

<p>1. 00:03-01:27 (A) Use picture 1 to explain the background and structure of this letter. (Tip: the structure of this letter consists of three main parts). Use keywords like worse, scared, hope, and challenge. (B) Moreover, Paul has learned that their Greek and Roman, and perhaps even Jewish neighbors have intensified their persecution of these Christians. There are religious minorities facing violent _____ and Paul's worried that they might _____ on Jesus if it gets _____. So Paul reminds them like he did in the first letter that they're _____ because of being associated with _____, it's a way of participating in God's _____. Jesus was inaugurated as king by His _____ on the _____ and so his followers will show their victory over the world by imitating Jesus' _____ and _____ endurance.</p> <p>2. 01:31-02:22 Picture 2. (A) Paul also reminds them that this won't last _____. When Jesus returns, He will bring His _____ to bear on those that have _____ them and shed the blood of the _____. Specifically, he says that their punishment is to be _____ away from the face of the Lord and from the glory of His power. Paul does not speculate here on the fate of those who reject Jesus, except to say that, throughout their lives, they wanted nothing to do with Jesus and in the end, they get what they want. (B) Furthermore, what does Paul</p>	<p>1. (A) 使用圖片 1a 來說明這封信的背景和結構。(提示：這封信的結構由三個主要部分組成) 使用更壞，害怕，希望和挑戰之類的關鍵字。(B) 此外，保羅得知他們的希臘人和羅馬人，甚至猶太人的鄰居都加劇了對這些基督徒的迫害。他們作為宗教少數群體面臨暴力_____，保羅擔心如果情況_____，他們可能會_____耶穌。因此，保羅像在第一封信中那樣提醒他們，因為與_____有關係，而受的_____，是參與神的_____的一種方式。耶穌藉著_____上的_____成為王，所以他的追隨者都會透過仿效耶穌的_____和_____，來展示他們已經勝過世界。(圖 1b)</p> <p>2. 圖片 2。(A) 保羅還提醒他們，這種情況不會_____持續下去。當耶穌再來時，他將以他的_____，對付那些_____他們，並流_____血的人。具體來說，他們的懲罰是，離開_____的面和權能的榮光。保羅沒有推測那些拒絕耶穌的人的命運會如何，只是說，若他們一生中不想與耶穌有任何關係，最後他們所得到的就是這個結果。(B) 保羅所說的“最後，他們得到了他們想要的</p>	<p>1. 00: 03-01: 27 (A) Gebruik afbeelding 1 om de achtergrond en opbouw van deze brief uit te leggen. (Tip: de opbouw van deze brief bestaat uit drie hoofdonderdelen). Gebruik trefwoorden als erger, bang, hoop, uitdaging.</p> <p>(B) Verder heeft Paulus vernomen dat hun Griekse en Romeinse, en misschien zelfs Joodse buren de vervolging van deze christenen heviger hebben laten worden. De Christenen worden gezien als kleine religieuze groepen die met geweld _____ worden en Paulus is bang dat ze Jezus misschien _____ als het _____ wordt. Dus Paulus herinnert ze eraan zoals hij deed in de eerste brief dat ze _____ omdat ze verbonden zijn met _____, het is een manier om deel uit te maken aan Gods _____. Jezus werd als koning ingewijd door Zijn _____ aan het _____ en zo zullen zijn volgelingen hun overwinning op de wereld tonen door de _____ van Jezus en Zijn _____ te volgen.</p> <p>2. 01: 31-02: 22 Afbeelding 2. (A) Paulus herinnert hen er ook aan dat dit niet voor _____ zal duren. Als Jezus terugkeert, zal Hij _____ aan zij die anderen hebben _____ en het bloed van _____ hebben vergoten. In het bijzonder zegt hij dat dit hun straf is: het _____ uit Gods aangezicht en van de heerlijkheid van zijn macht. Paulus geeft hier duidelijk aan dat ze hun hele leven niets met Jezus te maken wilden hebben en uiteindelijk krijgen ze wat ze willen. (B) Wat bedoelt Paulus met deze zin "uiteindelijk krijgen ze wat ze willen"? Gebruik trefwoorden als afstand, droevige gebeurtenis, bron.</p>
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mean by this sentence “in the end, they get what they want”? Use keywords as distance, tragedy, source.

