

2nd THESSALONIANS

FINAL EXHORTATIONS VSS.1-15

PRAY FOR TEAM PAUL'S MINISTRY

EXEGESIS VERSES 1-2:

^{GNT} 2 Thessalonians 3:1 Τὸ λοιπὸν προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ κυρίου τρέχη καὶ δοξάζεται καθὼς καὶ πρὸς ὑμᾶς,

^{NAS} 2 Thessalonians 3:1 **Finally, brothers, pray for us** *Τό λοιπὸν λοιπός (d.a. + ap-an-s; "Finally/the rest/for what remains") ἀδελφοί, ἀδελφός (n-vm-p; "brothers") προσεύχεσθε, προσεύχομαι (vImp.p/dep.--2p; "pray"; same as 1:11) περί (pg; "for/concerning") ἡμῶν, ἐγὼ (npg-1p; ref. team Paul) that the word of the Lord may spread rapidly and be glorified, ἵνα (conj.; sub-final use w/both purpose and content expressed; "that") ὁ λόγος (d.a. + n-nm-s; "the word/message") τοῦ ὁ κυρίου κύριος (d.a. + n-gm-s) τρέχη τρέχω (vspp--3s; lit. to rush or run forward; "may progress freely/spread rapidly"; used 17x) καὶ (cc) δοξάζεται (vspp--3s; "it may be glorified/praised") just as it did also with you; καθὼς (compar. conj.; "just as") καί (adjunct.; "also") πρὸς (pa; "toward/with") ὑμᾶς, σύ (nra-2p; ref. Thess.'s)*

^{GNT} 2 Thessalonians 3:2 καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις.

^{NAS} 2 Thessalonians 3:2 **and that we may be delivered from perverse and evil men; καί (cc) ἵνα (cc; sub-final) ῥυσθῶμεν ῥύομαι (vsap--1p; "we may be delivered/rescued from immediate danger"; used 17x; cf. 1The.1:10) ἀπό (pAbl; "from") τῶν ὁ ἀτόπων ἄτοπος (d.a. governs both adj.s; a--Ablm-p; "perverse/out of place/improper"; used 4x) καί (cc) πονηρῶν πονηρός (a--Ablm-p; "evil") ἀνθρώπων· ἄνθρωπος (n-Ablm-p; "men") for not all have faith. γάρ (explan. conj; "for") οὐ (neg. +) πάντων πᾶς (ap-gm-p; "not all") ἡ πίστις. (d.a. + n-nf-s; "the faith")**

ANALYSIS VERSES 1 – 2:

1. Paul now shifts emphasis from prophetic teaching to the more practical matters of application.
2. More specifically as it concerns the pastoral ministry and a properly functioning local church.
3. The chapter has 5 pertinent categories that Paul addresses with all relating to the present point and time in team Paul's and the Thessalonian's history:
 - A. Prayer for team Paul's continuing missionary work (vss.1-2).
 - B. Relating to benefits afforded the continued +V of the Thessalonians (vss.3-5).
 - C. A command to separate from believers not willing to work (vss.6-12).
 - D. A command to not grow weary in application (vs.13).

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- E. A command to not associate with those not lining up with the pastoral teaching and commands otherwise outlined in this letter (vss.14-15).
4. Paul will then close the epistle with benediction in vss.16-18.
 5. The commands for separation from certain types points to the 2nd primary purpose for penning this epistle (following the prophetic reorientation of chptr.2).
 6. It recognizes STA maladjustment even in a highly adjusted church and the need for pastoral oversight and instruction at any given time to assert the right doctrinal application.
 7. Because of STA issues in the early churches, we have the advantage today of a major portion of the N.T. providing example in properly dealing with such situations.
 8. The opening statement “**Finally**/τό λοιπός – to loipos” signals that Paul is ready to wrap up the letter in a manner designed to address these concluding issues.
 9. Its use is similar in 1The.4:1.
 10. The address as “**brothers**/ἀδελφός – adelphos” follows in like pattern designed to emphasize a likeminded bond in the relationship between the adjusted shepherd and his sheep.
 11. Important matters need to be brought to their attention before the letter ends and pastoral expectation is that the congregation will respond affirmatively to the instruction.
 12. It is the P-T’s responsibility to address the issues revolving around a local church and it is the congregation’s responsibility to follow suit in application and support of the teaching.
 13. That the pastor has the lead role in administering God’s plan, the first order of business is that these believers **pray** for their spiritual authority(s).
 14. The opening command, “**Pray for us**/προσεύχομαι περί ἐγώ - proseuchomai peri ego” isn’t a suggestion, but stipulates an obligation of the sheep towards their shepherd.
 15. It is designed to mirror the evangelists’ responsibility in prayer towards their congregation closing chapter 2 (esp.vs.13).
 16. All previous references to prayer in the epistle have been applied to the pastor towards the congregation. Cf.2The.1:3,11; 2:13,16-17
 17. It is natural that Paul would now expect reciprocation by the congregation.
 18. A pastoral prayer request by Paul is a common feature in his epistles. Cf.Rom.15:30; 2Cor.1:11; Eph.6:18-19; Phi.1:19; Col.4:2-4; 1The.5:25; Phlm.22
 19. The context of the intercessory prayers are to be centered on the present situations for team Paul looking forward into the future.
 20. Principle: Don’t dwell on the past; gear your energy and focus before God to the present and onward toward the upward call. Cp.Phi.3:13-14
 21. That team Paul’s ministry was largely a missionary itinerary in the early Church, his request is two-fold centered on that dominate theme:
 - A. “**That the word of the Lord may spread rapidly and be glorified, just as *it did* also with you**”.
 - B. “**And that we may be delivered from perverse and evil men; for not all have faith**” (vs.2).
 22. It is noted that the prayer request addresses both positive and negative reactions seen in the phrases “**just as *it did* also with you**” and “**for not all have faith**”.
 23. This paints a background picture of +V and –V as the potential audiences behind team Paul’s evangelizing.
 24. This is the reality for any evangelist and advances the image of volition shadowing the closing of chapter 2 (cf.vs.13ff in contrast to the dominance of –V vss.11-12).

