version—2008	But the Lord is faithful. He will give you strength and protect you from the Evil One. The Lord gives us confidence that you are doing what we told you and that you will continue to do it. We pray that the Lord will cause you to feel God's love and remember Christ's patient endurance.
God's Word™	But the Lord is faithful and will strengthen you and protect you against the evil one. The Lord gives us confidence that you are doing and will continue to do what we ordered you to do. May the Lord direct your lives as you show God's love and Christ's endurance.
Good News Bible (TEV)	But the Lord is faithful, and he will strengthen you and keep you safe from the Evil One. And the Lord gives us confidence in you, and we are sure that you are doing and will continue to do what we tell you. May the Lord lead you into a greater understanding of God's love and the endurance that is given by Christ.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	But the Lord can be trusted to make you strong and protect you from harm. He has made us sure that you are obeying what we taught you and that you will keep on obeying. I pray that the Lord will guide you to be as loving as God and as patient as Christ.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	But the Lord Yahweh is always faithful to place you on a firm foundation and guard you from the Evil One. We have complete confidence in the Lord concerning you and we are sure that you are doing and will continue to do what we have told you. Now may the Lord move your hearts into a greater understanding of God's pure love for you and into Christ's steadfast endurance.
UnfoldingWord Simplified T.	Nevertheless, the Lord Jesus is trustworthy! So we are sure that he will cause you to continue to be strong. We are also sure that he will protect you from Satan, the evil one. Because we are all joined to our Lord Jesus, we are confident that you are now obeying what we have commanded you, and that you will obey what we are commanding you in this letter. We pray that our Lord Jesus would continue to help you know how much God loves you and how much the Messiah has endured for you.
Williams' New Testament	But the Lord is to be trusted, and He will give you strength and guard you from the evil one. We have confidence in you through the Lord that you are now practicing the directions which we give you and that you will continue to do so. May the Lord guide you into a realization of God's love for you and into a patient endurance like Christ's.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	But the Master is trustable who will establish and guard you from the evil one. We have been confident in the Master over you, that the orders that we pass on, you

are both doing and will do. May the Master direct your hearts into God's love and into the Anointed King's persistence *to do what is right*.

Common English Bible
Len Gane Paraphrase

.
But the Lord is faithful, who will firmly set you and keep you from evil. We have confidence in the Lord concerning you that you both do and will do the things that we tell you. May the Lord direct your hearts into the love of God and into the patient waiting for Christ.

A. Campbell's Living Oracles . patience

New Advent (Knox) Bible
NT for Everyone

.
But the Lord will not fail you; he will give you strength, and guard you from Evil. Yes, and the confidence that our union with the Lord enables us to place in you leads us to believe that you are doing, and will do, what we direct you. May the Lord bring you to the love of God, and to the patience of the Christ.

20th Century New Testament

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .

Berean Study Bible .

Christian Standard Bible .

Conservapedia Translation .

Evangelical Heritage V. .

Revised Ferrar-Fenton Bible .

Free Bible Version

But the Lord is trustworthy and will strengthen you, and protect you from the evil one. We have great confidence in the Lord that you are doing and will continue to do what we told you. May the Lord lead you into a deeper understanding of God's love for you and the endurance of Christ.*

God's Truth (Tyndale) .

Holman Christian Standard .

International Standard V

But the Lord is faithful and will strengthen you and protect you from the evil one. We have confidence in the Lord [Lit. in the Lord concerning you] that you are doing and will continue to do what we command. May the Lord direct your hearts to the love of God and to the endurance of the Messiah. [Or Christ] .

Lexham Bible .

Montgomery NT

But the Lord is faithful; he will stablish you and guard you from the Evil One. Now we have fully fixed our faith on you in the Lord, that you are doing and will continue to do what we enjoin. May the Lord incline your hearts to the love of God and to the steadfastness of Christ.

NIV, ©2011 .

Riverside New Testament .

Leicester A. Sawyer's NT

But the Lord is faithful, who will confirm you, and guard you from evil. And we trust in the Lord with respect to you, that you both do and will do what we direct. And may the Lord direct your hearts in the love of God, and in the patience of Christ.

The Spoken English NT .

UnfoldingWord Literal Text .

Urim-Thummim Version

But the LORD is faithful, who will establish you and guard you from bad. And we have confidence in the LORD touching you, that you both do and will do the things that we command you. And the LORD direct your hearts into the Love of Elohim and into the patient waiting for Christ.

Weymouth New Testament

But the Lord is faithful, and He will make you steadfast and will guard you from the Evil one. And we have confidence in the Lord in regard to you that you are doing, and will do, what we command. And may the Lord guide your hearts into the love of God and into the patience of Christ.

Wikipedia Bible Project .

Worsley's New Testament But the Lord is faithful, who will establish you, and preserve *you* from the evil *one*. And we trust in the Lord concerning you, that ye both do and will do *the things* which we give you in charge. And may the Lord direct your hearts into the love of God, and into the patience of Christ.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 The Heritage Bible .
 New American Bible (2002) .
 New American Bible (2011) .
 New English Bible–1970 .
 New Jerusalem Bible .
 New RSV .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible But YAHWEH is faithful who will establish and will guard you from the evil. But we are persuaded in YAHWEH as to you, that whatever things we have commanded you, you both are doing and you will continue to do. And the Master direct your hearts into the love of YAHWEH and into the patience of Messiah.

Holy New Covenant Trans. But the Lord is faithful; He will protect you from the evil one. The Lord will make you strong. We trust the Lord that you are doing — and will do — the things we instructed you to do. May the Lord guide your hearts into God's giving of Himself to you, for your good, expecting nothing in return, and the endurance of Christ.

The Scriptures 2009 But the Master is trustworthy, who shall establish you and guard you from the wicked one. And we trust in the Master as to you, both that you do and shall do what we command you. And the Master direct your hearts into the love of Elohim and into the endurance for Messiah.

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...Faithful but is The Lord Who will establish you* and [He] will keep {you*} from the [one] evil [We] have agreed but in lord to you* for what* [We] order and [You*] make {them} and [You*] will make {them} The but Lord may direct [of] you* the hearts to the love [of] the god and to the endurance [of] the christ...

Alpha & Omega Bible BUT THE LORD IS FAITHFUL, AND HE WILL STRENGTHEN AND PROTECT YOU FROM THE EVIL ONE.
 WE HAVE CONFIDENCE IN THE LORD CONCERNING YOU, THAT YOU ARE DOING AND WILL CONTINUE TO DO WHAT WE COMMAND.
 MAY THE LORD DIRECT YOUR HEARTS INTO THE LOVE OF THEOS (*The Alpha & Omega*) AND INTO THE STEADFASTNESS OF CHRIST.

Awful Scroll Bible What is more the Lord is confident, who will make you steady, and will watch over you because of they perilous.
 Moreover, we have confided by-within the Lord over you, certainly-of-which you even effect and will effect, what we announce-among you.
 And would the Lord thoroughly-well-set-forth, the sensibility of you all's hearts, into the Dear Love of God, and into the abiding-under of the Anointed One.

Concordant Literal Version Yet faithful is the Lord, Who will be establishing you and guarding you from the wicked one."

Now we have confidence in you in the Lord that what we are charging, you are doing also and will be doing."

Now may the Lord be directing your hearts into the love of God and into the endurance of Christ!

exeGesés companion Bible

And trustworthy is Adonay,
who establishes you and guards you from evil.

And we confide in Adonay toward you,
to both do and continue doing

what we evangelize you:

that Adonay direct your hearts to the love of Elohim
and to the endurance of the Messiah.

Orthodox Jewish Bible

But Ne'eman (Faithful) is Hashem who gives you chozek (strength) and is shomer over you, guarding you from the Evil One.

And we have bitachon in Hashem concerning you, that you are doing and will continue to do what we have directed.

Now may Hashem direct your levavot in the Ahavas Hashem and into the zitzfleisch of Moshiach.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
But the Lord is faithful, and He will strengthen and protect you from the evil one [Note: The Greek says just "the evil"]. And we have confidence in [the fellowship of] the Lord concerning you, that you are doing, and will continue to do the things we command you. And may the Lord direct your hearts to love [people] as God does, and to be steadfast as Christ was.

The Expanded Bible

Jonathan Mitchell NT

.
But the Lord [= Yahweh or Christ] is (or: exists) continuously faithful (loyal; full of faith), who will progressively establish (set you to stand fast) and keep (guard; protect) you folks away from the malicious person (or: the unsound and unprofitable; the painful labor; the malignant situation).

Yet we have been persuaded and so place confidence on you, in [the] Lord [= Christ or Yahweh], that the things which we are repeatedly passing along as an announcement to you people, you folks both habitually do and will continue doing (or: normally produce and will keep on producing).

So may the Lord [= Christ or Yahweh] make fully straight, then direct and guide, your hearts into the midst of God's love (the love which is God) and into the relentless patient endurance which is Christ (or: the persistent remaining under to support, which comes from the Anointed One and the Anointing)!

P. Kretzmann Commentary

Syndein/Thieme

Translation for Translators

The Voice

Bible Translations with Many Footnotes:

Lexham Bible

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B.

The Spoken English NT

.
But the Lord is faithful. He's going to strengthen you and protect you from the evil one.^c

And we're convinced about you in the Lord, that you're doing, and are going to do, the things that we're instructing you to do.

And may the Lord lead your hearts into God's love, and into the ability to hold out for Christ.

Wilbur Pickering's New T.

But the Lord is faithful, who will strengthen you and guard you from the wicked one.¹ We have confidence in the Lord concerning you, that you both do and will do the things we command. Now may the Lord direct your hearts into the love of God and into the perseverance of Christ.²

(1) 'The' wicked one is Satan.

(2) As Paul makes clear in the opening paragraph, they are already manifesting love and perseverance, so I take the point of the prayer to be progress into God's kind of love and Christ's kind of perseverance. They have made a good start, they are on the right road; Paul asks God to help them on toward the goal.

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation .
But faithful is the Lord, who will establish you_p and will guard [you_p] from evil [or, from the evil [one]]. And we have confidence in [the] Lord concerning you_p, that [about] what we give strict orders to you_p, both you_p are doing and will do. Now may the Lord direct your_p hearts [fig., inner selves] into the love of God and into the patient endurance of Christ.

Berean Literal Bible

Bond Slave Version

C. Thomson updated NT

Charles Thomson NT

Context Group Version

.
But the Lord is trustworthy, who shall establish you (pl), and guard you (pl) from the evil [one]. And we have confidence in the Lord concerning you (pl), that you (pl) both do and will do the things which we command. And may the Lord direct your (pl) hearts into the allegiance of God, and into the patience of the Anointed.

English Standard Version

Far Above All Translation

Green's Literal Translation

Literal New Testament

Literal Standard Version

.
As to the rest, pray, brothers, concerning us, that the word of the LORD may run and may be glorified, as also with you,
and that we may be delivered from the unreasonable and evil men, for not all [are] of the faith;
but faithful is the LORD who will establish you, and will guard [you] from the evil [one];
and we now have confidence in the LORD, that which we command you both do and will do;
and the LORD direct your hearts to the love of God, and to the endurance of the Christ. Vv. 1–2 are included for context.

Modern English Version

Modern Literal Version 2020

.
But the Lord is faithful, who will be establishing you° and will be guarding you° from the evil one. Now we have confidence in the Lord on *the basis of* you°, that you° are both practicing and will be practicing the things which we command you°. Now may the Lord steer your° hearts into the love* of God and into the endurance of the Christ.

Modern KJV

New American Standard

New European Version

New King James Version

NT (Variant Readings) .
 Niobi Study Bible .
 Revised Young's Lit. Trans. .
 Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Translation .
 World English Bible .
 Worrell New Testament .
 Young's Updated LT .

The gist of this passage:

3-5

2Thessalonians 3:3a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pistos (πιστός) [pronounced <i>pis-TOSS</i>]	<i>faithful, trustworthy, dependable, worthy of trust; exhibiting fidelity; believing, confiding, trusting; credible</i>	masculine singular adjective; nominative case	Strong's #4103
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962

Translation: The Lord is faithful.

Paul, throughout both epistles, is intensely personal with the Thessalonians; and it teaching appears to be light throughout both of these epistles.

It seems like this is an intentional play on words. In the previous phrase, Paul said that not all men are faithful or have faith; but, regardless, the Lord can be counted as faithful.

2Thessalonians 3:3b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὃς) [pronounced <i>hohç</i>]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739

2Thessalonians 3:3b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
stêrizô (στηρίζω) [pronounced stay-RIHD-zoh]	<i>to turn resolutely in [a certain direction]; to make stable, to place firmly, to set fast, to fix; to strengthen, make firm; to render constant, to confirm (one's mind)</i>	3 rd person singular, future active indicative	Strong's #4741
humas (ὐμάς) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)

Translation: [That same Lord] will stabilize you (all)...

God will stabilize us, but that is through Bible doctrine in our souls. We are stabilized by having the mind of Christ.

2Thessalonians 3:3c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, also, even, along with, so, then, too, both, but, for, if, indeed, in fact, likewise, moreover, or, that, therefore, when, while, as; yea, yet; and so; so that, and that</i>	conjunction	Strong's #2532
phulassô (φυλάσσω) [pronounced foo-LAHS-soh]	<i>to keep, to guard, to watch; to observe, to not violate [precepts, laws]</i>	3 rd person singular, future active indicative	Strong's #5442
από (ἀπό) [pronounced aw-PO]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
ponêros (πονηρός) [pronounced pon-ay-ROSS]	<i>hurtful, evil (in its effect or influence on others), bad, grievous, harm [ful], malicious, wicked</i>	masculine singular comparative adjective, genitive/ablative case	Strong's #4190

Translation: ...as well as guard [you (all)] from the evil (one).

We can also rely on the Lord for protection from evil or from the evil one. This adjective could refer to evil as a concept; but when used as a substantive, it can be *evil one*, which appears to be the case here.

Satan is real; his demon corps is real; but we are guarded from them. For the believer, these demons can influence our thinking, if we reject the truth; but they cannot indwell us.

2Thessalonians 3:3 **The Lord is faithful.** [That same Lord] will stabilize you (all) as well as guard [you (all)] from the evil (one). (Kukis nearly literal translation)

2Thessalonians 3:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peithō (πείθω) [pronounced PIE-thoh]	<i>to convince (by argument, true or false), to persuade; to agree, to assure, to believe, to have confidence in, to trust; to obey</i>	1 st person plural, perfect active indicative	Strong's #3982
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
It seems odd to me that this preposition is used; but there are two pages of definitions for it in Zodhiates' <i>Complete Word Study Dictionary for the New Testament</i> (when used with the accusative).			
humas (ὐμάς) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)

Translation: Now we have been convinced by the Lord concerning you (all)...

Team Paul is convinced or persuaded that the believers in Thessalonica are moving along spiritually at a good rate.

2Thessalonians 3:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
ha (ἃ) [pronounced ha]	<i>whom, which, what, that, whose</i>	neuter plural relative pronoun; accusative case	Strong's #3739

2Thessalonians 3:4b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paraggellō (παραγγέλλω) [pronounced <i>par-ang-GEL-low</i>]	<i>to transmit a message along from one to another, to declare, announce; to command, to order, to charge, to enjoin</i>	1 st person plural, present active indicative	Strong's #3853
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ποιεῶ (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	2 nd person plural, present active indicative	Strong's #4160

Translation: ...that the things which we keep on declaring, you (all) keep on doing [these things]...

Whatever the Apostle and his group have taught, declared or commanded, the Thessalonians have to dutiful to learn and following these things.

2Thessalonians 3:4c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ποιεῶ (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	2 nd person plural, future active indicative	Strong's #4160

Translation: ...and you will do [them in the future].

Team Paul is convinced that the Thessalonians will continue in this fashion into the future.

2Thessalonians 3:4 Now we have been convinced by the Lord concerning you (all) that the things which we keep on declaring, you (all) keep on doing [these things] and you will do [them in the future]. (Kukis nearly literal translation)

2Thessalonians 3:5a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
δέ (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

2Thessalonians 3:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962
kateuthunō (κατευθύνω) [pronounced kat-yoo-THOO-noh]	<i>to straighten, to guide, to direct; to remove [hindrances]</i>	3 rd person singular, aorist active optative	Strong's #2720
humōn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
kardiai (καρδίαι) [pronounced kahr-DEE-ī]	<i>hearts, minds, souls; will, character; thinking, mindset; purposes; passions, desires, appetites</i>	feminine plural noun, nominative case	Strong's #2588
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
agápē (ἀγάπη) [pronounced ag-AH-pay]	<i>agape love, mental attitude love, volitional love; brotherly love, affection, good will, love, benevolence; love feasts</i>	feminine singular noun, accusative case	Strong's #26
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: Now may the Lord guide your hearts toward the love of God...

Paul appears to be praying for the Thessalonians at this point. When we read the words *love* and *hearts*, we think of emotion; but this is a relaxed mental attitude; there is no emotion spoken of here.

2Thessalonians 3:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
hupomonê (ὑπομονή) [pronounced <i>hoop-ohm-ohn-AY</i>]	<i>steadfastness, constancy, endurance, perseverance; remaining under pressure, having a relaxed mental attitude under pressure; not swerving from a deliberate purpose and from loyalty to faith and piety through even the greatest trials and sufferings</i>	feminine singular noun; accusative case	Strong's #5281
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

Translation: ...and toward the stability of the Christ.

Paul also prays for the Thessalonians to be made stable, as Jesus was stable.