3. 02:25-03:20 Picture 3 . Paul then moves on to address a specific issue related to the return of Jesus and the day of the Lord. So somebody in the Thessalonian church community had been spreading _____ information in _____ name saying that God's final act of justice on human evil, the day of the Lord it was upon them, it has come and these people had likely been _____ dates about the _____ of all things and they were _____ other Christians and you can see why. Due to the intense _____, they were _____ to somebody claiming that Jesus had already returned like a thief in the night, they've been _____! Maybe He _____ the Thessalonians to their _____. Paul's teaching was clearly misrepresented. The return of Jesus should never inspire _____ but rather _____ and _____. Paul reminds them of everything he taught them about Jesus' return back when he was in town.

4. 03:23-04:42 Picture 4 . Paul continues with the fact that the kingdoms of this world will continue to produce rulers who _____ against God like Nebuchadnezzar or the King of the North did in the past. These leaders had _____ themselves to _____ authority and for Paul, these ancient kings and prophecies ; they give us images , they set out a _____ that he saw fulfilled in his own day in the Roman

東西”是什麼意思？使用關鍵字作為分離，悲劇，愛的源頭。

3. 圖片 3。保羅隨後著手解決一個具體問題，就是有關耶穌再來和主的日子。在帖撒羅尼迦教會這個群體裡，有人以_____名義去傳播_____信息，說上帝對人類罪惡的終極審判，主的日子已經臨到了，這些人可能是在_____末日的日期，所有令其他信徒感到_____。由於有很強烈的_____，他們很容易_____有些人聲稱耶穌已經像夜間的小偷一樣回來了。他們好像被_____！也許耶穌已_____那些_____帖撒羅尼迦人。保羅的教導顯然被歪曲了。耶穌的再來帶來的不會是_____，而是_____和_____。保羅再次提醒他們，所有關於他教給他們的有關耶穌再來的教導。

4. 圖片 4。保羅繼續說，這個世界的列國將繼續培養_____神的統治者，就像尼布甲尼撒或北方國王過去一樣。這些領導者將自抬高至擁有_____的地位。對保羅來說，這些古代的國王出現的模式；就像羅馬皇帝卡利古拉和尼祿，保羅知道歷史將會重演，而且會藉著一個叛逆和充滿邪惡的統治者不斷加劇，但這不會是

3. 02: 25-03: 20 Afbeelding 3 . Paulus gaat dan verder om een specifiek probleem aan te pakken die in verband staat met de terugkeer van Jezus en de dag van de Heer. Iemand in de kerkgemeenschap in Thessalonika gebruikte de naam van _____ om _____ informatie te verspreiden. Deze persoon vertelde rond dat Gods laatste daad, het rechtspreken over menselijk kwaad, de dag van de Heer al was gekomen. Deze mensen hadden waarschijnlijk de datum van de e _____ v _____. Ze maakten andere christenen _____ en zo kun je zien waarom. Vanwege de intense _____ was men _____ voor iemand die beweerde dat Jezus al was teruggekeerd als een dief in de nacht en dat ze dan zijn _____! En dat Hij ze misschien aan hun _____ heeft overgelaten. De leer van Paulus was duidelijk verkeerd uitgelegd. De terugkeer van Jezus mag nooit _____ met zich mee brengen maar eerder _____ en _____. Paulus herinnert hen aan alles wat hij hun leerde over de terugkeer van Jezus toen hij in de stad was.

4. 03: 23-04: 42 Afbeelding 4 . Paulus gaat verder met het feit dat de koninkrijken van deze wereld heersers zullen blijven voortbrengen die tegen God zullen _____ zoals wat koning Nebukadnezar en de koning van het Noorden in het verleden deed. Deze leiders hadden zichzelf _____ boven _____ gezag en voor Paulus geven deze oude koningen en profetieën ons voorbeelden. Ze hebben een bepaald _____ waarbij Paulus dit in vervulling zag gaan in zijn tijd van de Romeinse keizers Caligula en Nero. Paulus verwacht dat dit patroon zich weer zou herhalen

emperors, Caligula and Nero. Paul expected that this pattern would repeat itself again and this story will culminate with a rebellious rule. But something extraordinary will take place. (A) What does Paul say about the fate of this rebel? (B) What was Paul's intention with this explanation? Choose one answer and explain why. Was it (a) to fuel apocalyptic speculations for later readers or (b) to comfort the Thessalonians?