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25. The two uses of the conjunction “**that**/ὅτι – hina” in both verses are sub-final combining both the ideas of purpose for prayer and its content expressed.
26. Paul leaves no question as to why and what he wants the Thessalonians’ to pray concerning the missionary team.
27. This as it relates to the goal of evangelizing in a conflicting world of +V and –V and the desire for God to intervene on behalf of the evangelists promoting a successful ministry.
28. The phrase “**the word of the Lord**/ὁ λόγος ὁ κύριος – ho logo ho kurios” refers to the progress of the gospel and doctrine in the new areas team Paul were sent (the current field was Corinth).
29. The verb “**spread rapidly**/τρέχω – trecho” literally means to rush or run forward and has the idea of proceeding without undue hindrances.
30. The hindrance is as it relates to opposition found in –V antagonistic to the ministry.
31. On the flip side, it relates to the blessing by God upon the efforts of the apostolic team as they seek to establish churches in new places.
32. It has as its background runners in the Greek games that were able to run apart from unnecessary hindrances.
33. The figure of God’s **word** running is seen in Psa.147:15ff, in the changes of seasons from winter to spring (God’s will is carried out expectantly, unimpeded and decisively).
34. The verb “**glorified**/δοξάζω – doxazo” means to be praised or held in high esteem with approbation.
35. The passive voice relates to the response of the target people receiving the message.
36. It is the opposite of how –V receives the good news and both verbs only find a complete reality when exposed to +V.
37. This is highlighted in the comparative phrase “**just as it did also with you**/καθώς καί πρὸς σὺ - kathos kai pros su”.
38. That volition is assumed is seen in that both verbs are in the subjunctive mood, the mood of potential (brought out with the word “**may**”).
39. The comparison to the Thessalonians looks to that which characterizes +V i.e., those that embraced the teaching as ultimately from the source of God, not men. Cp.1The.2:13
40. Paul knew that further +V was waiting in the path of his apostolic campaign, and he desired that everything would progress according to God’s schedule with minimal interference.
41. Both God and His **word** are **glorified** when people accept His **word** for what it is.
42. When +V and BD are combined, success of the pastor’s purpose for ministry becomes reality.
43. It is this reality that boosts and sustains the pastor’s morale in terms of encouragement, perseverance and motivation.
44. In essence, the prayer asks God to “grease team Paul’s skids” in their evangelistic work.
45. Paul desired all the prayer support he could muster for what lay ahead of him.
46. Application: You should continue to pray for your pastor that God provides the support necessary so **the word of the Lord** may increase and **spread** to +V in the immediate area as well as provide the resources to help establish local churches in other locales.
47. While team Paul’s desire is expressed for God to bless their ministry, they are not removed from the reality of the testing that comes with it.
48. This due to the fact of having to wade through the masses of –V to find those few being +V (a further continuation of thought underwriting the close of chptr. 2).

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49. This reality underwrites the 2nd part of the prayer in vs.2.
50. The verb “**may be delivered**/ῥύομαι – hruomai” looks to a temporal deliverance from immediate danger.
51. It is the same verb used to describe believers’ deliverance from the tribulation in 1The.1:10.
52. The passive voice of the verb looks to Divine intervention providing the deliverance and highlights God’s will as to the manner of deliverance.
53. The preposition “ἀπό - apo/**away from**” looks to a deliverance from danger in which they find themselves and a need for distance put between them and that danger.
54. What the evangelists need deliverance **from** are those referred to as “**perverse and evil men**/ὁ ἄτοπος καὶ πονηρός ἄθρωπος – ho atopos kai poneros anthropos”.
55. Almost everywhere Paul went he faced intense opposition, but due to the grace of God, he succeeded in establishing Christianity in pagan, hostile environments.
56. God always provided a sufficient buffer with overruling protection between Paul and his enemies necessary for him to fulfill his ministry.
57. He only asks for deliverance so that he can continue to take the message to +V.
58. Application: We should pray for protection from potential opponents to the local ministry.
59. Unbelieving Jews were a constant source of opposition and persecution to Paul. Cp.1The.2:14-16
60. He faced opposition from “false **brothers**”. Cf.2Cor.11:26; Gal.2:4
61. The adjective “**perverse**” has the idea of being “*out of place*”.
62. It emphasizes an abnormal reaction to the truth by –V.
63. Such persons are “**evil**” in that they oppose the **spread** of the truth to those that are +V.
64. It is not enough that they are –V, but they stand out from the norm going to lengths to shut down the ministry.
65. What we know from Acts 18 about the situation of Paul in Corinth fits his concern and request here. Cf.Act.18:1-11
66. The final clause “**for not all have faith**” explains why their hostile intent.
67. The noun “**faith**/ἡ πίστις – he pistis” (with the d.a.), following Paul’s use of this term in the Thessalonian epistles looks to active **faith**.
68. As used here with the negative (οὐ – ou) it means -V.
69. The opposition that the communicators of doctrine will face in life comes from those –V to the truth.
70. Often these are religious types and can be intensely hostile to the teaching.
71. -V is why antagonists act the way they do (they reject the truth and lead with STA emotions).
72. They are –V because they are determined to reject the truth (cf.2:10).
73. It shouldn’t be a mystery to those that are +V why those –V are, at times, so vehemently opposed to our beliefs.
74. This is simply a fact of life that believers will face in their witness to the truth.
75. Yet, none of their attacks can or will effectively neutralize the truth reaching the ears of +V or the ministry of +V otherwise.

