

a support from the churches which he founded; and he wished to have his ministry entirely severed from secular considerations.

9. Not because we have not power. Rev. Ver., "the right;" which is better. Paul everywhere declared that as an apostle he possessed the right to a support from the churches to which his labours were given; but this right he waived for the Gospel's sake. **An ensample.** He showed thus that though he looked for Christ's appearing, as they did, he did not give up work and wait idly for it.

10. This we commanded. He reminds them that he had given direction on this subject. **If any would not work.** Emphasis on *would*. "If any were not willing to work." Where the brother in the Church was willing, but unable, the command did not apply. **Neither should he eat.** At the expense of the Church or its members. 6. The Gospel gives no support to the careless charity which encourages idleness.

11. Disorderly. Their disorderly conduct arose from the opinion that Christ was soon to appear; hence, that business and work were useless. **Working not...but busybodies.** The original contains a play on words, which might be imitated by translating, "not business men, but busybodies;" "busy only with what is not their own business;" a lounging life, eating the bread earned by others.

12. We command and exhort. Using both authority and persuasion. **By (Rev. Ver., "in") our Lord.** Notice how constantly Paul disavows personal authority, but demands obedience to Christ. **Quietness.** With mind at rest, and manners peaceful. **Eat their own bread.** Earn their bread, and then eat it as their own. Dr. Whedon says: "We should live as holily as if the advent were to be to-day, but as practically as if the world were to last forever."

13. But ye, brethren Now addressing, not the disorderly members, but the Church at large. **Be not weary in well-doing.** Let not the mistakes and the misconducts of others discourage you from doing faithfully your part, whether in honest living or in doing good.

14. If any man obey not. Some had not obeyed the commands of the former epistle, and now Paul adds another warning and a penalty. **Note that man.** Literally, "Let him be a marked man." **Have no company.** Do not associate with him in Christian fellowship. It does not mean to be uncivil to him by not speaking, as the next verse shows.

15. Not as an enemy. Do not deal with him in an angry spirit, or act as if he were your personal enemy. **Admonish.** They were then to speak to him, and try to lead him from his error to right views and conduct. **As a brother.** There is great danger lest in the exercise of discipline we forget that the subject of it is still our brother.

16. The Lord of peace. He who is its author, who dwells eternally in its atmosphere,

and who alone can bestow it. **Give you peace.** Perhaps containing a reference to the disorderly element in the Church; but undoubtedly with larger meaning—peace with God through Christ, and peace within. **Always by all means.** Rev. Ver., "At all times in all ways." **The Lord be with you all.** The presence of the Lord Jesus enjoyed by every member. 7. May we not share in the benefits of the apostle's prayer?

17. Salutation. This includes the last two verses of the epistle. **With mine own hand.** Thus far it had been written by dictation; now the apostle takes the pen into his own hand. **The token.** This was made necessary, as apparently some one had forged an epistle in his name. (Chap. 2. 2.) **So I write.** "This is my handwriting."

18. The grace of our Lord. Grace is the attitude of the divine heart to us, the favour and love of the Lord. **Amen.** A Hebrew word meaning "So let it be," used as an affirmation of indorsement or desire.

GOLDEN TEXT.

Be not weary in well-doing. 2 Thess. 3. 13.

OUTLINE.

1. The Christian Prayer, v. 1-5.
2. The Christian Fellowship, v. 6-7.
3. The Christian Walk, v. 8-15.
4. The Christian Salutation, v. 16-18.

HOME READINGS.

- M. Christian diligence. 2 Thess. 3. 1-18.
 Th. Recompense for suffering. 2 Thess. 1. 1-12.
 W. The mystery of iniquity. 2 Thess. 2. 1-17.
 Th. Diligence in the Gospel. 2 Peter 1. 1-11.
 F. Advancing in God's service. Heb. 6. 1-12.
 S. The parable of the talents. Matt. 25. 14-30.
 S. The gift of grace. Eph. 4. 1-12.

TIME.—A. D. 53. For rulers, see Lesson I.

PLACE.—This epistle was written by Paul from Corinth in Greece.

CONNECTING LINKS.—The reception of Paul's First Epistle to the Thessalonians led to inquiries, in answer to which he wrote the Second Epistle.

EXPLANATIONS.—*Free course*—"May run," is the meaning. *All men have not faith*—Not all are willing to believe. *Lord is faithful*—We can depend upon God, though not always upon men. *Love of God*—The love of our hearts to God. *Patient waiting*—This means rather "a patience like Christ." *Withdraw*—Avoid, keep away from. *Walketh disorderly*—Does not live according to the rules of the Gospel. *Tradition*—Here meaning the teaching of the apostle. *Follow us*—Paul could point to his own example among them. *Wrought*—Working at his trade of tent-maker. *Power*—Paul had the right to claim a support while preaching the Gospel, but did not ask it. *Not work, neither should he eat*—If a man is not willing to work, he has no claim to be supported. *Busybodies*—Idle people, busy in other people's affairs. *Well-doing*—Doing right and doing good. *Note that man*