5. 04:49-06:16 Picture 5. (A) It's a challenge for those who were idle, which doesn't just mean lazy, but this refers to people who were _____ and who _____ to work and provide for themselves resulting in _____ personal lives. So Paul had actually addressed this problem in his _____ letter, and it seems like it's gotten _____. Now we don't know for certain why some people in this church were refusing to work, it's possible that this problem's connected to the previous one. The first reason could be that maybe some people thought Jesus would return very soon and so their jobs weren't necessary anymore. The second reason could be that Paul was referring to a Roman custom or way of life. In any case, Paul gives an example of himself. (B) What was his own example?

6. 06:22-07:04 Picture 6. He concludes this with a final _____, that in the midst of all their _____ and _____ that God would grant them _____ through the Lord Jesus the Messiah. This short letter to the Thessalonians, it helps

永無止境的。(A) 保羅對這個悖逆者的命運說了些什麼?

(B) 保羅對這個解釋的意圖是什麼? 選擇一個答案並解釋原因:

(a) 激發對末日的猜想? (b) 安慰帖撒羅尼迦的信徒?

5. 圖片 5a, 5b。(A) 對於那些"游手好閒"的人來說，這是一個挑戰，這不僅僅意味著懶惰，這指的是_____，並且_____工作和自力更生，導致_____的個人生活。實際上保羅是在_____信中處理過這個問題，現在似乎更加_____。我們不清楚為什麼有些人拒絕工作，此問題可能與上一個問題有關。第一個原因可能是某些人認為耶穌會很快回來，因此辭職，不過正常的生活。第二個原因更加可能是保羅指的是羅馬有種恩主制度的文化。無論如何，保羅自己就是一個榜樣。

(B) 他自己的榜樣是什麼?

6. 圖片 6。最後他以_____作為結束，他說在所有_____和_____中，他求神透過彌賽亞主耶穌賜予他們_____。這封致帖撒羅尼迦教會的短信，幫助我們看到_____基督徒，對耶穌的_____和最後_____的_____，並不是要產生對於_____的時間表的_____。相反，這些信念帶來

en dit verhaal zal uitlopen tot de tot stand koming van een opstandige rebel. Maar er zal iets bijzonders gebeuren. (A) Wat zegt Paulus over het einde van deze opstandeling? (B) Wat was de bedoeling van Paulus met deze uitleg? Kies een antwoord en leg uit waarom. Was het (a) om apocalyptische (eindtijd) gedachtegang aan te wakkeren voor latere lezers of (b) om de Thessalonicenzen te troosten?

5. 04: 49-06: 16 Afbeelding 5. Het was een uitdaging voor degenen die niet actief waren. Dit betekent dat ze niet alleen lui waren, maar dit verwijst naar mensen die _____ waren en die _____ te werken en voor zichzelf te zorgen, met als resultaat _____ persoonlijke levens. Paulus had dit probleem eigenlijk in zijn _____ brief behandeld en het lijkt erop dat het _____ is geworden. Nu weten we niet zeker waarom sommige mensen in deze kerk weigerden te werken. Het is mogelijk dat dit probleem in verband staat met het vorige. De eerste reden zou kunnen zijn dat sommige mensen dachten dat Jezus heel snel zou terugkeren en dat hun baan dus niet meer nodig was. De tweede reden zou kunnen zijn dat Paulus verwees naar een Romeins gewoonte of een manier van leven. In elk geval, Paulus geeft een voorbeeld van zichzelf. Wat was zijn eigen voorbeeld?

6. 06: 22-07: 04 Afbeelding 6. Hij sluit dit af met een laatste _____, dat God hen _____ zou schenken door de Heer Jezus de Messias te midden van al hun _____ en _____. Deze korte brief aan de Thessalonicenzen helpt ons het _____ christelijk geloof in de _____ van Jezus en de _____