2Thessalonians 3:5 Now may the Lord guide your hearts toward the love of God and toward the stability of the Christ. (Kukis nearly literal translation)

2Thessalonians 3:3–5 The Lord is faithful. [That same Lord] will stabilize you (all) as well as guard [you (all)] from the evil (one). Now we have been convinced by the Lord concerning you (all) that the things which we keep on declaring, you (all) keep on doing [these things] and you will do [them in the future]. Now may the Lord guide your hearts toward the love of God and toward the stability of the Christ. (Kukis nearly literal translation)

2Thessalonians 3:3–5 We know that the Lord is faithful. That same Lord will provide stability for all of you in your souls; and He will also guard you from the evil one. We have certainly been convinced by the Lord that whatever things we keep on teaching, those things you have been doing and you will continue to do them in the future. Now, may the Lord guide your thinking toward God's love and toward the stability of Christ. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Believer Who Does Not Work Should Not Eat

Now, we have commanded you (all), brothers, in a name of the Lord Jesus Christ to avoid, you (all) from every brother disorderly walking (about) and not according to the tradition which you (all) received from us.

2Thessalonians
3:6

Now we have commanded you (all), brothers, in the name of the Lord Jesus Christ, [for] you (all) to avoid every brother who is walking out of ranks and not according to the precept with you (all) received from us.

We expect all of you, in the name of the Lord Jesus Christ, to avoid all of the brothers who are walking out-of-step from other believers and not according to the precepts that you received from us.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now, we have commanded you (all), brothers, in a name of the Lord Jesus Christ to avoid, you (all) from every brother disorderly walking (about) and not according to the tradition which you (all) received from us.
Complete Apostles Bible	But we command you, brothers, in the name of our Lord Jesus Christ, that you keep away from every brother living in idleness, and not according the tradition which they received from us.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And we charge you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother walking disorderly and not according to the tradition which they have received of us.
V. Alexander's Aramaic	.
Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	And we enjoyn upon you, my brethren, in the name of our Lord Jesus the Messiah, that ye withdraw from every brother who walketh wickedly, and not according to the precepts which ye received from us.
Original Aramaic NT	But we command you, my brethren, in the name of Our Lord Yeshua The Messiah, that you will be separate from every brother who walks wickedly and not according to the commandments that they received* from us,...
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now we give you orders, brothers, in the name of our Lord Jesus Christ, to keep away from all those whose behaviour is not well ordered and in harmony with the teaching which they had from us.
Bible in Worldwide English	Now, my brothers, we tell you to do this in the name of the Lord Jesus Christ. Have nothing to do with any lazy brother who is not living the way we taught you.
Easy English	.
Easy-to-Read Version–2008	Brothers and sisters, by the authority of our Lord Jesus Christ we tell you to stay away from any believer who refuses to work. People who refuse to work are not following the teaching that we gave them.
God's Word™	Brothers and sisters, in the name of our Lord Jesus Christ we order you not to associate with any believer who doesn't live a disciplined life and doesn't follow the tradition you received from us.
Good News Bible (TEV)	Our friends, we command you in the name of our Lord Jesus Christ to keep away from all believers who are living a lazy life and who do not follow the instructions that we gave them.

The Message .
 NIRV .
 New Life Version .
 New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V. My dear friends, in the name of the Lord Jesus, I beg you not to have anything to do with any of your people who loaf around and refuse to obey the instructions we gave you.

The Living Bible .
 New Berkeley Version .
 New Century Version .
 New Living Translation .
 The Passion Translation Beloved brothers and sisters, we instruct you, in the name of our Lord Jesus Christ, to stay away from believers who are unruly and who stray from all that we have taught you.

UnfoldingWord Simplified T. Our fellow believers, we command you— and it is as if the Lord Jesus the Messiah himself were saying this— that you stop associating with every fellow believer who is lazy and refuses to work. That is to say, you must stay away from those who are not conducting their lives in the manner that others taught us and that we in turn taught you.

Williams' New Testament Now we charge you, brothers, on the authority of the Lord Jesus Christ, to hold yourselves aloof from any brother who is living as a shirker instead of following the teachings you received from us.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version We are passing the order on to you, brothers, in the name of our Master Jesus, the Anointed King, for you to be setting yourself up away from every brother who traipses around defiantly and not in line with the tradition that they took in from the side of us.

Common English Bible .
 Len Gane Paraphrase .
 A. Campbell's Living Oracles .
 New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament We urge you, Brothers, in the name of the Lord Jesus Christ, to avoid any Brother who is living an ill-ordered life, which is not in agreement with the teaching that you received from us.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible Now we command you, brothers, in the name of our Lord Jesus Christ, to keep away from any brother who leads an undisciplined life that is not in keeping with the tradition you received from us.

Christian Standard Bible .
 Conservapedia Translation .
 Evangelical Heritage V. .
 Revised Ferrar-Fenton Bible .

Free Bible Version	Now we want to tell you, brothers and sisters, in the name of our Lord Jesus Christ, not to associate with any believer who canbe bothered to work for their living—those who don't follow the teachings they learned from us.
God's Truth (Tyndale)	.
Holman Christian Standard International Standard V	.
Lexham Bible	In the name of our Lord Jesus, the Messiah, [Or Christ] we command you, brothers, to keep away from every brother who is living in idleness [Or is leading a disorderly life] and not living [The Gk. lacks living] according to the tradition that they received [Other mss. read you received] from us. Warning Against Lazy, Irresponsible Behavior But we command you, brothers, in the name of our Lord Jesus Christ, that you keep away from every brother who lives irresponsibly and not according to the tradition that they received from us.
Montgomery NT	I summon you, in the name of the Lord Jesus Christ, to shun any brother who leads an idle and disorderly life, which is not according to the rule you received from me.
NIV, ©2011	.
Riverside New Testament	We charge you, brethren, in the name of the Lord Jesus Christ, to stand aloof from every brother who is living in a disorderly way and not according to the teaching that you received from us.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	But, by the authority of the Lord, we command you, brethren, to stand aloof from every brother whose life is disorderly and not in accordance with the teaching which all received from us.
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	And we command you, brothers, in the name of our Master Yahshua Messiah, to shun every brother which leads an evil life, and not according to the doctrines which you received from us.
Holy New Covenant Trans.	Brothers, by the authority of the Lord Jesus Christ, we order you to withdraw from any brother who is a lazy person, a troublemaker. He is not living the way we taught you to live.
The Scriptures 2009	But we command you, brothers, in the Name of our Master עשויה Messiah, that you withdraw from every brother who walks disorderly and not according to the tradition which you received from us.
Tree of Life Version	.

WEB: Messianic Edition Now we command you, brothers, in the name of our Lord Yeshua the Messiah, that you withdraw yourselves from every brother who walks in rebellion, and not after the tradition which they received from us.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...[We] order but you* Brothers in name [of] the lord [of] us jesus christ to avoid you* from every brother disorderedly walking and not in the tradition whom [They] receive from us...

Alpha & Omega Bible
Awful Scroll Bible .
Moreover, we announce-before yous of the same-womb, by-within the Name of our Lord Jesus, the Anointed One, to segregate yourselves from every brother walking-about dis-orderly, and not according to the giving-before which they took-near from us.

Concordant Literal Version Now we are charging you, brethren, in the name of our Lord Jesus Christ, to be putting yourselves from every brother who is walking disorderly and not in accord with the tradition which they accepted from us."

exeGeses companion Bible And we evangelize you brothers,
in the name of our Adonay Yah Shua Messiah,
to abstain from every brother who walks disorderly
and not after the tradition which he took from us.

Orthodox Jewish Bible Now we charge you, Achim b'Moshiach, b'Shem Adoneinu Rebbe, Melech HaMoshiach Yehoshua, to shun chavrusashaft (association) with every one of the Achim b'Moshiach who follows the derech habatlanim (way of idlers) and walks not according to Moshiach's [pnimiyus] haTorah that was handed over and transmitted to you and which you received from us [Shlichim].

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .

An Understandable Version Now we command you, brothers, in the name [*i.e., by the authority*] of our Lord Jesus Christ, that you people stay away from every brother [*or sister*] who lives an idle life [*Note: The word "idle" originally meant, "insubordinate, or unruly."* See *II Thess. 3:6-7, 11*], and not according to the [*inspired*] tradition which you received from us.

The Expanded Bible
Jonathan Mitchell NT .
Now we are once again passing along this advice to you, brothers (= fellow believers; = family), in the Name of our Lord, Jesus Christ, to continuously place yourselves away from (or: avoid) every brother (= believer) [who is] continuously walking about disorderly (without order; or: behaving with irregular conduct), and not according to the transmission (thing given over and delivered alongside; the tradition) which you folks [other MSS: they] received (took to your side) from us.

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators
The Voice .
.
.
.

Bible Translations with Many Footnotes:

Lexham Bible .

NET Bible® .

New American Bible (2011) .

The Passion Translation .

Rotherham's Emphasized B. The Spoken English NT	. People Have a Responsibility to Work Now, we have an instruction for you, brothers and sisters, in the name of the Lord Jesus Christ: keep away from every brother or sister that lives in an undisciplined way, and not in line with the tradition that they ^d received from us. ^{d.} Some mss have "you".
Wilbur Pickering's New T.	Instructions Don't be irresponsible or lazy Now we command you, brothers, in the name of our Lord Jesus Christ, that you withdraw from every brother who behaves irresponsibly and not according to the tradition that they ³ received from us. (3) There were several of them.
Literal, almost word-for-word, renderings:	
A Faithful Version	Now we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw from every brother who is walking irresponsibly and not according to the ordinance that he received from us.
Analytical-Literal Translation	Now we give strict orders to you ^p , brothers [and sisters], in [the] name of our Lord Jesus Christ, to be withdrawing yourselves from every brother walking about [fig., conducting themselves] in idleness and not according to the handed down teaching which they received from us.
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	.
English Standard Version	.
Far Above All Translation	And we command you, brothers, in the name of our Lord Jesus Christ, that you shun every brother who behaves in a disorderly way and not according to the tradition which they received from us.
Green's Literal Translation	And we enjoin you, brothers, in the name of our Lord Jesus Christ, to draw yourselves back from every brother walking in a disorderly way, and not according to the teaching which you received from us.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Now brethren, we are commanding you in the name of our Lord Jesus Christ for you to withdraw yourselves from every brother who is walking disorderly and not according-to the tradition which they received from us.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which °they received of us. °TR-he
Niobi Study Bible	.
Revised Young's Lit. Trans.	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.

Young's Updated LT

The gist of this passage:

2Thessalonians 3:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paraggellō (παραγγέλλω) [pronounced <i>par-ang-GEL-low</i>]	<i>to transmit a message along from one to another, to declare, announce; to command, to order, to charge, to enjoin</i>	1 st person plural, present active indicative	Strong's #3853
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
humin (ὑμῖν) [pronounced <i>hoo-MEEN</i>]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
adelphoi (ἀδελφοί) [pronounced <i>ad-el-FOY</i>]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
onoma (ὄνομα, ατος, τό) [pronounced <i>OHN-oh-mah</i>]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3686
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

Translation: Now we have commanded you (all), brothers, in the name of the Lord Jesus Christ, [for] you (all)...

Paul is going to make a firm command for the believers in receipt of this letter to follow.

2Thessalonians 3:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
stéllō (στέλλω) [pronounced STEHL-loh]	<i>to avoid; to keep away; to diminish, check, cause to cease; to cease to exist; to remove one's self, withdraw one's self, to depart; to abstain from familiar intercourse with one</i>	present middle infinitive	Strong's #4724
humas (ὐμάς) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
apó (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
pantos (παντός) [pronounced pan-TOSS]	<i>each, every; of any; from all; an entire; of anyone, from some</i>	masculine singular adjective, genitive/ablative case	Strong's #3956
adelphos (ἀδελφός) [pronounced ad-el-FOSS]	<i>a brother (literally or figuratively)</i>	masculine singular noun, genitive/ablative case	Strong's #80
atáktōs (ἀτάκτως) [pronounced at-AK-toce]	<i>disorderly, out of ranks (often so of soldiers); irregular, inordinate, immoderate pleasures; deviating from the prescribed order or rule</i>	adverb	Strong's #814
peripateō (περιπατέω) [pronounced per-ee-paht-EH-oh]	<i>walking [around, to and fro, all over, about]; metaphorically used to mean conducting oneself [typically, consistently in life]; living, passing through life, functioning [in life]</i>	masculine singular, present active participle; genitive/ablative case	Strong's #4043

Translation: ...to avoid every brother who is walking out of ranks...

They need to avoid every brother who is walking out-of-step, or out of ranks, or disorderly. As we go further into this passage, it is going to be clear that the specific problem here is not working, but being idle.

2Thessalonians 3:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361

2Thessalonians 3:6c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
parádosis (παράδοσις) [pronounced par-AD-os-is]	<i>tradition, transmission, a precept; especially, the Jewish traditional law; an ordinance; a giving up (over); a surrender</i>	feminine singular noun; accusative case	Strong's #3862
Could the singular versus the plural coincide with good traditions as over against bad ones?			
hên (ἣν) [pronounced hayn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739
paralambanô (παραλαμβάνω) [pronounced pahr-am-BAHN-oh]	<i>to receive, to take (unto, with); figuratively, to learn; by analogy, to assume [an office]</i>	2 nd person plural, aorist active indicative	Strong's #3880
This is the 3 rd person plural in the Byzantine Greek text and the Scrivener Textus Receptus.			
para (παρά) [pronounced paw-RAW]	<i>of, from [the side of, the person of]; by</i>	preposition of origin, source; with the genitive	Strong's #3844
hêmôn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...and not according to the precept with you (all) received from us.

Here, the word *precept/tradition* is in the singular; so we are talking about a specific commandment or a specific set of principles which were taught. I believe that this will be directly related to what Paul taught them previously and re-taught them in this epistle. That would be the timeline for the end times.

2Thessalonians 3:6 Now we have commanded you (all), brothers, in the name of the Lord Jesus Christ, [for] you (all) to avoid every brother who is walking out of ranks and not according to the precept with you (all) received from us. (Kukis nearly literal translation)

2Thessalonians 3:6 We expect all of you, in the name of the Lord Jesus Christ, to avoid all of the brothers who are walking out-of-step from other believers and not according to the precepts that you received from us. (Kukis paraphrase)

For you (all) (your) selves have seen in what manner it keeps on being necessary to imitate us that none behave disorderly of you (all). Neither freely was bread eaten [by us] from anyone, but by intense labor and toil, night and day working, for to not weigh down anyone of you (all). [It is] not that we do not have authority [to demand remuneration], but that ourselves a type we might give to you (all) to the imitation of us.

2Thessalonians
3:7–9

For you (all) (your) selves have seen in what manner it keeps on being necessary to imitate us, so that none of you (all) behave irresponsibly. Neither did we eat any bread from anyone without payment, but by intense labor and toil, working night and day, to not be a burden on any of you (all). [It is] not that we lack the authority [to demand remuneration for our own spiritual work], but that we ourselves might give to you (all) a model for the imitation of us.

You certainly know that it is necessary for you to imitate us, so that none of your are living irresponsibly. When we were there, we did not even eat anyone's bread without paying for it. While we were there, we worked day and night, sometimes enduring intense labor, so that we were not a burden on anyone. Now, it is not as if we lack the authority to require remuneration for our spiritual work there, but we believed that it was more important to present ourselves as a model for all of you to imitate.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For you (all) (your) selves have seen in what manner it keeps on being necessary to imitate us that none behave disorderly of you (all). Neither freely was bread eaten [by us] from anyone, but by intense labor and toil, night and day working, for to not weigh down anyone of you (all). [It is] not that we do not have authority [to demand remuneration], but that ourselves a type we might give to you (all) to the imitation of us.
Complete Apostles Bible	For you yourselves know how you ought to follow us, for we were not disorderly among you; nor did we eat bread from anyone without paying, but in labor and hardship, working night and day, so as not to be a burden to any of you, not because we do not have authority, but in order that we may give ourselves as a pattern to you, so that you might follow us.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. For yourselves know how you ought to imitate us. For we were not disorderly among you. Neither did we eat any man's bread for nothing: but in labour and in toil we worked night and day, lest we should be chargeable to any of you. Not as if we had not power: but that we might give ourselves a pattern unto you, to imitate us.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. For ye know how ye ought to imitate us, who did not walk wickedly among you. Neither did we eat bread gratuitously from any of you; but, with toil and weariness, we labored by night and by day, that we might not be burdensome to any of you. It was not because we have no authority, but that we might give you an example in ourselves, that ye might imitate us.
Original Aramaic NT	For you know how it is right to imitate us, for we have not walked wickedly among you,

Neither have we eaten the bread of any of you without charge, but we were working with labor and toil, by night and by day, that we would not be a burden to anyone of you,
 Not because we did not have authority, but that we might give you an example by our lives, that you may imitate us.

Plain English Aramaic Bible .
 Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English For you yourselves are used to taking us as your example, because our life among you was ruled by order, And we did not take food from any man for nothing, but were working hard night and day not to be a trouble to any of you: Not because we have not the right, but to make ourselves an example to you, so that you might do the same.

Bible in Worldwide English You yourselves know how you should be like us. We were not lazy when we were with you. We did not eat anyones food without paying for it. But we worked very hard day and night because we did not want to trouble any one of you. We have the right to be helped. But we wanted to show you what you should do in this matter.