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THE LORD'S FAITHFULNESS

EXEGESIS VERSE 3:

^{GNT} 2 Thessalonians 3:3 πιστὸς δὲ ἐστὶν ὁ κύριος, ὃς στηρίζει ὑμᾶς καὶ φυλάζει ἀπὸ τοῦ πονηροῦ.

^{NAS} 2 Thessalonians 3:3 (Revised) **But the Lord is faithful**, *δέ* (*ch*; "Now") ὁ κύριος, (*d.a.* + *n-nm-s*; "the Lord") ἐστὶν εἰμί (*vipa--3s*; "keeps on being") πιστός (*a—Pred.nm-s*; "faithful") **Who will strengthen and protect you from the evil one.** ὅς (*rel. pro./nm-s*; "who"; *there is no "and" in the Greek*) στηρίζει στηρίζω (*vifa--3s*; "He will strengthen/establish/fix"; *same as 2:17*) καί (*cc*) φυλάζει φυλάσσω (*vifa--3s*; "will protect/ guard/keep watch over"; *used 31x*) ὑμᾶς σύ (*npa-2p*; *ref. Thess.'s*) ἀπὸ (*pAbl*) τοῦ ὁ πονηροῦ. πονηρός (*d.a.* + *ap-gm-s/ap-gn-s*; "the evil one/thing")

ANALYSIS VERSE 3:

1. With the solicited prayer by Paul in vss.1-2 centering on the evangelistic team's efforts in outreach towards +V, he now shifts thought towards the Thessalonians.
2. The shift contextually has a two-fold implication:
 - A. First: The evangelist's role (Eph.4:11) is not restricted to simply Ph₁ faith, but is designed to facilitate Ph₂ faith where ample to establish a local church (cf.Eph.4:12-13).
 - B. Second: To encourage the Thessalonian church in their own battles facing hostile -V seeking to thwart their corporate ministry.
3. With the first implication a given, it is the second that now takes precedence.
4. That is a pastoral concern of the adjusted communicator for their right congregation in the face of testing and cosmic attack.
5. Paul employs encouragement to bolster their morale by stressing advantages due to their +V:
 - A. A promise of ultimate protection from Satan's schemes (vs.3).
 - B. An enjoyed faith-rest confidence by their right P-T that they are and will remain obedient to sound teaching (vs.4).
 - C. A positive posture by their P-T that the Lord will continue to direct them into correct application of BD solidifying perseverance in their Christian witness (vs.5).
6. Vss.1-3 present 3 sentences by Paul with each sentence beginning anew with the postpositive conjunction "δέ - de", best translated "**Now**" individually.
7. Each sentence addresses the 3 benefits outlined in point 5 respectively.
8. Each asserts reference to the "**Lord**" pointing towards Christ as the ultimate object of focus for each sentence to realize its goal, both team Paul and the Thessalonians combined.
9. This implicitly points to the fact that Jesus Christ is the Chief/Good Shepherd (Joh.10:11,14; 1Pet.5:4) and in ultimate control over their ministries (cp.Eph.4:7,11-13).
10. That the Thessalonians share the same lot of affliction/persecution by -V as with team Paul, the first promise, "**the Lord is faithful**/ὁ κύριος εἰμί πιστός - ho kurios eimi pistos", is apropos.

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11. The phrase itself hints at Paul's confidence that God will answer the aforementioned prayer while transitioning focus towards the Thessalonians.
12. In other words, Paul understands that the Lord's faithfulness is just as applicable to his ministry, but the emphasis is towards the Thessalonian church.
13. The transition is apparent in the remainder of the verse "**Who will strengthen and protect you from the evil one**" where the object "**you/σύ - su**" is the Thessalonians.
14. In the Greek text, there is no connective "**and**", as placed in the NAS, as if the Lord's faithfulness is viewed separately to Paul's ministry and the Thessalonians are an after-thought.
15. Rather, the relative pronoun "**who/ὅς - hos**" is used to provide a seamless shift towards the Thessalonians.
16. The matter of +V finding encouragement in the face of their antagonists is seen in their focus remaining on the Person of Christ as to their ultimate aid and support.
17. The thought of God's faithfulness is expressed by Paul when he wants to assure believers that God will do the things Paul prays for and wishes (cf. 1The.5:23-24).
18. Principle: *The effective prayer of a righteous man can accomplish much.* Jam.5:16b
19. Because the Son of God is who He is, He can be counted on to ensure God's plan is fulfilled on behalf of +V.
20. His faithfulness parallels His immutability. Heb.13:8
21. Whatever promises are made in Scripture, you can depend on them being fulfilled without exception.
22. The **Lord is faithful** in all that He is and represents, even when we are faithless. 2Tim.2:13
23. Paul recognizes the need for +V to be mentally and spiritually stalwart in face of pressure to give up the fight.
24. The particular areas of faithfulness in view address this concern two-fold: "**will strengthen/στηρίζω - sterizo**" and "**protect/φυλάσσω - phulasso**".
25. The **Lord is faithful** to provide both the inner spiritual resources (**strengthen**) and overt circumstances (**protect**) to face the opposition and prevail.
26. The verb "**strengthen**" is repeated from 2:17 (cf. 1The.3:2,13) and was in the forefront of Paul's thinking when he thought of their sufferings in a world of -V.
27. We are strengthened through the communication of BD (cf. Rom.1:11; cp. Luk.22:32; 1The.3:2) and the **Lord is faithful** to supply +V with a faithful teacher.
28. We are strengthened as a result of facing and passing testing. Cf. 1Pet.5:10
29. Christ strengthens believers to stay the course so as to appear before Him irreprehensible. 1The.3:13
30. God supplies the strength *in every good work and word.* 2The.2:17
31. Believers must exercise the resolve to do the things necessary to **strengthen** their own hearts. Jam.5:8 cf. Luk.9:51
32. Prayer for strength to face and pass testing is a must.
33. The next verb "**guard**" looks to overt protection of the believer sufficient to maintain and run their course.
34. Lightfoot paraphrases this verb, "*He will not only place you in a firm position, but also maintain you there against assaults from without*".
35. The overt assault ultimately stems "**from the evil one/ἀπό ὁ πόνηρός - apo ho poneros**".