<p>us see that the _____ Christian belief in Jesus' _____ and the _____ of final _____. These ideas were not meant for generating _____ about _____ timelines. Rather, these beliefs brought hope; they inspired faithfulness and devotion to Jesus, especially for _____ Christians facing violent opposition. And so for _____ generations of Christians, whether they undergo _____ or not, this letter reminds us that what you hope for shapes what you live for, and that's what 2 Thessalonians is all about.</p> <p>7. Use 1 picture to share 1 thing you have learned from this lesson about God the Father/Son/HolySpirit.</p> <p>Scripture reading: 2 Thessalonians 2:1-14 2 Thessalonians 3:6-12</p>	<p>了盼望，並激發他們對耶穌的忠誠和委身，特別是那些_____暴力的基督徒。而對於_____的基督徒，無論他們是否經歷過_____，這封信提醒我們，您所盼望的將塑造了您什麼而活。這就是帖撒羅尼迦後書所記載內容。</p> <p>7. 使用一張圖片分享您從本課程中學到的關於聖父/聖子/聖靈的 1 件事</p> <p>经文阅读： 帖撒罗尼迦后书 2： 1-14 帖撒罗尼迦后书 3： 6-12</p>	<p>op het laatste _____ in te zien. Deze ideeën waren niet bedoeld om de _____ over _____ (eindtijd) tijdlijnen voort te brengen. Deze overtuigingen brachten eerder hoop; ze inspireerden trouw en toewijding aan Jezus, vooral voor christenen die _____ worden en die met gewelddadige tegenstand worden geconfronteerd. Maar ook voor _____ generatie christenen of ze nu _____ worden of niet. Deze brief herinnert ons eraan dat waar je op hoopt, vorm geeft aan waar je voor leeft. En dat is waar het in 2 Tessalonicenzen om draait.</p> <p>7. Gebruik 1 plaatje om 1 ding te delen dat je uit deze les hebt geleerd over God de Vader / Zoon / Heilig / Geest.</p> <p>Schriftlezing: 2 Tessalonicenzen 2: 1-14 2 Tessalonicenzen 3: 6-12</p>
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English: <https://www.youtube.com/watch?v=kbPBDKOn1cc>

國語: <https://www.youtube.com/watch?v=0njmHq-OJfE>

粵語: https://www.youtube.com/watch?v=rMcF6T_FK_o



帖撒羅尼後書

1 迫害中仍有盼望

2 主的日子

3 挑戰“游手好閒”的人



1a

0:48 / 7:10



1:1-3

1:4-12

感恩的祈禱

我為你的
信心、愛、心
& 忍耐
感謝神



受苦 = 在神的
國度中有份



耶穌的門徒
透過非暴力 & 忍耐
得勝

迫害加劇

1b

1:30 / 7:10





記住我的教導...

...世上的列國會不斷地培養反抗神和高舉自己過於神的統治者...

保羅福音書繼續重演

“反叛”

將在神的世界中施行暴力和破壞...

但不會永遠這樣...

耶穌會對抗者...悖逆者...

...& 拯救自己的子民

重點

- 不是要激發對末日的猜想
- 是要對帖撒羅尼加信徒

溫耶穌的教導 (見馬可福音13章)

4

3 挑戰“游手好閒”的人

不是懶惰，是不負責任和拒絕工作
(見帖撒羅尼迦前書4:10-12, 5:14)

可能：

耶穌隨時會回來！

為何要工作？我不做！

更有可能：

羅馬的恩主制度

“受恩人” (好德私人助理)

給我六個雞

給我六個錢

“有人游手好閒，甚麼工也不作，反倒專管閒事”

5a

保羅的例子

「...工作，反倒專管閑事。」

法培己
耶穌的
自力更生，
無償服侍他人

最理想：

努力工作以至他們的
生命也能讓別人受益

6:22 / 10

5b

相信耶穌會再來 & 最後審判的盼望

不是對末日的
時間的猜測

· 激勵
· 盼望
· 受徒 &
· 迫害
· 忠心的
· 有心

你有什麼樣的盼望，就有什麼樣的生活

3 挑戰“游手好閒”的人

7:04 / 7:10

6

[Q1]