Easy English .
 Easy-to-Read Version–2008 You yourselves know that you should live like we do. We were not lazy when we were with you. We never accepted food from anyone without paying for it. We worked and worked so that we would not be a burden to any of you. We worked night and day. We had the right to ask you to help us. But we worked to take care of ourselves so that we would be an example for you to follow.

God's Word™ You know what you must do to imitate us. We lived a disciplined life among you. We didn't eat anyone's food without paying for it. Instead, we worked hard and struggled night and day in order not to be a burden to any of you. It's not as though we didn't have a right to receive support. Rather, we wanted to set an example for you to follow.

Good News Bible (TEV) You yourselves know very well that you should do just what we did. We were not lazy when we were with you. We did not accept anyone's support without paying for it. Instead, we worked and toiled; we kept working day and night so as not to be an expense to any of you. We did this, not because we do not have the right to demand our support; we did it to be an example for you to follow.

The Message .
 NIRV .
 New Life Version .
 New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V. You surely know that you should follow our example. We didn't waste our time loafing, and we didn't accept food from anyone without paying for it. We didn't want to be a burden to any of you, so night and day we worked as hard as we could. We had the right not to work, but we wanted to set an example for you.

The Living Bible .
 New Berkeley Version .
 New Century Version .
 New Living Translation .

The Passion Translation	For you know very well that you should order your lives after our example, because we were not undisciplined when we were with you. We didn't sponge off of you, but we worked hard night and day to provide our own food and lodging and not be a burden to any of you. It wasn't because we don't have the right to be supported, but we wanted to provide you an example to follow.
UnfoldingWord Simplified T.	We tell you this because you yourselves know that you should behave like we behaved. We did not merely sit around without working while we were living among you. That is to say, we did not eat anyone's food if we did not pay for it. Instead, we worked very hard to support ourselves during the day and the night, in order that we would not have to depend on any of you for what we needed. We have always had the right to depend on you for money because I am an apostle, but instead, we worked hard in order to be good examples for you, in order that you should behave like we behave.
Williams' New Testament	You know yourselves how you ought to follow my example; for I was not a shirker when I was with you; I did not eat any man's bread without paying for it, but with toil and hard labor I worked night and day, in order not to be a burden to any of you. Not that I have no right to be supported, but to make myself an example for you to follow.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, you yourselves realize how it is necessary to be imitating us because we were not defiant among you. Neither did we eat bread for free from the side of anyone, but with labor and hard work night and day working with the intent to not be a burden on any of you, not because we don't have authority, but so that we might give ourselves as an example to you, for the "to be imitating us" <i>part</i> .
Common English Bible	.
Len Gane Paraphrase	You know how you must imitate us, for we didn't live disorderly among you. Also we didn't eat any one's food free of charge but worked with pain and travail day and night, so that we might not burdensome on any of you, not because we don't have authority but to make ourselves an example to you, to imitate us.
A. Campbell's Living Oracles	For yourselves know how you ought to imitate us-that we did not walk disorderly among you; but with labor and toil we wrought night and day, that we might not be burdensome to any of you. Not because we have not a right, but that we might give ourselves to you for a pattern, to imitate us.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	For you know well that you ought to follow our example. When we were with you, our life was not ill-ordered, Nor did we eat any one's bread without paying for it. Night and day, laboring and toiling, we used to work at our trades, so as not to be a burden upon any of you. This was not because we had not a right to receive support, but our object was to give you a pattern for you to copy.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.

Free Bible Version	You certainly know that you should follow our example, because while we were with you we weren't lazy, —we didn't eat anyone's food without paying for it. Instead we worked hard day and night so we wouldn't be a burden to any of you. Not that we don't have the right to do so—but we wanted to be an example to you, so that you could copy what we did.
God's Truth (Tyndale) Holman Christian Standard International Standard V	. . For you yourselves know what you must do to imitate us. We never lived in idleness [Or We did not lead a disorderly life] among you. We did not eat anyone's food without paying for it. Instead, with toil and labor we worked night and day in order not to be a burden to any of you. It is not as though we did not have that right, but we wanted [The Gk. lacks we wanted] to give you an example to follow.
Lexham Bible Montgomery NT NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT For you know yourselves how you ought to follow us, for we walked not disorderly among you, neither did we eat bread of any one for nought, but worked with labor and fatigue, night and day, not to be burdensome to any of you; not that we have not a right [to a support], but that we may make ourselves an example for you to follow us.
The Spoken English NT UnfoldingWord Literal Text Urim-Thummim Version	. . Because yourselves know how you ought to follow us: for we behaved not ourselves disorderly among you; Neither did we eat any person's bread freely; but worked with labor and toil night and day so that we might not be chargeable to any of you: Not because we have not power, but to make ourselves an example to you to follow us.
Weymouth New Testament	For you yourselves know that it is your duty to follow our example. There was no disorder in our lives among you, nor did we eat any one's bread without paying for it, but we laboured and toiled, working hard night and day in order not to be a burden to any of you. This was not because we had not a claim upon you, but it arose from a desire to set you an example--for you to imitate us.
Wikipedia Bible Project Worsley's New Testament	. .

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	.
Holy New Covenant Trans.	You know how you ought to act — like us! We were always busy among you. We never ate the food of anybody, unless we paid for it! No, night and day we worked hard to the point of exhaustion. Why? So we wouldn't be a burden to any of you. We have the right to be paid but we wanted to be an example for you to follow.

The Scriptures 2009
Tree of Life Version

For you yourselves know how you ought to imitate us, for we did not behave inappropriately among you. And we did not eat anyone's bread without paying for it, but worked night and day with labor and hardship, so as not to burden any of you. It wasn't that we had no right, but rather to offer ourselves as an example for you to imitate.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...You* for have seen how is (necessary) {you*} to imitate us for not [We] act (disorderedly) in you* not freely bread [We] eat from someone but in labor and [in] suffering night and day [We] Working {are} to the+ not {us} to overload someone [of] you* not for not [We] have authority but that themselves^ type [We] may give [to] you* to the+ {you*} to imitate us...

Alpha & Omega Bible

FOR YOU YOURSELVES KNOW HOW YOU OUGHT TO IMITATE US, BECAUSE WE DID NOT ACT IN AN UNDISCIPLINED MANNER AMONG YOU, NEITHER ATE FROM SOME BREAD FREELY, BUT WITH LABOR AND HARDSHIP WE KEPT WORKING NIGHT AND DAY SO THAT WE WOULD NOT BE A BURDEN TO ANY OF YOU; NOT BECAUSE WE DO NOT HAVE THE RIGHT, BUT IN ORDER TO OFFER OURSELVES AS A MODEL FOR YOU, SO THAT YOU WOULD IMITATE US (follow our example). †(Ministers have the GOD/Theos/JESUS given right to eat & live from the tithes/offerings/alms of the Ekklesia. 1Cor. 9:1 to 1Cor. 9:14, 1Tim. 5:16, Deut. 14:27 to Deut. 14:29, Mal. 3:8 to Mal. 3:12)

Awful Scroll Bible

For yous yourselves have perceived how yous ought to imitate us, certainly-of-what we are not dis-orderly from-among yous, moreover- we ate -not from anyone's bread for nothing, however we are working from-within toils and hardships night and day, with the interest for to not be a burden-upon any of yous, not that we hold it, not by- our -existence, however in order that, we may give ourselves as a pattern to yous, for to imitate us.

Concordant Literal Version

For you yourselves are aware how you must be imitating us, for we are not disorderly among you, neither did we eat bread gratuitously from anyone, but, with toil and labor, we are working night and day, so as not to be burdensome to any of you."
Not that we have not the right, but that we may be giving you ourselves as a model for you to be imitating us."

exeGesés companion Bible

For you know how you must mimic us:
for we neither behave ourselves disorderly among you;
nor eat the bread of anyone for nought;
but work in labor and toil night and day
to not overburden any of you:
not because we have no authority,
but to give ourselves to you - a type to mimic us.

Orthodox Jewish Bible

For you yourselves have da'as how it is necessary to imitate us as a mofet, a role model, because we [Shlichim] were not batlanim (idlers) among you. Nor did we eat lechem (food) from anyone gratis, but in labor and exertion lailah v'yomam (night and day) we were working for the tachlis (purpose) of not weighing down and burdening any one of you;
Not because we do not have the zchus (right), but in order that we impart ourselves as a mofet (role model) to you that you might imitate us.

Rotherham's Emphasized B.

Expanded/Embellished Bibles:

The Amplified Bible
An Understandable Version

.
For you, yourselves, know how you ought to follow our example, for we did not live in idleness when we were among you; neither did we eat anyone's food without paying for it. But by hard labor and toil, we worked night and day so as not to be a burden to any of you. *[We did this]*, not because we did not have a right *[to support]*, but so we could become an example for you to imitate.

The Expanded Bible
Jonathan Mitchell NT

.
For you yourselves have seen, and thus are aware of, how it continues necessary and binding *[for you]* to continuously imitate us, because we were not disorderly among you, neither did we eat bread as a gift from anyone, but rather *[we were]* in wearisome toil (also: beating; cutting off) and difficult travail (or: hard labor) continuously working night and day so as not, at any point, to be a burden upon (put extra weight on) any of you.
[It was] not because we continue having no right (or: holding no authority from being), but rather to the end that we ourselves may give to you folks a pattern (or: offer ourselves as a model and example for you) unto the *[purpose for you]* to be continuously imitating us!

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators
The Voice

.
.
.
.

Bible Translations with Many Footnotes:

Lexham Bible
NET Bible®
New American Bible (2011)
The Passion Translation
Rotherham's Emphasized B.
The Spoken English NT

.
.
.
.
.
After all, you know that^e you're supposed to imitate us-and we weren't undisciplined around you.
And we didn't eat anybody's food for free. Just the opposite-we worked with sweat^f and hard labor night and day, so we wouldn't be a burden to any of you.
It's not that we don't have that authority. Far from it-it was to offer ourselves as an example for you to follow.^g

^e. Lit. "how".

^f. This word is a synonym of "hard labor".

^g. Lit. "to give ourselves as an example for you to imitate us".

Wilbur Pickering's New T.

For you yourselves know how you ought to imitate us, because we did not behave irresponsibly among you; neither⁴ did we eat anyone's bread without paying; rather we worked night and day, with difficulty and hardship, so as not to be a burden to any of you; not because we don't have the right, but in order to offer ourselves to you as a model for you to imitate.

Literal, almost word-for-word, renderings:

A Faithful Version

For you yourselves understand that you should do exactly as we have done because we have not behaved irresponsibly among you, Nor did we eat food at someone else's expense, but we were working day and night with labor and toil so that we would not be burdensome to anyone among you. We were not obligated to work because we did not have authority to receive from you; rather, we chose to work in order that we might personally give you a pattern to imitate.

Analytical-Literal Translation	For you _p yourselves know how it is necessary to be imitating us, because we did not live in idleness among you _p , nor did we eat bread from anyone without paying, but [we were] working in labor and in toil, night and day, so as not to be a financial burden to any of you _p ; not because we do not have authority [or, the right], but so that we should give ourselves [as] a pattern to you _p , for [you _p] to be imitating us.
Berean Literal Bible	For you yourselves know how it behooves you to imitate us, because we were not idle among you, nor did we eat bread from anyone without payment, but in labor and toil, working night and day in order not to be burdensome to any of you, not that we do not have the right, but that we may offer ourselves as an example to you for you to imitate us.
Bond Slave Version	. chargeable
C. Thomson updated NT	.
Charles Thomson NT	For you yourselves know how you ought to imitate us: that we did not behave ourselves irregularly among you, nor eat any man's bread for nothing; but with labour and toil worked night and day, that we might not be burthensome to any of you; not because we are destitute of authority, but that we might exhibit ourselves as a pattern for you to imitate.
Context Group Version	For you (pl) yourselves know how you (pl) should imitate us: for we did not behave ourselves disorderly among you (pl); neither did we eat bread for nothing at any man's hand, but in labor and travail, working night and day, that we might not burden any of you (pl): not because we don't have the right, but to make ourselves an example to you (pl), that you (pl) should imitate us.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	For you yourselves know how it is right to act like us, because we were not disorderly among you; nor did we eat bread from anyone as a gift, but by labor and toil, working night and day in order not to burden anyone of you. Not that we do not have authority, but that we give ourselves as an example to you, for you to act like us.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	For* you° yourselves know how it is essential to imitate us. Because we did not act-disorderly among you°; nor did we eat bread freely from anyone, but in labor and hardship, working night and day, in order to not burden anyone of you°; not because we do not have the authority, but in-order-that we might give ourselves as an example to you°, *that* you° might imitate us.
Modern KJV	For you yourselves know how you ought to follow us. For we did not behave ourselves disorderly among you, neither did we eat any man's bread freely, but we worked with labor and travail night and day, so that we might not be heavy on any of you (not because we do not have authority, but to make ourselves an example to you, to imitate us).
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	For you(p) yourselves(p) know how you(p) ought to follow us, for we did not behave disorderly among you(p); neither did we eat any man's bread for naught, but wrought with labor and travail night and day, that we might not be chargeable to any of you(p), not because we have not power, but to make ourselves an example unto you(p) to follow us.
Revised Young's Lit. Trans.	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.

Webster's Translation
World English Bible

For you know how you ought to imitate us. For we didn't behave ourselves rebelliously among you, neither did we eat bread from anyone's hand without paying for it, but in labor and travail worked night and day, that we might not burden any of you. This was not because we don't have the right, but to make ourselves an example to you, that you should imitate us.

Worrell New Testament

For ye yourselves know that ye should imitate us; because we were not disorderly among you; nor did we eat any one's bread, gratuitously: but, in labor and toil, working night and day, that we might not be burdensome to any of you; not because we have not authority, but that we might give ourselves as a model to you, that ye might imitate us.

Young's Updated LT

The gist of this passage:
7-9

2Thessalonians 3:7a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autoi (αὐτοί) [pronounced ow-TOY]	<i>they; same; these; themselves</i>	3 rd person masculine plural personal pronoun; nominative case	Strong's #846
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
eidô (εἶδω) [pronounced Ī-doh]; also oida (οἶδα) [pronounced OY-da]	<i>to see, to perceive, to ascertain; to inspect, to examine; to observe; to discern, to know, to understand</i>	2 nd person plural, perfect active indicative	Strong's #1492
pôs (πῶς) [pronounced pohç]	<i>how, in what manner, in what way</i>	interrogative particle	Strong's #4459
deí (δεῖ) [pronounced digh]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	3 rd person singular, present impersonal active indicative	Strong's #1163
miméomai (μιμέομαι) [pronounced mim-EH-ohm-ahée]	<i>to imitate, to copy, to follow (another's example), to mimic</i>	present (deponent) middle/passive infinitive	Strong's #3401
hêmas (ἡμεῖς) [pronounced hay-MASS]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)

Translation: For you (all) (your) selves have seen in what manner it keeps on being necessary to imitate us,...

There is a way or manner in which Team Paul should be imitated. The interrogative particle used here is pōs (πῶς) [pronounced pohç], and it means, *how*; but that taken by itself can be misunderstood. The MLV 2020 translates this: **For* you yourselves know how it is essential to imitate us.** The problem being is, with many similar translations, the impression given is, the Thessalonians know how important it is to imitate Paul and his companions. But this word means more than that. It also means, *in what manner, in what way*. So the

Thessalonians not only know that it is important to imitate Paul and his team, but they know *in what manner* they should imitate Paul. For instance, believers in Thessalonica are not to imitate Paul's speech patterns, his vocabulary, or the tenor of his voice. I have been in a church where the pastor's wife said, *praise the Lord* in a very specific way; and the other females in this church also said it in the same way. This is not how Paul is to be imitated.

Illustration: As an aside, R. B. Thieme, Jr. had quite a colorful personality with a presentation which was much different from the average pastor, and there were some in his church who tried to imitate him in a number of ways. However, imitating Bob Thieme is also not the spiritual life.

Now, how exactly should Paul be imitated? The context of this passage will give us a good idea how that should be.

Also, as an aside, this is not the only way that Paul ought to be imitated. This is one way. But imitating his voice, vocabulary or personality—nope, not part of the spiritual life.

2Thessalonians 3:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ataktéō (ἀτακτέω) [pronounced at-ak-THE-oh]	<i>to behave irresponsibly, to be disorderly; of soldiers marching out of order or quitting ranks; to be neglectful of duty, to be lawless; to lead a disorderly life</i>	1 st person plural, aorist active indicative	Strong's #812 (hapax legomena)
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: ...so that none of you (all) behave irresponsibly.

Paul warns the believers in Thessalonica not to behave irresponsibly. In life, we have our responsibilities, some of which, we may not like very much. But we still have them. Some believers in Thessalonica, believing the rapture to be so close, just stopped working. Having done this, they needed to depend upon others to eat. That is being irresponsible. That is not how a believer ought to act.

2Thessalonians 3:7 For you (all) (your) selves have seen in what manner it keeps on being necessary to imitate us, so that none of you (all) behave irresponsibly. (Kukis nearly literal translation)

2Thessalonians 3:8a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oude (οὐδέ) [pronounced oo-DEH]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
dōreán (δωρεάν) [pronounced do-Rehoboam-AHN]	<i>freely, gratuitously (literally or figuratively), without payment, without a cause</i>	adverb	Strong's #1432
artos (ἄρτος) [pronounced AR-toss]	<i>bread, loaf, loaves</i>	masculine singular noun; accusative case	Strong's #740
phagō (φάγω) [pronounced FAG-oh]	<i>to eat; to consume (a thing); to take food, to eat a meal; metaphorically to devour, to consume</i>	1 st person plural, aorist active indicative	Strong's #5315
para (παρά) [pronounced paw-RAW]	<i>of, from [the side of, the person of]; by</i>	preposition of origin, source; with the genitive	Strong's #3844
tinis (τινος) [pronounced tihn-oss]	<i>of one, from someone, from a certain one; of any, from anyone, of anything; from someone, of something; of some, from some time, awhile; only</i>	masculine singular enclitic, indefinite pronoun; adjective; genitive/ablative case	Strong's #5100

Translation: Neither did we eat any bread from anyone without payment,...

