especial work this is; and one part of forwarding

the work is, the recognition and  
encouragement of them by the church.

**12.**] **to know**: i.e. favourably and  
honourably to recognize. Compare 2 Tim.  
ii. 19: also 1 Cor. xvi. 18.—The persons  
indicated by them **which labour . . . preside... admonish ...**, are the same, viz.  
the *presbyters* or *bishops*: see note on  
Acts xx. 17, 28.

**in the Lord**, as the  
element in which, the matter with regard  
to which, their presidency takes place:  
‘in divine things.’

**13.**] **very highly**is best taken with *in Jove*: it will not form  
a suitable qualification for the verb **esteem**,  
as that word is used in the original.

**for their work’s sake** may mean, **because  
of the** *nature* **of their work**, viz. that it  
is the Lord’s work, for your souls: or, **on  
account of their activity in their office**,  
as a recompense for their work. Both  
these motives are combined in Heb. xiii. 17.  
This exhortation, **be at peace among yourselves**,

seems to be suggested by the foregoing,

as enforcing peaceful and loving  
subordination without party strife: see  
the mention of the *unruly* below.

**14—22.**] *General exhortations with regard*

*to Christian duties*. There appears  
no reason for regarding these verses as  
addressed to the presbyters, as some have  
done. They are for *all*: for each to interpret

according to the sphere of his own  
duties. By the word **brethren**, he continues

the same address as above.

**14. disorderly**] This, as ch. iv. 11, 2 Thess.  
iii. 6, 11, certainly implies that there was  
reason to complain of this **disorder** in the  
Thessalonian church. The original word  
is especially said of the soldier who does  
not remain in his rank: hence **disorderly**.

**fainthearted**] such e.g. as needed  
the comfort of ch. iv. 13 ff.

**support**]  
literally, **keep hold of**.

**the weak** must,  
be understood of the spiritually weak, not  
the literally sick.

**15.**] This gives a  
slight warning that the practice might  
creep on them unawares. It is not addressed

to any particular section of the  
church, but to all: to each for himself, and  
the church for each.

**16.**] Chrysostom  
refers this to ver. 15: “When we have  
such a disposition as to hurt no one but to  
do good to all, whence can the sting of  
grief enter? For he who so joys in being  
injured as to requite his injurer by good  
offices, whence shall he receive annoyance  
for the future?” But perhaps this is  
somewhat far-fetched. The connexion  
seems however to be justified as he proceeds:

“And how, means the Apostle, is  
this possible? if we will, it is possible.  
And then he shews the way: ‘pray  
unceasingly’ &c.” And so Theophylact :  
“ For one accustomed to converse with God  
and to give thanks to Him for all that  
happens, as good for him, will clearly possess unbroken joy.”

**17.**] See Chrysostom and Theophylact above.

**pray**, not of the mere spirit of prayer, as Jowett :