00:03 Paul's second letter to the Thessalonians.
00:05 So not long after Paul wrote 1 Thessalonians,
00:08 he got a report about the Christians in Thessalonica,
00:11 and that the problems he had addressed in that letter
00:14 not only had continued, but had gotten worse.
00:16 The persecutions had intensified
00:18 and the Thessalonian Christians had become confused and
scared about the return of Jesus.
00:23 So Paul sent off this
short letter
00:26 which is designed to have three sections that address the
three problems in this church.
00:30 Paul first offers hope in the midst of their continued
persecution
00:34 and then he offers clarity about the coming day of the Lord
00:37 and then finally he brings a really specific challenge to the
idle,
00:41 people who were refusing to work normal jobs.
00:44 and the end of each of these sections is clearly marked by a
short closing prayer.
00:48 Paul opens with a thanksgiving prayer
00:50 for the Thessalonians' continued faithfulness and love,
00:54 and specifically for their endurance.
00:55 He's learned that their Greek and Roman, and perhaps even
Jewish neighbors
00:59 have intensified their persecution of these Christians.
01:02 There are religious minorities facing violent oppression
01:05 and Paul's worried that they might give up on Jesus if it gets
worse.
01:09 So Paul reminds them like he did in the first letter
01:12 that they're suffering because of being associated with Jesus,
01:15 it's a way of participating in God's kingdom.

[Q1]

保罗发出《帖撒罗尼迦前书》不久，就收到一份关于帖撒罗尼迦信徒的报告，说他在前封信中提到的问题依然存在，而且变得更糟：迫害加剧了，信徒们对耶稣再来感到困惑和惊恐。于是，保罗写了这封短信，信中包含三个部分，提到了这间教会的三个问题。

首先，保罗针对他们所受的持续迫害提供了盼望；随后，他清楚地讲到主再来的日子；最后，他特别警戒那些拒绝正常做工的“闲懒之人”。每部分都以一个明确而简短的祷告结束。

保罗以一个感恩祷告开场（1:1-3），他为帖撒罗尼迦人持久的信心、爱心尤其是忍耐而感谢神。他了解到，希腊、罗马甚至犹太的邻居都加剧了对基督徒的迫害：作为被暴力压迫的少数派宗教信徒，保罗担心，如果情况继续恶化，信徒们可能会离弃耶稣。

所以，就像在第一封信中那样，保罗提醒说：他们因为信耶稣遭受苦难，是一种参与神国的方式：耶稣忍受了十字架上的苦难成为君王，所以，跟随祂的人，也要通过效法耶稣的非暴力和忍耐来证明他们已胜过世界。

[Q2]

01:18
Jesus was inaugurated as king by His suffering on the cross
01:23
and so his followers will show their victory over the world
01:27
by imitating Jesus' non-violence and patient endurance.

[Q2]

01:31
Paul also reminds them that this won't last forever.
01:34
When Jesus returns, He will bring His justice to bear
01:37
on those that have oppressed them and shed the blood of the
innocent.
01:41
Specifically, he says that their punishment is
01:44
to be banished away from the face of the Lord and from the
glory of His power.
01:48
Paul does not speculate here on the fate of those who reject
Jesus,
01:53
except to say that, throughout their lives, they wanted nothing
to do with Jesus
01:57
and in the end, they get what they want:
02:00
Relational distance from their creator and their King,
02:03
and for Paul, this is the ultimate tragedy.
02:06
To choose separation from Jesus who is the source of all life
and love
02:11
is to embrace one's own undoing.
02:14
He closes this thought by praying
02:16
that God would use their suffering to bring about deep
character change inside of them
02:22
so that their lives would bring honor to the name of Jesus.

[Q3]

02:25
Paul then moves on to address a specific issue
02:28
related to the return of Jesus and the day of the Lord.
02:31
So somebody in the Thessalonian church community
02:33
had been spreading wrong information in Paul's name
02:37
saying that God's final act of justice on human evil, the day of

保罗也提醒他们，事情不会一直这样下去。耶稣再来时，会对那些压迫他们以及流无辜者之血的人施行审判。保罗特别指出，那些人所受的惩罚是“离开主的面和他权能的荣光”。保罗并没推测那些拒绝耶稣之人的命运，只是说他们一生都不想与耶稣有任何关系。最终，他们将遂其所愿，与造物主和他们的王分离。对保罗来说，最大的悲剧就是选择与耶稣隔离，离开一切生命与爱的源头，自取灭亡。

[Q3]