Team Paul did not depend upon other believers in Thessalonica in order to eat. They paid their own way. They did not barge in on brother so-and-so and ask him, "What's for dinner?"

Based upon Paul's testimony here, it sounds as if he was meticulous in not being a burden on other believers. This is the context for imitation. "Don't be a burden on your fellow believers," is the idea.

Now, let me quickly insert that, some believers, by circumstances beyond their control, are a burden to someone; to their family or friends or even to the state. This is not what Paul is talking about. All people go through rough patches; and a few have physical problems which makes them nearly unemployable. There is no shame in that; and some family members, friends or other agency (including a church) should take up the slack.

2Thessalonians 3:8b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

2Thessalonians 3:8b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
κοπος (κόπος) [pronounced KOP-oss]	<i>a beating; a beating of the breast with grief, sorrow; labour, weariness [from working]; trouble; to cause one trouble, make work for him; intense labour united with trouble and toil</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2873
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
μόχθος (μόχθος) [pronounced MOKH-thoss]	<i>toil; labor, hard and difficult labour, travail, hardship, distress; (by implication) sadness</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3449

Translation: ...but by intense labor and toil,...

Remember that this is a letter written to people who can confirm all that Paul is saying. If this was not true, then anyone in the church could say, "I call bullcrap!"

2Thessalonians 3:8c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nux (νύξ) [pronounced noox]	<i>night, midnight</i>	feminine singular noun; genitive/ablative case	Strong's #3571
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hēmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun	Strong's #2250
ergázomai (ἐργάζομαι) [pronounced er-GAHD-zohm-ahēe]	<i>working, labouring, one doing work; trading, making gains by trading, doing business; doing, working out; exercising, performing, committing; causing to exist, producing; working for, earning by working, one acquiring</i>	masculine plural, present (deponent) middle/passive participle, nominative case	Strong's #2038

Translation: ...working night and day,...

Paul and company worked night and day. They both taught and evangelized, but they also worked at normal jobs (Paul often made tents) in order to pay for their own necessities.

2Thessalonians 3:8d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πρός (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
μή (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
ἐπιβαρέω (ἐπιβαρέω) [pronounced <i>ep-ee-bar-EH-oh</i>]	<i>to weigh down, to load; to be a burden to, to be burdensome; to be heavy upon</i>	aurist active infinitive	Strong's #1912
τινα (τινα) [pronounced <i>tihn-ah</i>]; τι (τι) [pronounced <i>tih</i>]	<i>one, someone, a certain one; any, anyone, anything; thing; someone, something; some, some time, awhile; only</i>	masculine singular enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
ὑμῶν (ὑμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: ...to not be a burden on any of you (all).

What we read here appears to be Paul's general approach as an evangelist. He did not want to evangelize a crowd and then send the offering plate around to pick up the cost for expenses.

2Thessalonians 3:8 Neither did we eat any bread from anyone without payment, but by intense labor and toil, working night and day, to not be a burden on any of you (all). (Kukis nearly literal translation)

2Thessalonians 3:9a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὐχ (οὐχ) [pronounced <i>ookh</i>]	<i>no, not, nothing, none, no one</i>	negation; used before an aspirate	Strong's #3756
ὅτι (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
οὐκ (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ἔχω (ἔχω) [pronounced <i>EKKH-oh</i>]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	1 st person plural, present active indicative	Strong's #2192

2Thessalonians 3:9a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exousia (ἐξουσία) [pronounced ex-oo-SEE-ah]	<i>authority, jurisdiction, liberty, power, right, strength; privilege, that is, (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely magistrate, superhuman, potentate, token of control), delegated influence</i>	feminine singular noun, accusative case	Strong's #1849

Translation: [It is] not that we lack the authority [to demand remuneration for our own spiritual work],...

Paul does not want to give the wrong impression. He does not have to labor for free in spiritual matters. He could teach and require some sort of offering. He just chose not to.

2Thessalonians 3:9b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
heautous (ἑαυτοῦς) [pronounced heh-ow-TOOÇ]	<i>ourselves, yourselves; themselves</i>	reflexive pronoun; sometimes used in the reciprocal sense; 1 st , 2 nd , 3 rd person masculine plural, accusative case	Strong's #1438
tupos (τύπος) [pronounced TOO-poss]	<i>type, image; a die (as struck), (by implication) a stamp or scar; by analogy, a shape, a statue, (figuratively) style, resemblance, form; model (for imitation) or instance (for warning)</i>	masculine singular noun, accusative case	Strong's #5179
didōmi (δίδωμι) [pronounced dihd-OH-mee]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	1 st person plural, aorist active subjunctive	Strong's #1325
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

2Thessalonians 3:9b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
miméomai (μιμέομαι) [pronounced mim-EH-ohm-ah-ee]	<i>to imitate, to copy, to follow (another's example), to mimic</i>	present (deponent) middle/passive infinitive	Strong's #3401
hêmas (ἡμᾶς) [pronounced hay-MASS]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)

Translation: ...but that we ourselves might give to you (all) a model for the imitation of us.

Paul and his crew worked, on the side, so that the people might adopt their industriousness, if that was not their way already.

2Thessalonians 3:9 [It is] not that we lack the authority [to demand remuneration for our own spiritual work], but that we ourselves might give to you (all) a model for the imitation of us. (Kukis nearly literal translation)

2Thessalonians 3:7–9 For you (all) (your) selves have seen in what manner it keeps on being necessary to imitate us, so that none of you (all) behave irresponsibly. Neither did we eat any bread from anyone without payment, but by intense labor and toil, working night and day, to not be a burden on any of you (all). [It is] not that we lack the authority [to demand remuneration for our own spiritual work], but that we ourselves might give to you (all) a model for the imitation of us. (Kukis nearly literal translation)

illustration: Admittedly, I do not work as hard as I once did (I am 71 years old); and compared to people in past ages, my work life has been relatively easy (although I often worked two or more jobs at the same time). What God has given me is time to pursue what I enjoy doing, which is writing commentary. I am also in the position where I do not have any necessity to ask others for money. Both of these things are a great blessing to me.

Paul, on the other hand, had to work extremely hard while evangelizing and teaching the Word.

Application: Super-churches are few and far between. Most people attend a small church with congregations in the 50s or so (and many smaller than that). I drive by a number of churches on Sunday and note that there are perhaps 3–10 cars in their parking lots. Quite obviously, they are not able to handle the bills or pay anything which resembles a liveable salary. Nevertheless, many pastor-teachers work under those conditions; and so many of them are required to have another job—in many cases, a full-time job, in order to be able to function as a pastor-teacher. I have great admiration for the faithfulness and dedication of such a pastor. If you have a congregation of 20 or fewer, it is very difficult. Nevertheless, my hat is off to those who keep on plugging, even in this situation.

2Thessalonians 3:7–9 You certainly know that it is necessary for you to imitate us, so that none of your are living irresponsibly. When we were there, we did not even eat anyone's bread without paying for it. While we were there, we worked day and night, sometimes enduring intense labor, so that we were not a burden on anyone. Now, it is not as if we lack the authority to require remuneration for our spiritual work there, but we believed that it was more important to present ourselves as a model for all of you to imitate. (Kukis paraphrase)

For even when we keep on being face to face with you (all), this (thing) we were declaring to you (all), that, if one keeps on being not willing to work neither should he keep on eating. For we keep on hearing certain ones keep on walking among you (all) disorderly, not working but being a busybody. Now these [are] such we keep on declaring and we keep on exhorting in a Lord of Jesus [in] Christ, that with quietness working to a bread of theirs they might keep on eating.

2Thessalonians
3:10–12

For even when we kept on being face to face with you (all), we kept on declaring this to you (all), that if one is not willing to work neither should he keep on eating. [I say this] because we keep on hearing [that] certain ones among you (all) keep on walking disorderly, not working but being a busybody [instead]. Now these [are] such [to whom] we keep on declaring and we keep on exhorting of Jesus, in the Lord Christ, that they keep on working with quietness for their bread that they might keep on eating.

When we were there in Thessalonica with you, we kept on teaching that, those who are not willing to work should be eat. I say this because we keep on hearing about certain ones among you who have gone AWOL from the plan of God, not working but, instead, meddling in the affairs of others. It is about people like this that we teaching and exhort that they work quietly for their bread so that they might eat.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For even when we keep on being face to face with you (all), this (thing) we were declaring to you (all), that, if one keeps on being not willing to work neither should he keep on eating. For we keep on hearing certain ones keep on walking among you (all) disorderly, not working but being a busybody. Now these [are] such we keep on declaring and we keep on exhorting in a Lord of Jesus [in] Christ, that with quietness working to a bread of theirs they might keep on eating.
Complete Apostles Bible	For even when we were with you, we commanded you this: If anyone is not willing to work, neither let him eat! For we hear that some are walking among you in a disorderly way, not working at all, but being busybodies. And to such people we command and urge by our Lord Jesus Christ that they work in quietness and eat their own bread.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. For also, when we were with you, this we declared to you: that, if any man will not work, neither let him eat. For we have heard there are some among you who walk disorderly: working not at all, but curiously meddling. Now we charge them that are such and beseech them by the Lord Jesus Christ that, working with silence, they would eat their own bread.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. And while we were with you, we also gave you this precept, That every one who would not work, should likewise not eat. For we hear, there are some among you who walk wickedly, and do nothing except vain things. Now such persons, we command and exhort, by our Lord Jesus the Messiah, that in quietness they work, and eat their own bread.

Original Aramaic NT For when we were with you, we had commanded you this, that no one who is unwilling to work shall eat.
For we hear that there are some among you who walk wickedly and do not labor at all, but are worthless;
But such we command and beseech them in Our Lord Yeshua The Messiah, that they shall work quietly and eat their bread.

Plain English Aramaic Bible .
Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English For even when we were with you we gave you orders, saying, If any man does no work, let him not have food.
For it has come to our ears that there are some among you whose behaviour is uncontrolled, who do no work at all, but are over-interested in the business of others.
Now to such we give orders and make request in the Lord Jesus, that, working quietly, they get their living.

Bible in Worldwide English Even when we were with you, we told you this, If any man will not work, do not let him eat.
We hear that some of you are lazy. You do not work, but you trouble other people. We say to such lazy people, in the name of the Lord Jesus Christ, Do your work quietly. Earn your own food.

Easy English .
Easy-to-Read Version–2008 When we were with you, we gave you this rule: "Whoever will not work should not be allowed to eat." We hear that some people in your group refuse to work. They are doing nothing except being busy in the lives of others. Our instruction to them is to stop bothering others, to start working and earn their own food. It is by the authority of the Lord Jesus Christ that we are urging them to do this.

God's Word™ While we were with you, we gave you the order: "Whoever doesn't want to work shouldn't be allowed to eat." We hear that some of you are not living disciplined lives. You're not working, so you go around interfering in other people's lives. We order and encourage such people by the Lord Jesus Christ to pay attention to their own work so they can support themselves.

Good News Bible (TEV) While we were with you, we used to tell you, "Whoever refuses to work is not allowed to eat." We say this because we hear that there are some people among you who live lazy lives and who do nothing except meddle in other people's business. In the name of the Lord Jesus Christ we command these people and warn them to lead orderly lives and work to earn their own living.

The Message .

NIRV .

New Life Version .

New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V. We also gave you the rule that if you don't work, you don't eat. Now we learn that some of you just loaf around and won't do any work, except the work of a busybody. So, for the sake of our Lord Jesus Christ, we ask and beg these people to settle down and start working for a living.

The Living Bible .

New Berkeley Version .

New Century Version	.
New Living Translation	.
The Passion Translation	For when we were with you we instructed you with these words: "Anyone who does not want to work for a living should go hungry." Now, we hear rumors that some of you are being lazy and neglecting to work—that these people are not busy but busybodies! So with the authority of the Lord Jesus Christ, we order them to go back to work in an orderly fashion and exhort them to earn their own living.
UnfoldingWord Simplified T.	Remember that when we were there with you, we kept commanding you that if any fellow believer refuses to work, you should not give him food to eat. Now we tell you this again, because someone has told us that some of you are lazy and not working at all. Not only that, some of you are interfering with what other people are doing. We command those fellow believers who are not working, and urge them, just as if the Lord himself were speaking, that they should mind their own business, earn what they need to live on, and support themselves.
Williams' New Testament	For when I was with you, I gave you this direction, "If a person refuses to work, he must not be allowed to eat." But we are informed that some among you are living as shirkers, mere busybodies, instead of busy at work. Now on the authority of the Lord Jesus Christ we charge and exhort such persons to do their own work with quiet and eat their own bread.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, even when we were close to you, we were passing this order on to you, "If anyone does not want to be working, he must not eat either;" for we hear <i>about</i> some <i>people</i> who are traipsing around defiantly among you, working nothing but working <i>their way</i> around <i>work</i> . We pass the order on to these types of <i>people</i> and encourage <i>them</i> in Master Jesus, <i>the</i> Anointed King, that working with calmness, they should eat their own bread.
Common English Bible	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	And, therefore, when we were with you, this we commanded you, that if any one will not work, neither let him eat. For we hear that there are some who still walk among you disorderly, not working at all, but prying into other people's affairs. Now, them who are such, we command and beseech by our Lord Jesus Christ, that with quietness they work, and eat their own bread.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Indeed, when we were with you, what we urged upon you was-- 'If a man does not choose to work, then he shall not eat.' We hear that there are among you people who are living ill- ordered lives, and who, instead of attending to their own business, are mere busy-bodies. All such people we urge, and entreat, in the name of the Lord Jesus Christ, to attend quietly to their business, and earn their own living.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	For even while we were with you, we gave you this command: "If anyone is unwilling to work, he shall not eat." Yet we hear that some of you are leading undisciplined lives and accomplishing nothing but being busybodies. We command and urge such people by our Lord Jesus Christ to begin working quietly to earn their own living.
Christian Standard Bible	.

Conservapedia Translation	.	
Evangelical Heritage V.	.	
Revised Ferrar-Fenton Bible	.	
Free Bible Version	.	Even while we were with you we gave strict instructions that anybody who didn't want to work shouldn't eat. But now we hear that there are some lazy busybodies among you who don't work at all. We're ordering such people, urging them in the Lord Jesus, to settle down and work to pay for their own food.
God's Truth (Tyndale)	.	
Holman Christian Standard	.	
International Standard V	.	While we were with you, we gave this order: "If anyone doesn't want to work, he shouldn't eat." We hear that some of you are living in idleness. [Or living disorderly lives] You are not busy working [Lit. ergazomenous (working)] —you are busy interfering [Lit. periergazomenous (uselessly working)] in other people's lives! We order and encourage such people by the Lord Jesus, the Messiah, [Or Christ] to do their work quietly and to earn their own living.
Lexham Bible	.	
Montgomery NT	.	
NIV, ©2011	.	
Riverside New Testament	.	
Leicester A. Sawyer's NT	.	
The Spoken English NT	.	
UnfoldingWord Literal Text	.	For indeed, when we were with you, we commanded you this, " If anyone is not willing to work, do not let him eat." For we hear that some walk idly among you. They do not work but are instead meddlers. Now such ones we command and exhort in the Lord Jesus Christ, that they should work with quietness and eat their own food.
Urim-Thummim Version	.	
Weymouth New Testament	.	For even when we were with you, we laid down this rule for you: "If a man does not choose to work, neither shall he eat." For we hear that there are some of you who live disorderly lives and are mere idle busybodies. To persons of that sort our injunction--and our command by the authority of the Lord Jesus Christ--is that they are to work quietly and eat their own honestly-earned bread.
Wikipedia Bible Project	.	
Worsley's New Testament	.	For when we were with you, we gave you this charge, if any will not work, neither let him eat. For we hear that there are some among you that walk disorderly, doing no work <i>themselves</i> , but very busy <i>in the affairs of others</i> . Such we charge and exhort by our Lord Jesus Christ, that they work quietly and earn their own bread.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
-----------------------	---

Hebraic Roots Bible	For even when we were with you, we commanded this to you: If anyone is not willing to work, neither let him eat. For we hear some are walking among you and lead an evil life, not working at all, but being busybodies. Now such persons, we command and exhort, by our Master Yahshua the Messiah, that in quietness they work, and eat their own bread.
Holy New Covenant Trans.	Even when we were with you, we gave you this order: "If a person doesn't want to work, then don't let him eat!" We hear that some men among you are living lazy lives; they are not working. Instead, they keep other people from working. By the Lord Jesus Christ, we order — even beg — you people, "Get to work! Quietly earn your own living."
The Scriptures 2009	For even when we were with you, we commanded you this: If anyone does not wish to work, neither let him eat. For we hear of some among you walking disorderly, not working at all, but are busybodies. But we command and urge such, through our Master משיח Messiah, to settle down, work and eat their own bread.
Tree of Life Version	For even when we were with you, we would give you this order: if anyone will not work, neither shall he eat. For we hear that some among you are behaving irresponsibly—not busy, but busybodies. Now such people we command and urge in the Lord Messiah Yeshua to work in a quiet demeanor, so they may eat their own bread.