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36. Though this pronominal adjective can be parsed with the neuter (**evil thing**), the abstract obscures the fact that the attacks come from beings, human or angelic.
37. The masculine parsing is preferred here with reference to Satan (satisfies the singular).
38. This particular title for Satan was familiar to early Christians. Eph.6:16; 1Joh.2:13-14; 3:12; 5:18; cf.Mat.13:38; Joh.17:15
39. Paul accused Satan as the ultimate source behind placing obstacles in his ministry in 1The.2:18.
40. Satan and his agents (demons and people) are held in check so that the Church can survive the centuries and so that individuals and local churches can continue to exist and function even in difficult times. Cf.2The.2:7
41. Christ blunts and frustrates Satan's attack upon believers so that they can have the freedom to complete Ph₂.
42. He keeps Satan from putting upon them anything that may be too difficult for them to handle. Cf.1Cor.10:13
43. As Satan orchestrates his plan of evil using willing -V in their ignorance or cognizance, our **Lord** and Master overrules any actions that would otherwise deny +V victory in the A/C.
44. The premise of protection from Satan is highlighted in the Lord's model prayer per Mat.6:13 ("*evil*" is the same construct with the d.a. "**the evil one**").
45. This assumes the believer utilizes prayer as part of their own defense.
46. The first advantage for +V is that in the sphere of Jesus' faithfulness, He will always provide inner and outer resources to ensure our expression of +V.
47. That volition itself has a role in enjoying maximum protection is seen in Jam.4:7, "Submit therefore to God. Resist the devil and he will flee from you". Jam.4:7
48. To remain obedient to the truth while resisting the temptation to succumb to the pressures of satanic attacks prompts God to ultimately secure our deliverance from the test.

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PASTORAL VOTE OF CONFIDENCE

EXEGESIS VERSE 4:

^{GNT} 2 Thessalonians 3:4 πεποιθαμεν δε εν κυριω εφ' υμας, οτι α παραγγελλομεν ποιειτε και ποιησετε.

^{NAS} 2 Thessalonians 3:4 **And we have confidence in the Lord concerning you, δε (cc; "Now")** *πεποιθαμεν* *πειθω* (*viPFa--1p*; "we have confidence/are absolutely sure/convinced"; used 52x) *εν* (*pL*) *κυριω* *κυριος* (*n-Lm-s*; "the Lord") *εφ' επι* (*pa*; "concerning/upon") *υμας, ου* (*npa-2p*; *ref. Thess.'s*) **that you are doing and will continue to do what we command.** *οτι* (*explan. conj.*; "that") *ποιειτε* *ποιεω* (*viPa--2p*; "you are doing") *και* (*cc*) *ποιησετε.* *ποιεω* (*viPa--2p*; "will do") *α ος* (*rel. pro./an-p*; "what things") *παραγγελλομεν* *παραγγελλω* (*viPa--1p*; "we command/order"; same as 1The.4:11)

ANALYSIS VERSE 4:

1. The second advantage +V has is their spiritual leader's vote of confidence "**And we have confidence in the Lord concerning you that you are doing and will continue to do what we command**".
2. A shot in the arm for these believers to remain motivated in the A/C is a corporate recognition of their +V and trust by others of continued compliance to BD.
3. An acknowledgment of trust from an authority serves to encourage and stimulate the subordinate to not disappoint otherwise.
4. What provides the basis for this trust is the overall track record of sustained +V from the inception of their local church.
5. Team Paul has a very high level of trust in these believers considering their prevailing stance in the heat of spiritual battle.
6. The perfect tense of the verb "**confidence/πειθω – peitho**" means that team Paul are thoroughly convinced and persuaded that the Thessalonians will not let them down.
7. The **confidence** is typically Pauline when evidence is sufficient to make such a proclamation. Cf. Rom. 15:14; Gal. 5:10
8. The phrase "**in the Lord/εν κυριος – en kurios**" states that pastoral assurance finds its anchor in faith-resting knowing that God ultimately oversees and protects their +V (cf. vs. 3).
9. This is of necessity for team Paul due to their missionary itinerary and unavoidable absence from these believers (just as pastors can't be with their sheep 24/7).
10. Paul's statement can be viewed in the light of the initial concern expressed in the 1st epistle and Paul's anxiety over their spiritual well-being of this church detailed in 1The.3:1ff.
11. This is not to insinuate that Paul had less than faith-rest on that occasion, but points to the fact that true pastoral concern for his sheep and faith-rest can reside side-by-side.
12. After hearing the news of their continued perseverance per 1The.3:6, any question or doubt of their continued fidelity to BD has been erased.
13. When believers prove their +V through tenure and adverse circumstances, assurance is built up in their pastor as to their continued perseverance.