保罗以祷告结束了这段思考，他求神使用信徒经历的苦难，让他们的内在品格发生深刻的改变，用自己的生命来荣耀耶稣的名。保罗接着讲到一个与耶稣再来和主的日子相关的具体问题。帖撒罗尼迦教会一直有人以保罗的名义散布错误的信息，说神对邪恶人类的末日审判已降临在他们身上，耶和华的日子已经来了！这些人可能一直在预测末日的具体时间，他们还恐吓其他信徒。

这其中的原因不难理解。面临强烈的逼迫，这里的信徒很容易受到某种言论的伤害，比如，耶稣“好像夜间的贼一样”早已回来（就像保罗在《帖撒罗尼迦前书》5章2节中说的），这些信徒以为

the Lord
02:41
it was upon them, it has come
02:43
and these people had likely been predicting dates about the
end of all things
02:48
and they were frightening other Chrstians
02:50
and you can see why.
02:51
Due to the intense persecution,
02:53
they were vulnerable to somebody claiming that Jesus had
already returned like a thief in the night,
02:58
they've been left behind!
03:00
Maybe He abandoned the Thesslonians to their suffering.
03:03
This kind of talk really ticks Paul off.
03:06
It's misrepresenting his teaching.
03:09
The return of Jesus should never inspire fear
03:12
but rather hope and confidence.
03:14
Paul reminds them of everything he taught them about Jesus'
return back when he was in town.
03:20
and he gives a short summary here, it's actually too short.

[Q4]

03:23
this paragraph has lots of puzzles and problems of
interpretation,
03:27
but what's clear is that he cites the well known theme from
the prophets Isaiah and Daniel
03:33
that the kingdoms of this world will continue to produce rulers
who rebel against God
03:38
like Nebuchadnezzar or the King of the North did in the past.
03:42
These leaders had exulted themselves to divine authority
03:45
and for Paul, these ancient kings and prophecies ; they give
us images , they set out a pattern
03:50
that he saw fulfilled in his own day in the Roman emperors,
Caligula and Nero,
03:55
and he expected that it would be repeated again,
03:58

自己被撇下了，有可能耶稣已经放弃了这些受苦的帖撒罗尼迦人了。

这种说法让保罗很生气，它们歪曲了他的教导。耶稣再来绝不应该激起恐惧，而是要给人盼望和信心！保罗提醒说，在城里时，他曾教导他们关于耶稣再来的所有事，他在这里做了简短的总结。

但事实上，这一段的内容太短了，

[Q4]

里面包含了很多需要解释的疑难问题。

但有一点很清楚，他引用了《以赛亚书》13-14 章和《但以理书》7-12 章中广为人知的主题，就是世上的列国会不断地培养悖逆神的统治者，就像尼布甲尼撒或“北国的王”过去所做的那样。这些国家领袖都抬高自己，变成神圣的权威。

保罗发现，这些古代君王和预言提供的种种景象与规律，都应验在了当时的罗马皇帝卡利古拉和尼禄身上；而且，这一切将再次重演。在历史的终点，将出现一位极其悖逆的统治者，充满了邪恶的力量，在神的世界中施行暴力，大肆破坏，但不会持续很久。耶稣再来时，会对抗这个悖逆者和所有作恶的人，拯救自己的子民。

that history would culminate with such a rebellious rule,
empowered by evil itself
04:04
someone who will wreak havoc and violence in God's world,
but not forever.

04:08
When Jesus returns, He will confront the rebel and all who
perpetrate evil, and He will deliver His people.

04:15
So Paul's point here is not to give later readers fuel for
apocalyptic speculation.

04:21
Rather, he's comforting the Thessalonians. He's recalling the
teaching of Jesus from Mark 13

04:27
who said that the events leading up to His return would be
very public and obvious,

04:32
and so they don't need to be scared or worried that they've
been left behind,

04:36
rather they need to stay faithful until Jesus returns to deliver
them. And so in his closing prayer,

04:42
he asks Jesus and the Father to comfort and strengthen the
Thessalonians to stay faithful to the way of Jesus,

[Q5]

04:49
which brings Paul to the final topic.

04:51
It's a challenge for those who were idle, which doesn't just
mean lazy,

04:57
but this refers to people who were irresponsible and who
refused to work and provide for themselves resulting in
chaotic personal lives.

05:04
So Paul had actually addressed this problem in his first letter,
and it seems like it's gotten worse.

05:09
Now we don't know for certain why some people in this
church were refusing to work,

05:14
it's possible that this problem's connected to the previous
one.