Weird English, ©ldε English, Anachronistic English Translations:

Accurate New Testament	...and for when [We] were to you* this [We] ordered you* for if Someone not wants to work neither eat! [We] hear for (some) ones walking in you* disorderedly no [thing] working but meddling the but these [We] order and [We] call (near) {them} in lord jesus christ that with stillness Working the [of] themselves bread [Men] may eat...
Alpha & Omega Bible Awful Scroll Bible	. For even as-when we were with yous, this-same thing we were announcing-before yous, certainly-of-which if-any purposes not to work, yet-neither be he eating! For we hear that some are walking-about from-among yous dis-orderly, not- working -one bit, however being they who remiss-about. Even certainly-of-these we announce-before, and call-by through our Lord Jesus, the Anointed One, in order that by holding-sitting are earning, they shall eat their own bread.
Concordant Literal Version	For even when we were with you, we gave this charge to you: that "If anyone is not willing to work, neither let him eat." For we are hearing that some among you are walking disorderly, working at nothing, but are meddling." Now such we are charging and entreating in the Lord Jesus Christ, that, working with quietness, they may be eating their own bread."
exeGesés companion Bible	For even being with you, we evangelized this to you, that if any wills to not work, that he neither eat. For we hear that there are some who walk disorderly among you - not even working, but overworking. Now we evangelize and beseech through our Adonay Yah Shua Messiah, whoever are such to work with quietness and eat their own bread:...
Orthodox Jewish Bible	For even when we were with you, this we used to direct you: that if anyone will not be a po'el (worker), neither let him be an ochel (eater) [Gn 3:19].

For we hear that some among you are leading the life of a batlan (loafer), not being busy with a parnasah, but being busybodies with hitarevut (meddlesomeness). Now such persons we are directing and exhort in Rebbe, Melech HaMoshiach Yehoshua Adoneinu to work with quietness that they may eat their own lechem.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .

An Understandable Version For even when we were with you, we gave you this order: If any person does not [*want to*] work, he should not [*get to*] eat. For we hear that some of you are living in idleness, refusing to work, but [*instead*] are just being busybodies. Now we command and urge such people, in [*the fellowship of*] the Lord Jesus Christ, that they work quietly and earn their own living.

The Expanded Bible
Jonathan Mitchell NT .

You see, even when we were face to face with you, we were repeatedly passing on this advice to you, that if a certain person is not continuously willing (or: does not normally want, purpose or intend) to habitually work, let him neither be habitually eating.

For we continually hear [that] some among you are constantly walking about disorderly (a military term: out of rank and not taking part in the battle; = living with irregular conduct), continuously working [at] nothing, but further, are constantly working in the periphery (or: circumventing work; or: = being "busybodies" and meddling).

But to such people we are now passing along this advice, and calling [them] alongside to encourage, exhort, admonish, bring relief and entreat [them] through [other MSS: within; in union with] our Lord, Jesus Christ, to the end that, habitually working with quietness (or: silence), they may continuously eat their own bread (= food which came from their own work).

P. Kretzmann Commentary .
Syndein/Thieme .
Translation for Translators .
The Voice .

Bible Translations with Many Footnotes:

Lexham Bible .

NET Bible® .

New American Bible (2011) .

The Passion Translation .

Rotherham's Emphasized B. .

The Spoken English NT

Because when we were with you, we gave this instruction: if somebody doesn't want to work, they shouldn't eat either.

Because we're hearing that some of you are living in an undisciplined way. They're not doing any work, and minding other people's business instead.

Well, in the authority of the Lord Jesus Christ, we're instructing and urging people like that to work quietly and eat their own food.^h

^h. Or "to earn their own living".

Wilbur Pickering's New T.

Yes, because when we were with you we gave you this command: "If anyone doesn't want to work,⁵ neither let him eat!"

Yet we hear that some among you are behaving irresponsibly; not working, just meddling. Now to such individuals we command and exhort by our Lord Jesus Christ that they work in quietness and eat their own bread.

(5) “Doesn’t want to work”—the reference is not to those who want to work but can’t find a job; it is to the lazy.

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation For even when we were with you^p, [about] this we had given strict orders to you^p, that if anyone is not willing to be working neither let him be eating! For we hear [that] some walk about [fig., conduct themselves] among you^p in idleness, not working at all, but being busybodies. Now to such [persons] we give strict orders and exhort by our Lord Jesus Christ, that working with quietness, they should be eating their own bread.

Berean Literal Bible

For even when we were with you, we were commanding you this, that “if anyone is not willing to work, neither let him eat.” For we hear some among you are walking idly, not working at all, but being busybodies. Now we command and exhort to such by our Lord Jesus Christ so that, working with quietness, they may eat their own bread.

Bond Slave Version .

C. Thomson updated NT
Charles Thomson NT

For when we were with you we gave you this charge, that he who would not work should not eat.

For we hear that there are some among you who walk disorderly, doing no work, but busying themselves impertinently.

Now we charge such, and intreat them by the Lord Jesus Christ, to work quietly, and eat their own bread.

Context Group Version .

English Standard Version
Far Above All Translation

For indeed, when we were with you, we commanded you this: that if anyone was unwilling to work, that he should not eat either, for we hear that some behave in a disorderly way among you, not doing any work, but fussing around. And we command such and exhort *them* through our Lord Jesus Christ, that they work quietly and eat their own bread.

Green’s Literal Translation .

Literal New Testament .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020

For* even when we were with you^o, we were commanding you^o this, If anyone is not willing to work, neither let him eat. For* we hear *there are some who are* walking disorderly among you^o, working *at* nothing, but are busybodies. Now we are commanding to such and are encouraging through our Lord Jesus Christ, in-order-that they work with quietness and should eat their *own* bread.

Modern KJV .

New American Standard .

New European Version .

New King James Version .

NT (Variant Readings) .

Niobi Study Bible

For even when we were with you(p), this we commanded you(p): that if any would not work, neither should he eat. For we hear that there are some among you(p) who walk disorderly, working not at all, but are busybodies. Now those who are such, we command and exhort by our Lord Jesus Christ that they work with quietness and eat their own bread (work for a living).

Revised Young's Lit. Trans. .

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Translation .
 World English Bible .
 Worrell New Testament .
 Young's Updated LT .

The gist of this passage:
 10-12

2Thessalonians 3:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
γάρ (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
hote/hête/tote (ὅτε/ἤτε/τότε) [pronounced <i>HOT-eh, HAY-teh, TOT-eh</i>]	<i>when, whenever, while; that, this [which]; for this reason, because; after (that), as soon as, as long as</i>	adverb; causal particle (masculine, feminine and neuter forms)	Strong's #3753
eimi (εἰμί) [pronounced <i>eye-ME</i>]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	1 st person plural, present active indicative	Strong's #1510
πρός (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
humas (ὕμας) [pronounced <i>hoo-MOSS</i>]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)

Translation: For even when we kept on being face to face with you (all),...

This thing that was happening, believers in Thessalonica not working but depending upon others for food—this was already taught to them when Team Paul was in Thessalonica.

2Thessalonians 3:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τούτο (τούτο) [pronounced <i>TOO-toh</i>]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)

2Thessalonians 3:10b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paraggellō (παραγγέλλω) [pronounced <i>par-ang-GEL-low</i>]	<i>to transmit a message along from one to another, to declare, announce; to command, to order, to charge, to enjoin</i>	1 st person plural, imperfect active indicative	Strong's #3853
humin (ὕμῖν) [pronounced <i>hoo-MEEN</i>]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: ...we kept on declaring this to you (all),...

There is a simply maxim which Paul and the others taught even then.

2Thessalonians 3:10c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
ei (εἰ) [pronounced <i>I</i>]	<i>if; whether; that; though; suppose</i>	conditional conjunction	Strong's #1487
tís (τις) [pronounced <i>tihç</i>] ti (τι) [pronounced <i>tih</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	masculine singular; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
ou (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
thélō (θέλω) [pronounced <i>THEH-loh</i>]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	3 rd person singular, present active indicative	Strong's #2309
ergázomai (ἐργάζομαι) [pronounced <i>er-GAHD-zohm-ah-ee</i>]	<i>to work, to labour, to do work; to trade, to make gains by trading, "do business"; to do, to work out; to exercise, to perform, to commit; to cause to exist, produce; to work for, earn by working, to acquire</i>	present (deponent) middle/passive infinitive	Strong's #2038
mêde (μηδέ) [pronounced <i>may-DEH</i>]	<i>and not, but not, nor [yet] (continuing a negation), not</i>	negative conjunctive particle	Strong's #3366
esthiō (ἐσθίω) [pronounced <i>es-THEE-oh</i>]	<i>eat; eat (consume) a thing; take food, eat a meal; metaphorically devour, consume</i>	3 rd person singular, present active imperative	Strong's #2068

Translation: ...that if one is not willing to work neither should he keep on eating.

If a person is not willing to work, then he should not eat. You will note the insertion of the present active indicative of the verb *thélô* (θέλω) [pronounced *THEH-loh*], which means, *to will, to have in mind, to wish, to desire, to purpose, to intend*. Strong's #2309. This is key to Paul's maxim. He is not talking about people who are unable to work or even about those unable to find work. He is talking about those who are unwilling to work.

2Thessalonians 3:10 For even when we kept on being face to face with you (all), we kept on declaring this to you (all), that if one is not willing to work neither should he keep on eating. (Kukis nearly literal translation)

2Thessalonians 3:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ακούô (ἀκούω) [pronounced <i>ah-KOO-oh</i>]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	1 st person plural, present active indicative	Strong's #191
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
tinas (τινας) [pronounced <i>tihn-ahs</i>]; tina (τινα) [pronounced <i>tihn-ah</i>]	<i>ones, a certain ones; any, anyone, anything; something; some, some times, awhile; only</i>	masculine plural; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
peripateô (περιπατέω) [pronounced <i>per-ee-paht-EH-oh</i>]	<i>walking [around, to and fro, all over, about]; metaphorically used to mean conducting oneself [typically, consistently in life]; living, passing through life, functioning [in life]</i>	masculine plural, present active participle; accusative case	Strong's #4043
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
humin (ὕμῖν) [pronounced <i>hoo-MEEN</i>]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
atáktōs (ἀτάκτως) [pronounced <i>at-AK-toce</i>]	<i>disorderly, out of ranks (often so of soldiers); irregular, inordinate, immoderate pleasures; deviating from the prescribed order or rule</i>	adverb	Strong's #814

Translation: [I say this] because we keep on hearing [that] certain ones among you (all) keep on walking disorderly,...

Paul is getting reports that there are some in the Thessalonica church who are walking around like soldiers who are AWOL. They are deviating from the lives that they ought to have.

The implication is, there are people in the Thessalonian church who should be working, but because they think that they are in the Tribulation, they have stopped working. Paul is saying, "Don't give food to someone like this."

2Thessalonians 3:11b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêdeis/mêdemia/ mêden (μηδείς/μηδεμία/μηδέν) [pronounced may-DICE, may-dem-EE-ah, may-DEN]	<i>none, nobody, no one, nothing, not even one (man, woman, thing), anyone, any (man, thing), no (man); without (delay)</i>	neuter singular adjective; accusative case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]
ergázomai (ἐργάζομαι) [pronounced er-GAHD-zohm-ahee]	<i>working, labouring, one doing work; trading, making gains by trading, doing business; doing, working out; exercising, performing, committing; causing to exist, producing; working for, earning by working, one acquiring</i>	masculine plural, present (deponent) middle/passive participle, accusative case	Strong's #2038
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
periergázomai (περιεργάζομαι) [pronounced per-ee-er-GAHD-zom-ahee]	<i>being a busybody, bustling about uselessly, busying one's self about trifling, being concerned with needless useless matters; meddling in other's affairs</i>	masculine plural, present (deponent) middle/passive participle; accusative case	Strong's #4020 (hapax legomena)

Translation: ...not working but being a busybody [instead].

One of the great sayings not from the Bible is, *idle hands are the devil's workshop*. What this means is, people who ought to be doing something (in most cases, working), when they skip out, they get themselves out of fellowship instead. Many of them end up being meddlers and busybodies. They are described by the participle *periergázomai* (περιεργάζομαι) [pronounced *per-ee-er-GAHD-zom-ahee*], which means, *being a busybody, bustling about uselessly, busying one's self about trifling, being concerned with needless useless matters; meddling in other's affairs*. Strong's #4020. Maybe they are in the affairs of others, or maybe they concern themselves with needless and useless matters (like identifying the man of sin).

2Thessalonians 3:11 [I say this] because we keep on hearing [that] certain ones among you (all) keep on walking disorderly, not working but being a busybody [instead]. (Kukis nearly literal translation)

2Thessalonians 3:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

2Thessalonians 3:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τοιούτος (τοιούτος) [pronounced <i>toy-OO-toss</i>]	<i>such as this, of this kind or sort, this thing</i>	masculine plural adjective, dative, locative or instrumental case	Strong's #5108
paragellō (παραγγέλλω) [pronounced <i>par-ang-GEL-low</i>]	<i>to transmit a message along from one to another, to declare, announce; to command, to order, to charge, to enjoin</i>	1 st person plural, present active indicative	Strong's #3853
This verb occurs 30x in the New Testament; and 4x in this chapter alone.			
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
parakaleō (παρακαλέω) [pronounced <i>pahr-ahk-ahl-EH-oh</i>]	<i>to exhort, to console; to encourage; to call [near, for]; to invite, to invoke; to (be of good) comfort, to desire, to (give) exhort (-ation), to entreat, to pray</i>	1 st person plural, present active indicative	Strong's #3870
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
kuriōs (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547

This is quite an interesting mix of cases; and I am not sure I can suss it all out.

Translation: Now these [are] such [to whom] we keep on declaring and we keep on exhorting of Jesus, in the Lord Christ,...

I think I gave a reasonable translation of the end of this sentence. The cases of *Lord Jesus Christ* are not what I would have expected.

In any case, Team Paul declares and exhorts the following (which leads us to the next phrase)...

2Thessalonians 3:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
meta (μετά) [pronounced meht-AH]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
hēsuchia (ἡσυχία) [pronounced hay-soo-KHEE-ah]	<i>quietness, stillness, desistance from bustle or language, silence</i>	feminine singular noun, genitive/ablative case	Strong's #2271
ergázomai (ἐργάζομαι) [pronounced er-GAHD-zohm-ah-ee]	<i>working, labouring, one doing work; trading, making gains by trading, doing business; doing, working out; exercising, performing, committing; causing to exist, producing; working for, earning by working, one acquiring</i>	masculine plural, present (deponent) middle/passive participle, nominative case	Strong's #2038
This is the fourth time this word is found in 2Thessalonians 3.			
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
heautōn (ἐαυτῶν) [pronounced hay-ow-TONE]	<i>theirs, of/for them, of/for themselves</i>	3 rd person masculine plural reflexive pronoun; genitive/ablative case	Strong's #1438
artos (ἄρτος) [pronounced AR-toss]	<i>bread, loaf, loaves</i>	masculine singular noun; accusative case	Strong's #740
esthiō (ἐσθίω) [pronounced es-THEE-oh]	<i>to eat; to eat (consume) a thing; to take food, to eat a meal; metaphorically to devour, to consume</i>	3 rd person plural, present active subjunctive	Strong's #2068

Translation: ...that they keep on working with quietness for their bread that they might keep on eating.

What Paul is saying here is, "Listen, if you did not get this the first time when I taught to you personally, let me repeat it (in another way). Quietly work for your own bread that you might continue to eat."

2Thessalonians 3:12 Now these [are] such [to whom] we keep on declaring and we keep on exhorting of Jesus, in the Lord Christ, that they keep on working with quietness for their bread that they might keep on eating. (Kukis nearly literal translation)

2Thessalonians 3:10–12 For even when we kept on being face to face with you (all), we kept on declaring this to you (all), that if one is not willing to work neither should he keep on eating. [I say this] because we keep on hearing [that] certain ones among you (all) keep on walking disorderly, not working but being a busybody [instead]. Now these [are] such [to whom] we keep on declaring and we keep on exhorting of Jesus, in the Lord Christ, that they keep on working with quietness for their bread that they might keep on eating. (Kukis nearly literal translation)

2Thessalonians 3:10–12 When we were there in Thessalonica with you, we kept on teaching that, those who are not willing to work should be eat. I say this because we keep on hearing about certain ones among you who have gone AWOL from the plan of God, not working but, instead, meddling in the affairs of others. It is about people like this that we teaching and exhort that they work quietly for their bread so that they might eat. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Believers are Expected to Obey Paul's Commands

Now, you (all), brothers, do not be discouraged [in] doing what is right. Now if anyone is not listening to (and obeying) the word of us in the epistle, this (one) take note (of), to not associate with him that he might be shamed. And not like an enemy consider [him] but admonish [him] like a brother.

2Thessalonians
3:13–15

Now, you (all), [my] brothers, do not be discouraged [in] doing what is right. Now if anyone is not being obedient to our word in this epistle, take note of that one to not associate with him, that he might be shamed (and be turned around). But do not consider [him] an enemy, but admonish [him] like a brother.