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14. Team Paul's **confidence** is not based on emotionalism and unfounded optimism, but a reliable and proven past.
15. It is further acknowledgment of the reputation this church has built in a relatively short period of time (cf. 1The.1:6-10).
16. Paul recognizes as a Spirit-filled believer and leader of the church that they will face any issue set before them and implement his commands.
17. They have continually evidenced how serious they take doctrine (cp. 1The.2:13).
18. This in spite of whatever weaknesses may have existed corporately and with individuals.
19. The words "**you keep on doing**/ποιέω – poieo (p.a.i.)" recognizes their continued present level of application of the royal imperatives.
20. This is the basis for the present **confidence** regarding future instruction via the words "**and will continue to do**/καί ποιέω – kai poieo (f.a.i.)".
21. The phrase "**what we command**/ὅς παραγγέλλω – hos parangello" is literally "**what things we command**".
22. The verb is used in 1The.4:11 (noun in 1The.4:2) and relates to the practical side of BD.
23. The P-T has the authority to **command** those with +V under his charge **to do** the things of BD.
24. Again, it isn't that everyone in the church was doing everything that they had been taught (as the chapter will further reveal), but the majority were acclimated and this is what would carry the church into the future.
25. Paul will proceed in the chapter to provide a corrective to those not compliant with his instructions and how the church is to respond corporately and individually.
26. The verse in essence states that there is no doubt in Paul that these believers are and will remain loyal to his pastoral authority.
27. There are those believers that over time have proven themselves in application at such a level that the P-T just doesn't question their +V, commitment and loyalty to the ministry.
28. Paul sees no indication based on the past and present level of application by this church to question their continued advance.

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THE P-T'S CONTINUED DESIRE FOR +V

EXEGESIS VERSE 5:

^{GNT} 2 Thessalonians 3:5 Ὁ δὲ κύριος κατευθύναι ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ θεοῦ καὶ εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ.

^{NAS} 2 Thessalonians 3:5 **And may the Lord direct your hearts** δέ (cc/ch; "Now") Ὁ κύριος (d.a. + n-nm-s; "the Lord") κατευθύναι κατευθύνω (voaa--3s; "may He direct/guide"; mood of wish/desire; used in 1The.3:11) ὑμῶν σύ (npg-2p; ref. Thess.'s) τὰς ἢ καρδίας καρδία (d.a. + n-af-p; "hearts") **into the love of God and into the steadfastness of Christ.** εἰς (pa; "into") τὴν ἢ ἀγάπην ἀγάπη (d.a. + n-af-s; "the love") τοῦ ὁ θεοῦ θεός (d.a. + n-gm-s) καὶ (cc) εἰς (pa) τὴν ἢ ὑπομονὴν ὑπομονή (d.a. + n-af-s; "the steadfastness/perseverance"; same as 1:4) τοῦ ὁ Χριστοῦ. Χριστός (d.a. + n-gm-s)

ANALYSIS VERSE 5:

1. A third benefit for adjusted +V is seen in the P-T's desire for them.
2. Most specifically for God to maximize their spiritual advance based on confidence in their +V and God's ultimate protection (vss.3,4).
3. This reflects an authoritative posture conducive for God to "grease the skids" for +V.
4. This in contrast to a maladjusted church where a posture of rebuke is necessary before spiritual advance can be expected and evidence of continued +V restored (cp.Gal.3:1:ff; Heb.5:12 cf.6:1).
5. A local church "firing on all cylinders" provides the best of atmospheres for the spiritual advance of +V (harmony and good will between all concerned).
6. This allows maximum freedom for +V to focus on their corporate application and witness faith-resting that God will provide and protect them from all external dangers otherwise.
7. The spiritual temperature of a church is reflected in the pastor's prayer life not being consumed for **God** to intervene on dousing internal aggravation robbing corporate advance.
8. Rather, the prayer life reflects maximum blessing to be bestowed knowing that the church otherwise will handle isolated incidents in orientation to doctrinal and spiritual authority.
9. Paul reflects his attitude in this vein via a prayer wish "**And may the Lord direct your hearts into the love of God and into the steadfastness of Christ**".
10. Paul's desire is that **God** ensures this church maintains its current course in the CWL.
11. This is emphasized with the two uses of the preposition "**into/εἰς – eis**" which indicates direction with respect to **the love of God and steadfastness of Christ**.
12. The prayer is designed to further build the confidence of these believers that God is all for them in agreement with their pastor.
13. Further, it reflects that +V recognizes that even though they are worthy of compliment for being +V and adjusted, it does not imply that they are self-sufficient in that regard.
14. Neither does it infer that they've "arrived" spiritually.
15. Hence, the appeal to "**the Lord/ὁ κύριος – ho kurios**" to "**direct your hearts/κατευθύνω σύ ἢ καρδία – kateuthuno su he kardia**".