05:17
Maybe some people thought Jesus would return very soon
and so they quit their jobs and dropped out of normal life.

05:23
But it's more likely that Paul's addressing a problem related to
a practice in Roman culture called 'patronage'

05:30
So you'd have poor people living in cities and they would
become clients,

05:34

在这里，保罗的目的不是激发后世的读者进行末日猜想。相反，他是在安慰帖撒罗尼迦人。他想起《马可福音》13章中耶稣的教导，耶稣说，祂再来之前发生的事会非常公开和明显。所以，他们不需要害怕或担心自己被抛弃，相反，他们需要持守信心，直到耶稣回来拯救他们。因此，保罗在结尾的祷告中，恳求耶稣和天父安慰并坚固帖撒罗尼迦信徒，给予他们力量来持守耶稣的真道。

[Q5]

由此，保罗进入最后一个话题，开始挑战那些“游手好闲”的弟兄。这里指的不只是“懒惰”，更是那些不肯负责、拒绝自力更生，结果导致个人生活混乱的人。实际上，保罗在前书中就已经提到这个问题了，但这次，情况似乎变得更糟了。

我们不知道为什么这间教会有些人拒绝工作。这可能与之前的问题有关：也许有些人认为耶稣很快会再来，所以辞掉工作，不再过正常的生活。

但更有可能的是，保罗提到的问题与罗马文化中称为“赞助人”的风俗有关。当时，城里住着一些穷人，他们成为有钱人的“食客”，类似于做富人的“私人助

kind of like personal assistants to wealthy people, and they would live off of their occasional generosity.

05:40

But there were lots of strings attached.

05:43

This sometimes involved the clients and their patrons' morally corrupt way of life, not to mention it was unpredictable income.

05:50

So this is what Paul seems to refer to when he says these people lead a disordered life.

05:55

They're not working, and they're meddling in the business of others.

05:58

So Paul reminds them of the example he gave when he was with them; he didn't ask for their money,

06:03

he worked a manual labor job so he could provide for himself and so he could serve the Thessalonians free of charge.

06:10

He says this is the ideal: a follower of Jesus should imitate Jesus's self-giving love

06:16

by working hard so they can provide for themselves and so their lives can be a benefit to other people.

[Q6]

06:22

He concludes this with a final prayer, that in the midst of all their confusion and suffering

06:27

that God would grant them peace through the Lord Jesus the Messiah.

06:31

This short letter to the Thessalonians, it helps us see that the early Christian belief in Jesus' return and the hope of final judgement.

06:40

These ideas were not meant for generating speculations about apocalyptic timelines.

06:45

Rather, these beliefs brought hope; they inspired faithfulness and devotion to Jesus,

06:50

especially for persecuted Christians facing violent opposition.

06:53

And so for later generations of Christians, whether they undergo persecution or not,

06:58

this letter reminds us that what you hope for shapes what you live for,

07:04

and that's what 2 Thessalonians is all about.

理”，依靠富人偶尔的慷慨而活，但是有很多附加的条件。食客有时候要参与主人道德败坏的生活方式，更不用说这样的收入很不稳定。当保罗说“有人游手好闲，甚么工也不作，反倒专管闲事。”，似乎指的就是这类人。

因此，保罗和他们在一起时，就提醒他们要以自己为榜样——保罗没向他们要过钱，反而亲自做工，养活自己，并无偿地服侍帖撒罗尼迦人。他认为理想的状态是：跟随耶稣的人应该通过努力工作来效法耶稣舍己的爱，这样，他们就可以养活自己，他们的生命也能让别人受益。

[Q6]

保罗最后做了一个祷告，恳求神在他们所有的困惑和苦难中，借着主耶稣基督赐给他们平安。

这封写给帖撒罗尼迦人的信，帮助我们理解早期基督徒对耶稣再来的信念和对末日审判的期待。这些观念不是要激发人对世界末日时间的猜测，相反，这些信念带来了盼望，对那些面临激烈迫害的基督徒尤其重要，这会激励他们对耶稣的忠心和委身。

因此，对后世的基督徒来说，无论他们是否经受迫害，这封信都提醒我们要明白——有什么样的盼

望，就有什么样的生活。

这就是《帖撒罗尼迦后书》的精义。