My brothers, do not become weary in doing that which is right. Now, if anyone in the royal family is disobedient to the guidance provided here in this letter, take note of that person and do not associate with him (hoping that he will be shamed and then be turned around). But don't treat him as some enemy; instead, admonish him as a brother.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now, you (all), brothers, do not be discouraged [in] doing what is right. Now if anyone is not listening to (and obeying) the word of us in the epistle, this (one) take note (of), to not associate with him that he might be shamed. And not like an enemy consider [him] but admonish [him] like a brother.
Complete Apostles Bible	But as for you, brothers, do not lose heart in doing good. Now if anyone does not obey our word in this letter, take note of him, and do not associate with him, that he may be ashamed. Yet do not consider him as an enemy, but admonish him as a brother.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. But you, brethren, be not weary in well doing. And if any man obey not our word by this epistle, note that man and do not keep company with him, that he may be ashamed. Yet do not esteem him as an enemy but admonish him as a brother.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. And my brethren, let it not be wearisome to you, to do what is good. And if any one hearkeneth not to these [my] words in this epistle, separate that man from you, and have no intimacy with him, that he may be ashamed. Yet, hold him not as an enemy, but admonish him as a brother.
Original Aramaic NT	But you, my brethren, do not be weary to do what is excellent, And if a man disobeys these words in this letter, let this one be separated from you, neither take part with him, that he may be ashamed, And do not hold him as an enemy, but admonish him as a brother.

Plain English Aramaic Bible .
Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And you, my brothers, do not get tired of well-doing. And if any man does not give attention to what we have said in this letter, take note of that man, and keep away from him, so that he may be shamed. Have no feeling of hate for him, but take him in hand seriously as a brother.
Bible in Worldwide English	My brothers, do not get tired of doing what is good. If any one will not obey what we say in this letter, look at that man and remember him. Have nothing to do with him, so that he will be ashamed. Do not treat him like an enemy. Tell him, as you would tell a brother, what he should do.
Easy English Easy-to-Read Version–2008	Brothers and sisters, never get tired of doing good. If there are some there who refuse to do what we tell you in this letter, remember who they are. Don't associate with them. Then maybe they will feel ashamed. But don't treat them as enemies. Counsel them as fellow believers.
God's Word™	Brothers and sisters, we can't allow ourselves to get tired of doing what is right. It may be that some people will not listen to what we say in this letter. Take note of them and don't associate with them so that they will feel ashamed. Yet, don't treat them like enemies, but instruct them like brothers and sisters.
Good News Bible (TEV)	But you, friends, must not become tired of doing good. It may be that some there will not obey the message we send you in this letter. If so, take note of them and have nothing to do with them, so that they will be ashamed. But do not treat them as enemies; instead, warn them as believers.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Dear friends, you must never become tired of doing right. Be on your guard against any followers who refuse to obey what we have written in this letter. Put them to shame by not having anything to do with them. Don't consider them your enemies, but speak kindly to them as you would to any other follower.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Brothers and sisters, don't ever grow weary in doing what is right. Take special note of anyone who won't obey what we have written and stay away from them, so that they would be ashamed and get turned around. Yet don't regard them as enemies, but caution them as fellow believers.
UnfoldingWord Simplified T.	Fellow believers! Do not ever get tired of doing what is right! If any fellow believer does not obey what we have written in this letter, publicly identify that person. Then do not associate with him, in order that he may become ashamed.

	Do not think of him as though he were your enemy; instead, warn him as you would warn your other fellow believers.
Williams' New Testament	But you, brothers, must never grow tired of doing right. If anyone refuses to obey what we have said in this letter, mark that person and stop having anything to do with him, so that he will feel ashamed of it. You must not regard him as an enemy but warn him as a brother.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You, brothers, should not get discouraged doing nice things. If anyone does not obey our message through <i>this</i> letter, make an indication of this person to not be interacting with him so that he might be embarrassed. And don't regard <i>him</i> as an enemy, but caution <i>him</i> as a brother.
Common English Bible	.
Len Gane Paraphrase	Brothers, don't get tired of doing good. If any one doesn't obey our word by this letter, take note of him and do not associate with him, in order that he may be ashamed. Yet don't consider him as an enemy but gently reprove him as a brother.
A. Campbell's Living Oracles	And you, brethren, be not weary in well doing. Now, if one do not obey our command in this letter, point out that man, and keep no company with him, that he may be ashamed. Yet do not count him as an enemy, but admonish him as a brother.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	You, Brothers, must not grow weary of doing what is right. If any one disregards what we have said in this letter, mark that man and avoid his company, that he may feel ashamed. Yet do not think of him as an enemy, but caution him as you would a Brother.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	Brothers and sisters, don't give up doing good. Take note of anyone who doesn't do what we're telling you in this letter, and make sure you don't associate with them, so that they may become embarrassed.* Don't consider them enemies, but warn them as a brother or sister.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	Brothers, do not get tired of doing what is right. If anyone does not obey what we say [Lit. our word] in this letter, take note of him. Have nothing to do with him so that he will feel ashamed. Yet, don't treat him like an enemy, but warn [Or instruct] him like a brother.
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	But, brothers, be not weary of well doing.

	But if any one obeys not our word by this epistle, mark that one, and have no association with him, that he may be ashamed; and account him not as an enemy, but admonish him as a brother.
The Spoken English NT	But you, brothers and sisters, don't get discouraged in your good work. But if somebody doesn't listen to our instructions in this letter, take note of that person. Don't associate with them, so they'll be ashamed. But don't consider them an enemy. Just the opposite-warn them as a brother or sister.
UnfoldingWord Literal Text Urim-Thummim Version Weymouth New Testament	. . But you, brethren, must not grow weary in the path of duty; and if any one refuses to obey these our written instructions, mark that man and hold no communication with him--so that he may be made to feel ashamed. And yet do not regard him as an enemy, but caution him as a brother.
Wikipedia Bible Project Worsley's New Testament	. But be not you, <i>my</i> brethren, discouraged from well-doing. And if any obey not our order, by <i>this</i> epistle, mark such <i>a one</i> , and do not keep company with him, that he may be ashamed. However do not look upon <i>him</i> as an enemy, but admonish <i>him</i> as a brother.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	And you, brethren, do not lose heart in well doing. But if anyone does not obey our Word through this epistle, mark that one, and do not associate with him, that he be shamed. But do not count him as an enemy, but warn him as a brother.
Holy New Covenant Trans.	Brothers, never get tired of doing good. If someone won't obey our teaching in this letter, give him notice. Don't associate with him! Then he will feel ashamed. Don't think of him as an enemy; warn him as you would a brother.
The Scriptures 2009	And you, brothers, do not grow weary in doing good. And if anyone does not obey our word in this letter, note that one, and do not keep company with him, so that he is put to shame. However, do not regard him as an enemy, but admonish him as a brother.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...You* but Brothers not may weaken Doing (Good) if but Someone not obeys the word [of] us through the letter this mark! not to mix [with] him that [He] may be shamed and not as [man] adverse consider! {him} but warn! {him} as {You* warn} brother...
------------------------	---

Alpha & Omega Bible	BUT AS FOR YOU, BRETHREN, DO NOT GROW WEARY OF DOING GOOD. IF ANYONE DOES NOT OBEY OUR WORD THROUGH THIS EPISTLE, SIGNIFY THEM, DON'T ASSOCIATE WITH HIM, SO THAT [he will] BE ASHAMED. BUT DO NOT REGARD HIM AS AN ENEMY, YET WARN [him] AS A BROTHER.
Awful Scroll Bible	Moreover yous of the same-womb, should not weary-out effecting- that -choice. What is more, if-anyone listens- not -under our word, by this arranged-upon letter, be yourselves taking note of this one, indeed, be yourselves not mingling-among-with him, in order that he shall be turned-from-within, but be esteemed him not as a hated one, however, be putting- him -to-mind even as he of the same-womb.
Concordant Literal Version	Now you, brethren, should not be despondent in ideal doing." Now if anyone is not obeying our word through this epistle, let it be a sign to you as to this man, not to commingle with him, that he may be abashed;" and do not deem him as an enemy, but admonish him as a brother."
exeGesés companion Bible	...and you, brothers, weary not in doing good. And if anyone obeys not our word through this epistle, signify that man and co-mingle not with him to shame him. Yet deem him not as an enemy but remind as a brother.
Orthodox Jewish Bible	But you, Achim b'Moshiach, do not lose chozek in well-doing. But if anyone does not obey the gzeira (injunction) in this iggeret hakodesh (holy letter), take special notice of that one; do not have chavrusashaft (association) with him, for the tachlis (purpose) of stirring him with a sense of bushah (shame). And do not consider (him) an oyev (enemy) but warn him as an Ach b'Moshiach.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	But you, brothers, should not get tired of doing what is right. And if any person does not obey our instructions, [given] in this letter, you should take note of him so that you do not associate with him, in hope that he will become ashamed [of his conduct]. And yet do not consider him to be an enemy, but warn him as [you would] a [Christian] brother.
The Expanded Bible	.
Jonathan Mitchell NT	Yet you yourselves, brothers (= fellow believers, or, family), while continually doing well (performing beautifully; creating the ideal; doing finely), you should not at any point be in a bad disposition (or: be or do from out of what is ugly, worthless or of poor quality). But if a certain person continuously does not obey (or: listen under and humbly pay attention to) our word (or: message; logos; thought and idea) through this letter, you folks be regularly noting this person (or: let it be a sign to you regarding this one) and do not constantly mix yourselves together with him or her, to the end that he or she can (or: would) be turned about (or: be turned back upon himself [= to consider his situation and behavior]). And yet you must not consider [him or her] as an enemy, but rather you must continuously admonish (or: put [him/her] in mind), as (or: as being) a brother [to him or her].
P. Kretzmann Commentary	.
Syndein/Thieme	.
Translation for Translators	.
The Voice	.

Bible Translations with Many Footnotes:

Lexham Bible	But <i>as for</i> you, brothers, do not be discouraged while [*Here “while ” is supplied as a component of the participle (“doing what is right”) which is understood as temporal] doing what is right . But if anyone does not obey our message through this letter, take note not to associate with him, in order that he may be put to shame. And do not consider <i>him</i> as an enemy, but admonish <i>him</i> as a brother.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham’s Emphasized B.	.
The Spoken English NT	.
Wilbur Pickering’s New T.	Isolate the disobedient But as for you, brothers, do not lose heart in well doing. If anyone does not obey our word in this letter, take note of him and don’t associate with him, that he may be shamed; yet do not regard him as an enemy, but admonish him as a brother. ⁶ (6) The discipline is to be corrective, not punitive. Note that Paul clearly claims authority; he expects to be obeyed.

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	But <u>you</u> _p , brothers [and sisters], do not become discouraged [in] [or, weary [of]] doing what is good. Now if anyone does not obey our word in this letter, be taking note of this [one] and stop associating with him, so that he shall be ashamed. Yet do not consider [him] as an enemy, <u>but</u> be admonishing [him] as a brother.
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	And as for you, brethren, be not weary in well doing. And if any one doth not obey this injunction of ours by this letter, mark that man, and have no intimate connection with him, that he may be ashamed. Yet count him not an enemy, but admonish him as a brother.
Context Group Version	But you (pl), brothers, don't be weary in well-doing. And if any man does not obey our word by this letter, note that man, that you (pl) do not associate with him, to the end that he may be shamed. And [yet] do not count as an enemy, but admonish him as a brother.
English Standard Version	.
Far Above All Translation	.
Green’s Literal Translation	And you, brothers, do not lose heart in well doing. But if anyone does not obey our Word through the letter, mark that one, and do not associate with him, that he be shamed. But do not count him as one hostile, but warn him as a brother.
Literal New Testament	.
Literal Standard Version	And we command you, brothers, in the Name of our Lord Jesus Christ, to withdraw yourselves from every brother walking disorderly, and not after the tradition that you received from us, for you have known how it is necessary to imitate us, because we did not act disorderly among you; nor did we eat bread of anyone for nothing, but in labor and in travail, working night and day, not to be chargeable to any of you;

not because we have no authority, but that we might give ourselves to you [as] a pattern, to imitate us;
 for even when we were with you, this we commanded you, that if anyone is not willing to work, neither let him eat,
 for we hear of some walking disorderly among you, working nothing, but being busybodies,
 and such we command and exhort through our Lord Jesus Christ, that working with quietness, they may eat their own bread;
 and you, brothers, may you not be weary doing well,
 and if anyone does not obey our word through the letter, note this one, and have no company with him, that he may be ashamed,
 and do not count as an enemy, but admonish as a brother;
 3:16 and may the LORD of peace Himself always give to you peace in every way;
 the LORD [is] with you all! Vv. 6–12 & 15 are included for context.

Modern English Version
 Modern Literal Version 2020

.
 But you° brethren, do° not be depressed *in* doing* good.
 And if anyone is not obeying* our word through this letter, mark° for yourselves *this one* and do° not socialize together-with him, in-order-that he should be embarrassed.
 And yet do° not deem *him* as an enemy, but admonish° *him* like a brother.

Modern KJV .
 New American Standard .
 New European Version .
 New King James Version .
 NT (Variant Readings) .
 Niobi Study Bible .
 Revised Young's Lit. Trans. .
 Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Translation .
 World English Bible .
 Worrell New Testament .
 Young's Updated LT .

The gist of this passage:
 13-15

2Thessalonians 3:13			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humeis (ὕμεῖς) [pronounced <i>hoo-MICE</i>]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
adelphoi (ἀδελφοί) [pronounced <i>ad-el-FOY</i>]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80
mê (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361

2Thessalonians 3:13

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekkakéō (ἐκκακέω) [pronounced ek-kak- EH-oh]	<i>to be discouraged, to be utterly spiritless, to be wearied out, exhausted; to be (bad or) weak, that is, (by implication) to fail (in heart)</i>	2 nd person plural, aorist active subjunctive	Strong's #1573
kalopoiéō (καλοποιέω) [pronounced kal-op-oy- EH-oh]	<i>to do what is right, to do well, act uprightly, to live virtuously</i>	3 rd person singular, aorist active indicative	Strong's #2569
kalopoiéō (καλοποιέω) [pronounced kal-op-oy- EH-oh]	<i>doing what is right, doing well, acting uprightly, living virtuously</i>	masculine plural, present active participle, nominative case	Strong's #2569

Translation: Now, you (all), [my] brothers, do not be discouraged [in] doing what is right.

Paul is closing out this letter with some encouragement and exhortation.

Believers are not to become discouraged or worn out from doing that which is right. This would be your actions in the Christian life in accordance with the plan of God. This is not confined to what we often consider spiritual activity (working around a church, praying, witnessing), but how one conducts one's life.

For many people, the activity that we are engaged in more than any other is work; and our work should betray our calling. What I mean is, our Christian life and our worldview should be reflected in our work. This does not mean that, whenever someone sees us at work, we are reading our Bibles. Unless that is your actual job, you should not be reading your Bible at work (except on break; but that is certainly not required of the believer).

In any case, you should be an honest, dedicated hard worker.

2Thessalonians 3:13 Now, you (all), [my] brothers, do not be discouraged [in] doing what is right. (Kukis nearly literal translation)

2Thessalonians 3:14a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose</i>	conditional conjunction	Strong's #1487
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tís (τις) [pronounced tihç] ti (τι) [pronounced tih]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	masculine singular; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
ouch (οὐχ) [pronounced ookh]	<i>no, not, nothing, none, no one</i>	negation; used before an aspirate	Strong's #3756

2Thessalonians 3:14a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupakouô (ὑπακούω) [pronounced hoop-ak-OO-oh]	1) to listen, to harken; 1a) of one who on the knock at the door comes to listen who it is, (the duty of a porter); 2) to harken to a command; 2a) to obey, be obedient to, submit to	3 rd person singular, present active indicative	Strong's #5219
tô (τῷ) [pronounced toh]	in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation	masculine singular noun, dative, locative or instrumental case	Strong's #3056
hêmôn (ἡμῶν) [pronounced hay-MOHN]	us, of us, from us, our, [of] ours	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: Now if anyone is not being obedient to our word...

Paul has not delivered a great many commands in this epistle, but he has concentrated on one main thing in this chapter—we, as believers, have to work. If we are not working, we should not eat (this excludes those who are unable to work).

What appears to be the great problem among the believers in Thessalonica is, there are those who have stopped working because they are waiting for the rapture to take place (or they think that they are in the Tribulation). Such believers, in order to eat, have had to depend upon others for their sustenance. Paul is saying, *this has to stop; you cannot be a lazy believer.*

People who had stopped working were doing so of their own free will.

2Thessalonians 3:14b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]	through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account	preposition	Strong's #1223
tês (τῆς) [pronounced tayc]	of the; from the, [away, out] from the; from the source of; by the; than the	feminine singular definite article; genitive and ablative cases	Strong's #3588
epistolê (ἐπιστολή) [pronounced ep-is-tol-AY]	letter, a (written) message, an epistle	feminine singular noun, genitive/ablative case	Strong's #1992

Translation: ...in this epistle,...

Paul is specifying that the directions which he is speaking of come from this epistle.

2Thessalonians 3:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
touton (τοῦτον) [pronounced TOO-tohn]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; masculine singular; accusative case	Strong's #5126 (also Strong's #3778)
sēmeiōd (σημειῶ) [pronounced say-mi-OH-oh]	<i>take note, mark, note, distinguish by marking; mark or note for one's self</i>	2 nd person plural, present middle imperative	Strong's #4593

Translation: ...take note of that one...

Let's say that the epistle is read and explained in the local churches in Thessalonica, and yet some continue to sit around and get all worked up by the end times that they believe that they are in. Such people are easy to spot, and Paul says, *take note of that person*.