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16. Paul's wish is that **Christ** leads them into an even fuller understanding of the CWL.
17. The optative mood of the verb "**direct**" is directed toward the hearts of believers that are +V.
18. The **Lord** is Jesus who, through the H.S., shows believers the way they are to relate to others.
19. This with respect to "**the Love of God**/ἡ ἀγάπη ὁ θεός – he agape ho theos".
20. Paul desires that believers demonstrate the same kind of **love** for others that **God** has demonstrated to them.
21. This includes a high level of grace as has been afforded them.
22. This establishes a foundation in corporate application and in their own outreach.
23. For this expansion of their capacity for **love**, there must be the continued function of GAP in their lives as well as a strong prayer life.
24. They must be daily occupied with the **Lord** and His word in order to come closer to the ideal of "walking in **love**". Cp.Eph.5:1,2 cf.2Joh.1:6
25. The STA and ignorance of BD work against "abiding in **Love**". Joh.15:9-10
26. Failure to apply neutralizes God's **love**. Cf.1Joh.3:17
27. The second sphere that team Paul desires is that they be guided **into** "**the steadfastness of Christ**/ἡ ὑπομονή ὁ Χριστός – he hupomone ho Christos".
28. "**Steadfastness**" relates to patience/endurance towards circumstances in life.
29. In addition to how they relate to one another, they must persevere under adversity and testing.
30. It refers to the kind of steadfastness demonstrated supremely by **Christ** during the 1st Advent.
31. Job, under his testing, demonstrated this endurance. Jam.5:11
32. In this regard, +V is to acclimate to his share of the patient suffering of **Christ**. Cf.2Cor.1:5; Phi.3:10
33. As we continue with BD under the sufferings and testing within our niche, the **Lord** directs through them regarding others and circumstances combined.
34. Through this we learn patience and develop the capacity to orient to suffering more readily.
35. This parallels Paul's prayer for his team recognizing the ongoing hazards that plague the Christian witness.
36. It is Paul's desire that these believers learn to rejoice in their sufferings having the same confidence as their spiritual leaders to knowing the glorious outcome i.e., maturity and maximum SG₃.
37. Suffering in the name of **Christ** develops Christian character that in turn develops our capacity for Ph₃ hope.
38. **Love** endures all things, knowing that the glory to follow far outstrips the suffering of time.
39. The advantage of a +V adjusted church is reflected in the pastoral desire of their achieving the maximum in blessing that God's **love** via **Christ** has for them.
40. This reflects maximum focus attributed to +V in contrast to –V maladjusted types distracted from reaching this reality.

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COMMAND FOR SEPARATION

EXEGESIS VERSE 6:

^{GNT} 2 Thessalonians 3:6 Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ κυρίου Ἰησοῦ Χριστοῦ στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος καὶ μὴ κατὰ τὴν παράδοσιν ἣν παρελάβοσαν παρ' ἡμῶν.

^{NAS} 2 Thessalonians 3:6 (REVISED) **Now we command you, brothers, in the name of the Lord Jesus Christ, δέ (cc; "Now") Παραγγέλλομεν παραγγέλλω (vpra--1p; "we command"; same as 3:4) ὑμῖν, σύ (npd-2p; ref. Thess.'s) ἀδελφοί, ἀδελφός (n-vm-p; "brothers") ἐν (pL) ὀνόματι ὄνομα (n-Ln-s; "the name/reputation") τοῦ ὁ κυρίου κύριος (d.a. + n-gm-s; "the Lord") Ἰησοῦ Ἰησοῦς (n-gm-s) Χριστοῦ Χριστός (n-gm-s) that you keep aloof from every brother who leads an unruly life ὑμᾶς σύ (npa-2p; "for you"; ref. Thess.'s) στέλλεσθαι στέλλω (vInf.p/m; "to keep aloof/to keep away/take precaution"; used 2x; only in the middle voice; 2Cor.8:20) ἀπό (pAbl; "away from") παντὸς πᾶς (a--gm-s; "every") ἀδελφοῦ ἀδελφός (n-Ablm-s; "brother") περιπατοῦντος περιπατέω (adj. ptc./p/a/Ablm-s; "consistently walking/conducting oneself"; cp. use in 1The.2:12; 4:1,12) ἀτάκτως (adv; "disorderly/irresponsibly/in an undisciplined manner/fidly "; used 2x; 2The.3:11) and not according to the tradition which ~~you~~ they received from us. καί (cc) μὴ (neg.; "not") κατὰ (pa; "according to") τὴν ἣ παράδοσιν παράδοσις (d.a. + n-af-s; "the tradition"; same as 2:15) ἣν ὅς (rel.pro./af-s; "which") παρελάβοσαν παραλαμβάνω (viaa--3p; "they received") παρ' παρά (pAbl; "from") ἡμῶν. ἐγώ (npg-1p; ref. team Paul)**

ANALYSIS VERSE 6:

1. Vs.6 begins a new paragraph in the Greek text ending vs.15.
2. Paul now addresses the 2nd primary purpose for writing this epistle following the need to address an attack on team Paul's teaching doctrinally (the Rapture; ch.2).
3. A second need must be addressed due to challenging the teaching where the offenders find their tactic in a refusal to apply what was taught.
4. Furthermore, the misapplication has a direct impact on the church corporately, as well as individually.
5. While all believers stumble in many ways (cf.Jam.3:2), persistent rejection or refusal to apply doctrine at a certain level has an adverse effect on the congregation and believers in general.
6. This is equally true on the doctrinal side (cp.Gal.5:7-10) as on the practical side in application, such as with gross immorality (1Cor.5:6-7).
7. The particular situation at Thessalonica revolves around certain believers in the church not willing to engage in gainful employment and otherwise an annoyance to others (cp.vs.11).
8. These were relying upon the help of other believers for their material assistance being a financial burden and further using their spare time infringing on believers lives.
9. This kind of idle life style provides ammunition for bringing reproach upon the church.