2Thessalonians 3:14d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
sunanamígnumi (συναναμίγνυμι) [pronounced soon-an-am-IHG-noo-mee]	<i>to associate with, to mix up together; to keep company with, be intimate with one</i>	present middle infinitive	Strong's #4874
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: ...to not associate with him,...

He warns the other believers in Thessalonica not to associate with that person. The word *to associate* is the present middle infinitive of sunanamígnumi (συναναμίγνυμι) [pronounced soon-an-am-IHG-noo-mee], which means, *to associate with, to mix up together; to keep company with, be intimate with one*. Strong's #4874. This is a rare word, found only 3x in the New Testament.

Now note, he is not being thrown out of the church. He is not even being shunned—meaning, when he walks up, you all walk away from him.

Application: This does not mean that you cut out of your life every believer who sins. If that were the case, we would not associate at all with one another. Paul has limited the problem under consideration of those who are willfully unemployed.

Application: Today, our government has made it possible for people to live without working (specifically women). Associations here are a judgment call. I know women who have several kids and they have been abandoned by their husbands, making their lives nearly impossible. Even though I am not a great fan of government welfare, I can certainly understand how a woman might go that route, given circumstances like this.

Application: There are certain reasons to pull back from a close relationship to some believers and some unbelievers. Personally, I would not associate with someone who does drugs regularly; nor would I hang out with people whose life revolves around heavy drinking. I would not spend time with those in the LGBTQ community. This does not mean to be unkind to such people; and there are certain exceptions (say with family members). The believer in Jesus Christ has to make these calls based upon his understanding of Bible doctrine and the circumstances of his life.

Application: This does not mean that you gather up a list of overt sins and then completely cut from your life anyone who commits those sins. At work, you are going to rub shoulders with all sorts of people; and this does not preclude you from having coffee or a meal with people that you do not want to have as friends. For the believer, everything is a judgment call, and the judgment should be made on the basis of Bible doctrine. For whatever reason, you might have coffee with someone who is clearly from the LGBTQ community; whereas, you would not necessarily want that person coming to your home, particularly if you have children.

Application: Although Paul is giving a specific approach to a specific group of people, we have to be careful about being too legalistic. No matter how weird or how far gone a person seems to be, that is still a person for whom Christ died. That fact should always be an important consideration.

2Thessalonians 3:14e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
entrēpō (ἐντρέπω) [pronounced en-TREP-oh]	<i>to have regard for, to respect, to reverence a person; to shame [one], to be ashamed; to turn about</i>	3 rd person singular, aorist passive subjunctive	Strong's #1788

Translation: ...that he might be shamed (and be turned around).

The primary intention with not closely associating with such a person is, it will call attention to him, to what he is doing (or not doing), and that he might consider his path. The ideal outcome is, that person turns from the behavior which he exhibited.

2Thessalonians 3:14 **Now if anyone is not being obedient to our word in this epistle, take note of that one to not associate with him, that he might be shamed (and be turned around).** (Kukis nearly literal translation)

Application: One has to be careful about a too overly zealous approach to these words of Paul. We cannot avoid all people who commit overt sins. This considerably reduces our interactions with people to almost zero.

2Thessalonians 3:15a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
mê (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
hōs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
echthros (ἐχθρός) [pronounced <i>ehkh-THROSS</i>]	<i>enemy, adversary, foe; hostile, hated, hating; from the verb to hate</i>	masculine singular adjective, used as a substantive; accusative case	Strong's #2190
hêgeomai (ἡγέομαι) [pronounced <i>hayg-EH-ohm-ahēe</i>]	<i>lead, command (with official authority), have the rule over, (be) chief (count, esteem, governor, judge); figuratively, deem, consider; account; suppose, think</i>	2 nd person plural, present (deponent) middle/passive imperative	Strong's #2233

Translation: But do not consider [him] an enemy,...

Paul backs off somewhat here, so that the Thessalonians are not over-zealous in their application of Paul's commands. "Don't think of this guy as your enemy or treat him in that way."

Application: Again, interpersonal relationships are a judgment call, based upon the situation, the filling of the Holy Spirit, and the doctrine in your soul.

2Thessalonians 3:15b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
nouthetēō (νουθετέω) [pronounced <i>noo-thet-EH-oh</i>]	<i>admonish, warn, exhort, put to mind, caution, reprove gently</i>	2 nd person plural, present active imperative	Strong's #3560
hōs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
adelphos (ἀδελφός) [pronounced <i>ad-el-FOSS</i>]	<i>a brother (literally or figuratively)</i>	masculine singular noun, accusative case	Strong's #80

Translation: ...but admonish [him] like a brother.

Paul is telling the Thessalonians, "Make sure an errant brother understands this situation."

Application: Sometimes you have to clear explain yourself. You may receive repeated invitations to hang out at a bar (or someone's home) where the primary activity is drinking or taking drugs. "I appreciate the invitation, but I just don't enjoy being around that." Again, it is all a judgment call, what you associate with and what you avoid; and how you address the people that you interact with. Self-righteousness is never acceptable in these circumstances.

Application: We will all have interactions with people that we would not necessarily hang with. This will especially occur in and around the workplace. Such people do not need to have a full dose of your self-righteousness or a clear declaration that you look down your nose at them. There may be times and places where witnessing to such a person is appropriate. However, the issue should always be clear, "Your relationship with God begins one way and one way only, through faith in His Son, Jesus. No matter what good or bad choices that we have made in our lives, Jesus is willing to save us." You cannot make them think that being a believer means to believe in Christ and to change their lifestyle.

2Thessalonians 3:15 **But do not consider [him] an enemy, but admonish [him] like a brother.** (Kukis nearly literal translation)

2Thessalonians 3:13–15 **Now, you (all), [my] brothers, do not be discouraged [in] doing what is right. Now if anyone is not being obedient to our word in this epistle, take note of that one to not associate with him, that he might be shamed (and be turned around). But do not consider [him] an enemy, but admonish [him] like a brother.** (Kukis nearly literal translation)

2Thessalonians 3:13–15 **My brothers, do not become weary in doing that which is right. Now, if anyone in the royal family is disobedient to the guidance provided here in this letter, take note of that person and do not associate with him (hoping that he will be shamed and then be turned around). But don't treat him as some enemy; instead, admonish him as a brother.** (Kukis paraphrase)

Our lives on this earth are all about the application of Bible doctrine to every situation. We cannot apply what we do not know.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Paul Closes His Letter Writing with His Own Hand

Now may He, the Lord of the peace, give to you (all) the peace through every (thing) in every manner, the Lord with every (thing) of you (all). The salutation by the, of mine, hand of Paul, which keeps on being a sign in every epistle. Accordingly, I keep on writing. The grace of the Lord of us, of Jesus Christ, [be] with all of you (all). [Amen!]

2Thessalonians
3:16–18

Now may He, the Lord of peace, give to you (all) the peace through everything in every manner, the Lord [Who is] among all of you (all). This salutation is by means of my hand, [the hand] of Paul, which keeps on being a [distinguishing] mark in every letter, I keep on writing in this manner. [Now may] the grace of our Lord, of Jesus Christ, [be] with all of you (all) [Amen! (= I believe it!)] The second (letter) to the Thessalonians was written from Athens].

Now, in conclusion, I pray that the Lord of tranquility and prosperity give you both tranquility and prosperity through every difficulty and in every situation. Notice the signature here, written by my own hand, at the end of this letter. This is a distinguishing mark for every letter that I write. Now may the grace of our Lord Jesus Christ be with you all. [Amen].

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now may He, the Lord of the peace, give to you (all) the peace through every (thing) in every manner, the Lord with every (thing) of you (all). The salutation by the, of mine, hand of Paul, which keeps on being a sign in every epistle. Accordingly, I keep on writing. The grace of the Lord of us, of Jesus Christ, [be] with all of you (all). [Amen!]
Complete Apostles Bible	Now may the Lord of peace Himself give you peace always in every way. The Lord be with you all. The greeting of Paul by my own hand, which is a sign in every letter; so I write. The grace of our Lord Jesus Christ be with you all. Amen.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Now the Lord of peace himself give you everlasting peace in every place. The Lord be with you all. The salutation of Paul with my own hand: which is the sign in every epistle. So I write. The grace of our Lord Jesus Christ be with you all. Amen.
V. Alexander's Aramaic Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	And may the Lord of peace give you peace, always, in every thing. Our Lord be with you all. The salutation in the writing of my own hand, I Paul have written it; which is the token in all my epistles, so I write. The grace of Jesus the Messiah be with you all, my brethren. Amen.
Original Aramaic NT	But The Lord of peace give you peace always in everything. Our Lord be with all of you. Greetings, in the writing of my own hand. I, Paulus, have written what is the sign which is in all my epistles; I write in this way: The grace of Our Lord Yeshua The Messiah be with all of you*. Amen.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now the Lord of peace himself give you peace at all times and in every way. May the Lord be with you all. These words of love to you at the end are in my writing, Paul's writing, and this is the mark of every letter from me. May the grace of our Lord Jesus Christ be with you all.
Bible in Worldwide English	The Lord gives peace. May he give his peace to you at all times in every way. May the Lord be with you all. I, Paul, write these words of greeting with my own hand. This is the sign in all my letters that I wrote them. The loving kindness of our Lord Jesus Christ be with you all.
Easy English Easy-to-Read Version–2008	. We pray that the Lord of peace will give you peace at all times and in every way. The Lord be with you all. Here's my greeting in my own handwriting--PAUL. I do this in all my letters to show they are from me. This is the way I write. The grace of our Lord Jesus Christ be with you all.

God's Word™	May the Lord of peace give you his peace at all times and in every way. The Lord be with all of you. I, Paul, am writing this greeting with my own hand. In every letter that I send, this is proof that I wrote it.
Good News Bible (TEV)	The good will of our Lord Jesus Christ be with all of you. May the Lord himself, who is our source of peace, give you peace at all times and in every way. The Lord be with you all. With my own hand I write this: Greetings from Paul. This is the way I sign every letter; this is how I write. May the grace of our Lord Jesus Christ be with you all.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	I pray that the Lord, who gives peace, will always bless you with peace. May the Lord be with all of you. I always sign my letters as I am now doing: PAUL. I pray that our Lord Jesus Christ will be kind to all of you.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Now, may the Lord himself, the Lord of peace, pour into you his peace in every circumstance and in every possible way. The Lord's tangible presence be with you all. So now, in my own handwriting, I add these words: Loving greetings to each of you. And may the grace of our Lord Jesus Christ be with you all. Paul The above is my signature and the token of authenticity in every letter I write.
UnfoldingWord Simplified T.	I pray that our Lord Jesus himself, who gives peace to his people, will give peace to you always and in every situation. I pray that our Lord Jesus will continue to help you all. Now I have taken the pen from my scribe, and I, Paul, am sending this greeting to you as I write this myself. I do this in all my letters in order that you may know that it is truly I who have sent this letter. This is how I always end my letters. I pray that our Lord Jesus the Messiah will continue to act kindly to you all.
Williams' New Testament	And may the Lord who gives us peace give you peace in whatever circumstances you may be. The Lord be with you all. This greeting is in my own hand, Paul's; it is the mark in every letter of mine. This is my handwriting. The spiritual blessing of our Lord Jesus Christ be with you all.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	May the Master of the peace Himself give you the peace through everything in every way. The Master <i>is</i> with you all. <i>This is</i> the greeting of Paul with my hand that is an indicator in every letter. This is how I write. May the generosity of our Master Jesus, <i>the</i> Anointed King, <i>be</i> with you all.
Common English Bible	.

Len Gane Paraphrase .

A. Campbell's Living Oracles . And may the Lord of peace himself give you peace always, in every event. The Lord be with you all.

The salutation of Paul, with my own hand, which is the token in every epistle: thus I write.

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

New Advent (Knox) Bible .

NT for Everyone .

20th Century New Testament . May the Lord, from whom all peace comes, himself give you his peace at all times and in all ways. May he be with you all.

I, Paul, add this greeting in my own handwriting. It is my signature to every letter. This is how I write.

May the blessing of our Lord Jesus Christ be with you all.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .

Berean Study Bible .

Christian Standard Bible .

Conservapedia Translation .

Evangelical Heritage V. .

Revised Ferrar-Fenton Bible .

Free Bible Version .

God's Truth (Tyndale) .

Holman Christian Standard .

International Standard V

Now may the Lord of peace give you his peace at all times and in every way. May the Lord be with all of you.

Final Greeting

I, Paul, am writing this greeting with my own hand. This is the mark in every letter of mine. It is the way I write.

May the grace of our Lord Jesus, the Messiah, [Or Christ] be with all of you. Amen.

[Other mss. lack Amen]

Lexham Bible .

Montgomery NT .

NIV, ©2011 .

Riverside New Testament .

Leicester A. Sawyer's NT .

The Spoken English NT .

UnfoldingWord Literal Text .

Urim-Thummim Version

Now the LORD of peace himself give you peace always by all means. The LORD be with you all.

The salutation of Paul with my own hand, that is the mark in every letter: so I write.

The Grace of our LORD Jesus Christ be with you all. Amen.

Weymouth New Testament

And may the Lord of peace Himself continually grant you peace in every sense. The Lord be with you all.

I Paul add the greeting with my own hand, which is the credential in every letter of mine.

This is my handwriting. May the grace of our Lord Jesus Christ be with you all.

Wikipedia Bible Project .

Worsley's New Testament

Now the Lord of peace himself give you peace at all *times and* in all places. The Lord be with you all.

The salutation of *me* Paul by my own hand, which is the token in every epistle; *for* so I write,

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

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 The Heritage Bible .
 New American Bible (2002) .
 New American Bible (2011) .
 New English Bible–1970 .
 New Jerusalem Bible .
 New RSV .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible .
 Holy New Covenant Trans. .
 The Scriptures 2009 .
 Tree of Life Version .

And may the Master of peace Himself continually give peace to you in every way. Our Master be with all of you.
 The salutation in the writing of my own hand, I Paul have written it; and it is the seal in all my epistles, this is the way I write.
 The grace of our Master Yahshua Messiah be with you all. Amen.
 May the Lord of peace Himself always give you peace in every way. May the Lord be with all of you.
 This is the way I write: "Greetings from Paul! This was with my own hand." It is my signature on every letter.
 May the help in time of need of our Lord Jesus Christ be with all of you.
 And the Master of peace Himself give you peace always in every way. The Master be with you all.
 The greeting of Sha'ul with my own hand, which is a sign in every letter, thus I write.
 The favour of our Master עֲשׂוּיָהּ Messiah be with you all. Amēn.
 Now may the Lord of shalom Himself give you shalom at all times and in every way. The Lord be with you all!
 The greeting is in my own hand—Paul's. It is a sign in every letter—in this way I write.
 The grace of our Lord Yeshua the Messiah be with you all.

Weird English, ©198 English, Anachronistic English Translations:

Accurate New Testament ...He but The Lord [of] the peace may give [to] you* the peace through every [thing] in every way The Lord {be!} with all you* The Greeting {is} [by] the mine hand [of] paul Which is Sign in every letter so [I] write The Favor [of] the lord [of] us jesus christ {be!} with all you*...

Alpha & Omega Bible NOW MAY THE LORD OF PEACE HIMSELF CONTINUALLY GRANT YOU PEACE IN EVERY TURN/MANNER. THE LORD BE WITH YOU ALL!
 I, PAULUS (*Paul*), WRITE THIS GREETING WITH MY OWN HAND, AND THIS IS A DISTINGUISHING MARK IN EVERY EPISTLE; THIS IS THE WAY I WRITE.
 THE GRACE OF OUR LORD JESUS CHRIST BE WITH YOU ALL.

Awful Scroll Bible Now would the Lord of Peace, Himself grant to yous peace throughout all, from-within every turning. The Lord be with yous all!
 The greeting of Paul, by my hand, which is a denotation from-within every arranged-upon letter, the same-as-this I write.
 The Grace of our Lord Jesus, the Anointed One, be with yous all! Of certainty!

Concordant Literal Version .
 exeGeses companion Bible **BENEDICTION**
 And Adonay of shalom himself give you shalom

through all in every manner.
 Adonay be with you all.
 The salutation of Paulos with my own hand,
 being the sign in every epistle, thus I scribe.
 The charism of our Adonay Yah Shua Messiah
 be with you all.
 Amen.

Orthodox Jewish Bible .
 Now may Elohei HaShalom Himself grant you shalom in every way. Hashem be with you all.
 I, [Rav] Sha'ul, send Drishat Shalom greetings in my own handwriting, which is the distinctive siman (sign) in every iggeret hakodesh; this is the way I write.
 The unmerited Chen v'Chesed Hashem of Rebbe, Melech HaMoshiach Adoneinu Yehoshua be with you all. [T.N. The following was written during the period between his release from custody in 63 and his re-arrest and death al kiddush ha-Shem in 65 C.E.] [They give a rare opinion; most place the writing of this second epistle to the Thessalonians around A.D. 49–51. See Jonathan Mitchell's NT below.]

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version .
 Now may the Lord Himself, [who is the source] of peace, give you peace at all times and in every circumstance. May the Lord be with all of you. This greeting [is being written] by me, Paul, in my own handwriting; it is the signature I write in every letter. May the unearned favor of our Lord Jesus Christ be with all of you.

The Expanded Bible
 Jonathan Mitchell NT

.
 Now may the Lord of the peace (or: the Lord [= Christ or Yahweh] Who is peace and harmony [= shalom]), Himself, at once give the peace to you folks through everything (or: through all humanity; through all [time] and every [situation]), within every turn (or: in every way; [other MSS read: within every place]). The Lord [Christ or Yahweh] [is] with all of you.
 The greeting (salutation) is by my hand – Paul's – which is a sign in every letter; thus, in this way, I normally (or: from time to time) write.
 The grace and joyous favor of our Lord, Jesus Christ, [is] with all of you folks! Amen. [written circa A.D. 50-51 – Based on the critical analysis of John A.T. Robinson]

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

Final Greeting and Benediction

Now may the Lord of peace himself grant you peace through everything in every way. May the Lord be with all of you.
 The greeting is by my hand, Paul's, which is a sign of genuineness [Literally "a sign"] in every letter: this is how I write [Literally "in this way I write"].
 The grace of our Lord Jesus Christ be with all of you.

NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham's Emphasized B. .

The Spoken English NT

Final Greetings

Now, may the Lord of Peace himself give you peace always and in every way. This hello is in my own handwriting-Paul. It's the sign of authenticity in every letter I write. This is how I write.

May the grace of our Lord Jesus Christ be with you all!

ⁱ Some mss add, "Amen".

Wilbur Pickering's New T.

Conclusion**Benediction**

Now may the Lord of peace Himself give you the peace⁷ during every situation, in every way.⁸ The Lord be with you all.

Sign-off

The greeting of Paul, with my own hand, which is the 'trademark' in every letter that I write.⁹

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

(7) 'the' peace: there is no lack of counterfeit 'peace', but the reference here is presumably to "the peace of God, that surpasses all understanding" (Php. 4:7)—and only 'the Lord of peace' can give it.

(8) Since they were being actively persecuted, this was a very appropriate blessing.

(9) I take the clear implication to be that Paul dictated his letters to an amanuensis, but 'signed' the letter by writing the last line himself.

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation

.
Now may the Lord of peace Himself give to you_p through all [fig. continually] peace in every way [or, circumstance]. The Lord [be] with you_p all!

The greeting by my hand, Paul, which is a sign in every letter; in this way I write.

The grace of our Lord Jesus Christ [be] with you_p all! So be it!

Berean Literal Bible

Now may the Lord of peace Himself give you peace through all, in every way. The Lord be with all of you.

The greeting is in my own hand—Paul, which *is* my sign in every letter. In this manner I write.

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

Bond Slave Version

C. Thomson updated NT

Charles Thomson NT

.
And may the Lord of peace himself grant you peace continually in every respect. The Lord be with you all.

The salutation of me Paul, with my own hand, which is a mark in every letter. Thus I write

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

Context Group Version

English Standard Version

Far Above All Translation

.
And may the Lord of peace himself give you peace at all times in every way. The Lord be with you all.

The greeting of Paul by my own hand, which is a sign in every epistle – I write like this.

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

Green's Literal Translation

Literal New Testament

.
BUT HIMSELF THE LORD OF PEACE MAY GIVE YOU PEACE CONTINUALLY IN EVERY WAY. THE LORD [BE] WITH ALL YOU.

THE SALUTATION BY MY [OWN] HAND OF PAUL, WHICH IS [THE] SIGN IN EVERY EPISTLE; SO I WRITE.

THE GRACE OF OUR LORD JESUS CHRIST [BE] WITH ALL YOU. AMEN. TO [THE] THESSALONIANS SECOND WRITTEN FROM ATHENS. [Is this an alternative text?]

Literal Standard Version
 Modern English Version
 Modern Literal Version 2020

.
 .
 Now the Lord of peace himself may give you^o peace always in every manner. The Lord *is* with all of you^o.
 The greeting from me, Paul, I thus am writing with my own hand, which is the sign in every letter.
 The grace of our Lord Jesus Christ *is* with all of you^o. Amen.

Modern KJV
 New American Standard
 New European Version
 New King James Version
 NT (Variant Readings)

.
 .
 .
 .
 Now the Lord of peace himself give you peace at all times in all ways. The Lord be with you all.
 The greeting of me Paul with mine own hand, which is the [distinguishing] mark in every epistle: so I write.
 The grace of our Lord Jesus Christ be with you all. |Amen.
 The second epistle to the Thessalonians was written from Athens.|.

Niobi Study Bible
 Revised Young's Lit. Trans.
 Updated Bible Version 2.17
 A Voice in the Wilderness
 Webster's Translation
 World English Bible
 Worrell New Testament
 Young's Updated LT

.
 .
 .
 .
 .
 .
 .
 .
 .

The gist of this passage:
 16-18

2Thessalonians 3:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autos (αὐτός) [pronounced ow-TOSS]	<i>he; himself; same; this; it</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962

2Thessalonians 3:16a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
eirênê (εἰρήνη, ης, ἡ) [pronounced eye-RAY-nay]	<i>peace, tranquility, harmony, order, welfare; security, safety; prosperity, felicity</i>	feminine singular noun; genitive/ablative case	Strong's #1515
didômi (δίδωμι) [pronounced dihd-OH-mee]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	3 rd person singular, aorist active optative	Strong's #1325
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
eirênê (εἰρήνη, ης, ἡ) [pronounced eye-RAY-nay]	<i>peace, tranquility, harmony, order, welfare; security, safety; prosperity, felicity</i>	feminine singular noun; accusative case	Strong's #1515
diá (διὰ) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
pantos (παντός) [pronounced pan-TOSS]	<i>each, every; of any; from all; an entire; of anyone, from some</i>	masculine singular adjective, genitive/ablative case	Strong's #3956
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
panti (παντί) [pronounced pahn-TEE]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	masculine singular adjective, locative, dative and instrumental cases	Strong's #3956
tropos (τρόπος) [pronounced TROP-oss]	<i>a manner, way, fashion; as, even as, like as; manner of life, character, deportment</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5158

Translation: Now may He, the Lord of peace, give to you (all) the peace through everything in every manner,...

The word translated *peace* is eirênê (εἰρήνη, ης, ἡ) [pronounced eye-RAY-nay]; and it means, *peace, tranquility, harmony, order, welfare; security, safety; prosperity*. Strong's #1515. Paul calls for this to take place. This can refer to one's circumstances; but it also can refer to the mental attitude of this congregation of believers in the midst of difficult situations.

For the believer, his attitude and happiness needs to remain stable, whether his circumstances in life are good or bad, calm or chaotic, being prosperous or in need. This sort of attitude does not take place overnight, and we, as controlled by our sin natures, want to rebel against it. But in life, we have the same God and the same spiritual life and the same plan.

God gives us pressures, difficulties, pains, sufferings and enemies—and our purpose in life is to glorify God.

2Thessalonians 3:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962
meta (μετά) [pronounced meht-AH]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
pantōn (πάντων) [pronounced PAHN-tone]	<i>from the whole, of all; all things, everything</i>	masculine plural adjective, genitive/ablative case	Strong's #3956
humōn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: ...the Lord [Who is] among all of you (all).

Paul calls for the Lord to be with believers in Thessalonica; or he is saying, *the Lord is among you*.

2Thessalonians 3:16 Now may He, the Lord of peace, give to you (all) the peace through everything in every manner, the Lord [Who is] among all of you (all). (Kukis nearly literal translation)

Part of the believer's goal in life is to recognize how God is with us in every circumstance at all times. This mental attitude is achieved through the increase of Bible doctrine in our souls. Each and every day, we look to have the balance of residency of doctrine in our souls increase beyond our rate of forgetting Bible doctrine. The more connected that we are to God's essence and God's plan, the greater our peace, tranquility and prosperity are.

2Thessalonians 3:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
aspasmos (ἄσπασμός) [pronounced as-pas-MOSS]	<i>a greeting, a salutation, either oral or written</i>	masculine singular noun; nominative case	Strong's #783
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
emos (ἐμός) [pronounced ehm-OSS]	<i>me, my (own), mine</i>	1 st person, masculine singular pronoun, dative, locative or instrumental case	Strong's #1699 (from the oblique cases of #1473)
cheir (χείρ, χειρούς, ἡ) [pronounced khīr]	<i>hand; handwriting; found in a figurative sense: by [or from] the power [might, activity, means, help, hand] of someone</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5495
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #3972

Translation: This salutation is by means of my hand, [the hand] of Paul,...

Paul does not dwell upon his own physical problems when writing to this or that local congregation, even though he has them; and even though he suffers from them. Paul apparently had problems with his eyes (as is revealed in other epistles), which apparently made it impossible for him to actually write these letters himself.

Paul would have dictated these letters, but, apparently, he would write the final one, two or three sentences. I do believe that he wrote more than his name, as we do not find his name affixed to the end of each epistle; but we do have a benediction at the end of each one.

2Thessalonians 3:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὃ) [pronounced hoh]	<i>whom, which, what, that; to whom, to that, whose, whoever</i>	neuter singular relative pronoun; nominative case	Strong's #3739
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

2Thessalonians 3:17b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sêmeîon (σημείον) [pronounced say-MY-on]	<i>sign, mark, token, miracle</i>	neuter singular noun; nominative case	Strong's #4592
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
pasê (πάσῃ) [pronounced PAH-say]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	feminine singular adjective, locative, dative and instrumental cases	Strong's #3956
epistolê (ἐπιστολή) [pronounced ep-is-tol-AY]	<i>letter, a (written) message, an epistle</i>	feminine singular noun, dative, locative or instrumental case	Strong's #1992

Translation: ...which keeps on being a [distinguishing] mark in every letter,...

These last few sentences distinguish his letters (his epistles). This is how a church knows that this epistle came from Paul. Paul, apparently, knew to do this. He had the authority to write these things; and he simply was putting his stamp of approval at the end.

2Thessalonians 3:17c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoûtô (οὕτω) [pronounced HOO-toh]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
graphô (γράφω) [pronounced GRAF-oh]	<i>to write, to delineate (or form) letters on a tablet, parchment, paper, or other material, to commit to writing, to give information, directions; to fill with writing; to compose</i>	1 st person singular, present active indicative	Strong's #1125

Translation: ...I keep on writing in this manner.

The present tense refers to each and every time that Paul pens an epistles. Because of remarks made in his letters to the Corinthians, we know that he actually wrote more than two letters to them; but God the Holy Spirit preserved two of them.

2Thessalonians 3:17 This salutation is by means of my hand, [the hand] of Paul, which keeps on being a [distinguishing] mark in every letter, I keep on writing in this manner. (Kukis nearly literal translation)

2Thessalonians 3:18a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
charis (χάρις) [pronounced KHAHR-iç]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; nominative case	Strong's #5485
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
hêmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
lêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547
meta (μετά) [pronounced meht-AH]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
pantōn (πάντων) [pronounced PAHN-tone]	<i>from the whole, of all; all things, everything</i>	masculine plural adjective, genitive/ablative case	Strong's #3956
humōn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: [Now may] the grace of our Lord, of Jesus Christ [be] with all of you (all).

Paul now calls for the grace of the Lord Jesus Christ to be with all of the believers in Thessalonica. When we lack a verb, this is a way of emphasizing what Paul is writing here. I have inserted the present imperative of *to be*. Given the tenor of these final remarks, I do not believe that to be a stretch in any way.

If you want to understand this in a slight different way—God's grace is with the Thessalonians. There is no doubt about that. What they need to do is to continue taking in the teaching of the Word of God, so that reality is with them in their daily lives.

The key to the believer's spiritual life is what is inside the believer. It is what is not seen that is fundamental to the Christian life.

2Thessalonians 3:18c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
amên (ἀμήν) [pronounced am-ANE]	<i>firm; metaphorically faithful; verily, amen; at the beginning of a discourse: surely, truly, of a truth; point of doctrine; at the end - so it is, so be it, may it be fulfilled; I believe it</i>	transliterated from the Hebrew; indeclinable particle	Strong's #281

This word is not found in the Westcott Hort text, but it is found in the Scrivener Textus Receptus and the Byzantine Greek text.

Translation: [Amen! (= I believe it!)]

I refer to 3 manuscripts specifically; and these are the most accepted manuscripts and the most easily available to us (they are simply available in e-sword through Bible Support). Although I base my translation upon the Westcott Hort text (and, although this text is very good, it is certainly not perfect); the two other texts which I use—the Byzantine Greek text and the Scrivener Textus Receptus—have *amen* at the very end of this epistles.

Whether Paul added this final word or not, it stands true, that this should be our attitude toward what he has written. *I believed it!*

2Thessalonians 3:18d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
This ending is only found in the Scrivener Textus Receptus, and every word is put into quotation marks, which suggests to me that this is an alternative reading even for the Scrivener Textus Receptus. It is not found in the Westcott Hort text or in the Byzantine Greek text.			
πρός (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
Thessalonikeis (Θεσσαλονικεῖς) [pronounced thes-sal-on-ik-ICE]	<i>Thessalonians, Thessalonians, residents of Thessalonica</i>	masculine plural proper noun; a grouping; accusative case	Strong's #2331
deuteros (δεύτερος, -α, -ον) [pronounced DYOO-ter-oss]	<i>the second, the other of two; (ordinal) second (in time, place or rank; also adverbially): - afterward, again, second (-arily, time)</i>	feminine singular adjective, nominative case	Strong's #1208
graphô (γράφω) [pronounced GRAF-oh]	<i>to write, to delineate (or form) letters on a tablet, parchment, paper, or other material, to commit to writing, to give information, directions; to fill with writing; to compose</i>	3 rd person singular, aorist passive indicative	Strong's #1125

2Thessalonians 3:18d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
από (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
Athēnai (Ἀθῆναι) [pronounced ath-ay- nahee]	<i>uncertainty; transliterated, Athens</i>	feminine plural proper noun; a location; genitive/ablative case	Strong's #116

We find the exact same thing at the end of the final chapter of 1Thessalonians (except for the word *first* instead of *second*). They are both found the exact same way in the exact same text.

If I were to take a guess, it would be that this was the tradition and that someone, as some point, decided to record the tradition at the end of each epistle.

Translation: The second (letter) to the Thessalonians was written from Athens].

Given these final words in the Scrivener Textus Receptus—each of which is in quotation marks—I would conclude that this is an alternative ending found in a handful of other manuscripts. The end of 1Thessalonians has the exact same set of words as coming from the same manuscripts. The only difference is the word *second* (found above) which is *first* in 1Thessalonians. I do not believe that Paul wrote these words, but someone else added them to the text.



Let me suggest two possible circumstances for this addition: (1) this epistle was copied and then passed along to other local churches and either the sender or the recipient added these words to identify the original source. Or (2) someone added these words, simply indicating the tradition of these letters.

It appears to be the opinion of most scholars that Paul wrote this letter from Corinth. I do not have an opinion myself on the matter. The distance between these is 75 km (47 miles). Was the letter posted as having come by Athens? Perhaps. Did Paul go to Athens to do some teaching? Perhaps. Or did one from Team Paul go to Athens? This is the most likely explanation here. In any case, this is just speculation.

Corinth, Athens, Thessalonica (a map); from [Jesus Walk](#); accessed August 14, 2022.

2Thessalonians 3:18 [Now may] the grace of our Lord, of Jesus Christ, [be] with all of you (all) [Amen! (= I believe it!)] The second (letter) to the Thessalonians was written from Athens]. (Kukis nearly literal translation)

2Thessalonians 3:16–18 Now may He, the Lord of peace, give to you (all) the peace through everything in every manner, the Lord [Who is] among all of you (all). This salutation is by means of my hand, [the hand] of Paul, which keeps on being a [distinguishing] mark in every letter, I keep on writing in this manner. [Now may] the grace of our Lord, of Jesus Christ, [be] with all of you (all) [Amen! (= I believe it!)] The second (letter) to the Thessalonians was written from Athens]. (Kukis nearly literal translation)

2Thessalonians 3:16–18 Now, in conclusion, I pray that the Lord of tranquility and prosperity give you both tranquility and prosperity through every difficulty and in every situation. Notice the signature here, written by my own hand, at the end of this letter. This is a distinguishing mark for every letter that I write. Now may the grace of our Lord Jesus Christ be with you all. [Amen]. (Kukis paraphrase)

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in 2Thessalonians	

A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why 2Thessalonians 3 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from 2Thessalonians 3

- 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in 2Thessalonians 3

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Addendum

Doctrinal Teachers Who Have Taught 2Thessalonians 3

	Series	Lesson (s)	Passage
Ken Reed	https://www.lakeeriebiblechurch.org/download/2nd-thessalonians/		2Thessalonians 1–3
Jeremy Thomas	https://www.sermonaudio.com/source_series.asp?sourceid=fbgbible		2Thessalonians 1–3
Grace Notes	https://www.gracenotes.info/12thessalonians/12thessalonians.shtml (Dr. Grant C. Richison)		2Thessalonians 1–3
Benjamin Brodie	https://www.versebyverse.com/uploads/1/0/1/0/101034580/2_thessalonians_expanded_translation.pdf		2Thessalonians 1–3 (translation only)
Syndein	http://syndein.com/II_Thessalonians.html (Basic notes mostly from R. B. Thieme, Jr.)		2Thessalonians 1–3

Steve Ellis, Stuart Wolf and Newbold have all posted notes on the book of 2Thessalonians, but I can no longer find those notes. If anyone has access to these notes, I would post them at my website.

Word Cloud from the Kukis Paraphrase of 2Thessalonians 3

Word Cloud from Exegesis of 2Thessalonians 3¹³

These two graphics should be very similar; this means that the exegesis of 2Thessalonians 3 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org		Exegetical Studies in 2Thessalonians

¹³ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.