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10. That idleness is the particular example at hand is seen in the adverb translated “**unruly**/ἀτάκτως – ataktos”.
11. Moulton and Milligan note that the cognate verb “atakteo” has the original connotation of “riot or rebellion”.
12. Robertson denotes that as a military term it means “out of ranks”.
13. Its use in the Scriptures is restricted to only our epistle.
14. In fact, the cognates verb “ἀτακτέω – atakteo” (vs.7) and adjective “ἀτακτος – ataktos” (1The.5:14) are hapax’s.
15. The near context interprets for us its present intent as the adverb is used again in vs.11 where it is directly associated with unemployment.
16. So the spiritual rebellion or “marching out of rank” in view was a refusal to work occupying their time in a fruitless way.
17. This finds further external support in a papyrus contract of apprenticeship (66 A.D.) where the father agrees that if there should be any days when his son (the apprentice) “plays truant”, he must later make up for them. *Word Meanings in the New Testament; Ralph Earl p.379*
18. Also a papyrus of 183 A.D. denotes a weaver’s apprentice is bound to appear for an equivalent number of days in case he exceeds, from “idleness” or ill health, the 20 days’ vacation entitled. *Sic*
19. These illustrations show that the verb was used in that day for being idle or failing to discharge one’s responsibilities.
20. Arndt and Gingrich suggest the rendering “*live in idleness*”, which translation is okay in near context if recognized it has broader application inherent in its meaning.
21. In other words, refusing to work is only one example of “**an unruly life**”.
22. While Paul’s use of this term addresses an immediate concern within this church, he uses it in a broader sense to begin with and then narrows it down to specifics in the verses to follow.
23. The immediate example was not new to this letter, but one that preexisted and initially addressed by Paul in 1The.4:11; 5:14 (the use of the adj.).
24. In light of the continued disobedience to his previous commands and persistent problem, he now issues a corrective as to their non-compliance.
25. He addresses the church authoritatively and somberly, “**Now we command you, brothers, in the name of the Lord Jesus Christ**”.
26. The imperative mood of an imperative word “**command**/παραγγέλλω – parangello” is almost redundant and reinforces the expectation of compliance.
27. It is the same verb used in vs.4 now providing opportunity for the church to prove Paul’s confidence in them as +V to BD.
28. He will again use this verb in vss.10 and 12 for further emphasis on the importance to acclimate to the authority of sound teaching.
29. The verb is placed first in the Greek sentence of our verse further highlighting that emphasis.
30. The required instructions to follow are not options, but mandatory upon the entire congregation.
31. No one is to be considered “special” and exempt from the instructions at hand.
32. His appeal to them again as “**brothers**/ἀδελφός – adelphos” reminds them of their status as likeminded +V supporting Paul’s ministry (vs.1) expected to orient to the **command**.
33. The order is backed up with the phrase “**in the name of the Lord Jesus Christ**/ἐν ὀνομα ὁ κύριος Ἰησοῦς Χριστός – en onoma ho kurios Iesus Christos”.

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34. This indicates that what Paul orders has the full sanction and authority of the Chief Shepherd.
35. No one is to regard Paul's order as merely his own personal idea as to how to manipulate individuals into application.
36. As the Lord's representative, Paul is completely within his rights to issue this **command**, and then to expect compliance.
37. A +V congregation in turn recognizes ultimately from whom the **command** is issued (cp. 1The.2:13).
38. The **command** is that believers are to separate from those falling into a specific category of maladjustment, "**that you keep aloof from every brother who leads an unruly life**".
39. This "**unruly life**" is then restated in terms of their rejection of BD meant to provide the rules for the CWL, "**and not according to the tradition which they received from us**".
40. Principle: BD is not just a "suggestion" as to how one "might" want to conduct their life, but reflects God's will expected of one that is adjusted to God.
41. The verb "**keep aloof**/στέλλω – stello" means to "stay away" or "establish distance between" with respect to the guilty party(s).
42. The middle voice demands that the believer makes this application based on self-determination.
43. While separation can occur naturally or via Divine intervention, commands in Scripture to separate stand alone on the authority of Scripture itself.
44. Putting a certain distance between parties is what separation means as further brought out with the preposition "**from**/ἀπό - apo" that is the same word used for God's deliverance **from** antagonistic unbelievers and Satan in vs.2,3.
45. The separation now in view is an application of believers towards fellow believers designated as "**every brother**/πᾶς ἀδελφός – pas adelphos".
46. That the offenders are classified as a "**brother**" recognizes that believers can alienate themselves from God's plan, just as their unbelieving counterparts.
47. As already noted, the particular STA activity demanding separation is toward any that "**leads an unruly life**".
48. The verb "**leads**/περιπατέω – peripateo" literally means "walk" and is a figurative expression describing Christian conduct.
49. We saw its use in this vein in 1The.2:12; 4:1,12.
50. The participial form of the verb in our verse indicates a persistent conduct in contrast to an isolated or incidental occurrence.
51. Restated, the misconduct being perpetuated on this occasion was that some were refusing to work for self-dependency financially and not otherwise occupied with legitimate priorities.
52. Paul is not here judging bonafide living grace recipients, but addressing believers not willing to conform to establishment and Biblical standards for a productive life.
53. In turn, they have become a nuisance to others.
54. Meddling often reflects a life style that has too much free time on one's hands.
55. Some believers want social contact to feed their STA's and human viewpoint.
56. Obviously, an "**unruly life**" could extend itself to other conduct abandoning a proper role incumbent upon individuals in a normal society.
57. Other examples of not "marching to orders" might include duties of marriage, parenting, orderly home life, civil and financial responsibilities, etc.
58. To not meet these pressing obligations are indicative of a disorderly life in general.

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59. Everybody in the church is to apply separation until such time as individuals repent and do the will of God.
60. This particular type of STA activity does not require excommunication from the assembly as in the case of the things listed in 1Cor.5:9-13.
61. It falls upon the individual members of the congregation to separate socially from any guilty of pursuing **an unruly life**.
62. This as a form of Divine discipline in judgment against the recalcitrant(s).
63. The effect of the **command** is to bring sorrow/lupe into the lives of such persons that will lead to an eventual repentance and reorientation for +V.
64. On the converse, the application has all the ingredients as fodder for those –V as to abandoning the assembly in response.
65. This points to the fact that BD in application is designed to appeal to those that are +V and purging or exposing –V otherwise.
66. In addition, by staying away from the offenders, believers protect themselves being far less likely influenced by their rationalizations.
67. It could be in the Thessalonian situation that some believers felt justified in their life style having lost their jobs due to the persecution.
68. Whatever the rationalization, these have abandoned fundamental life style priorities expected as the norm of those representing the POG.
69. We are to note believers that cannot hold jobs or who do not stay at home (wives) tending to their children and homes (cf.1Tim.5:14).
70. We do not need to be socializing with those whose priorities in life are so out of joint.
71. On the opposite side of the coin, you have those that make work (and other worldly pursuits) their god in life at the expense of their MPR. Cp.Jam.4:14-17
72. The **command** to separate is to be applied in love (cf.vs.15), just as you would towards those habitually missing Bible class, constantly complaining about others or taking issue with the teaching and leadership of the church. Cp.Rom.16:17
73. The bottom line for these believers refusing to line up with the marching orders of BD is that they are rebelling against doctrine.
74. The reference to BD as “**tradition**/ἡ παράδοσις – he paradosis” has already been seen in 2:15, both of oral and written communication.
75. Here, the idea is of teaching being handed down about Christian conduct conveyed orally (vs.10), in writing (1The.4:1ff) and also by Paul’s own example (vss.7-9).
76. The reading “**they received**/παρελάβοσαν (3pl) – parelabosan” is attested strongly in the early manuscripts and being the most difficult reading is preferred over “**you received**/παρελάβετε – (2pl) parelabete”.
77. We know that the offenders had heard the teaching previously by Paul per vs.10.
78. The point made by Paul is that these are not disobeying BD in ignorance, but intentionally and in spite of the teaching.
79. It is their obstinate rejection of BD that has brought upon them the separation.
80. We are not to cater to believers persistently rejecting BD in application with excuses, especially those having been in Bible class and having heard the doctrine.
81. Rather, God demands that we separate from them in righteous judgment (cp.Joh.7:24) recognizing this is the prescription needed to facilitate further +V they may possess. Cp.1Cor.5:2-5

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LEADERSHIP SETS THE EXAMPLE VSS.7-8

EXEGESIS VERSE 7:

^{GNT} 2 Thessalonians 3:7 αὐτοὶ γὰρ οἶδατε πῶς δεῖ μιμεῖσθαι ἡμᾶς, ὅτι οὐκ ἠτακτήσαμεν ἐν ὑμῖν

^{NAS} 2 Thessalonians 3:7 **For you yourselves know how you ought to follow our example,** γάρ (*explan. conj.; "For"*) αὐτοὶ αὐτός (*nprnm2p; emphatic; "you yourselves"*) οἶδατε οἶδα (*viPFa--2p; "know"*) πῶς (*adv.; "how/in what way"*) δεῖ (*vipa--3s; "it is necessary/you ought"*) μιμεῖσθαι μιμέομαι (*complim. inf./p/dep; "to follow as an example/imitate"; used 4x*) ἡμᾶς, ἐγώ (*npa-1p; "us"; ref. team Paul*) **because we did not act in an undisciplined manner among you,** ὅτι (*causal conj.; "because"*) οὐκ οὐ (*neg. +*) ἠτακτήσαμεν ἀτακτέω (*viaa--1p; "we were not unruly/idle/did not act in an undisciplined way"; hapax; cognate of "unruly life" vs.6*) ἐν (*pL; "among"*) ὑμῖν σύ (*nprd-2p; ref. Thess.'s*)

ANALYSIS VERSE 7:

1. Having passed a judgment of separation on those leading “*an unruly life*” (vs.6), Paul now appeals to the evangelists as examples for a “*proper life*” expected from +V otherwise.
2. That leadership has set an example of proper application gives the congregation further cause and ammunition in their unpleasant duty of applying separation.
3. They can apply separation having Team Paul’s example to defend both the actions of separating as well as the impropriety of the recalcitrant.
4. There need not be any hesitancy for applying separation as they have spiritual leaders that “practice what they preach”.
5. Since the long standing problem at Thessalonica was unwilling to disappear, Paul puts himself and his associates forward as examples to counter any negative feedback.
6. As James makes clear in his epistle, actions speak louder than words and the very applications of team Paul now find that force to further motivate +V. Cp.Jam.1:22-25; 2:14ff
7. Vs.7 begins the unfolding to specifically what the “*unruly life*” was at Thessalonica.
8. The opening “**For you yourselves know/γάρ αὐτός οἶδα** – gar autos oida” begins the explanation why the maladjusted are maladjusted and hence the need for separation.
9. This because the Thessalonians had first-hand knowledge concerning their spiritual leaders based on experience.
10. Paul has used the perfect tense form of “**know**” numerous times in 1Thessalonians (1:5; 2:1,2,5,11; 3:3,4; 5:2) and previously in 2The.2:6 to highlight something of which there is no doubt or excuse.
11. The doctrine they were taught without question in our context was “**how you ought to follow our example**”.
12. It was a doctrine they GAP’d and practiced as a +V local church. Cf.1The.1:5bff
13. The literal wording is “**how you ought to imitate us**/πῶς δεῖ μιμέομαι – pos dei mimeomai”.
14. It was made clear to these new saints from the inception as a local church that they were **to follow the example** of their spiritual leaders in their applications, priorities and behaviors.

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15. The notion of imitating or following the pattern of life of other adjusted believers is seen throughout the N.T. Cf. 1The.2:14 cp. 1Cor.4:16; 11:1; Phi.3:17 cf. 4:9; Heb.6:12; 13:7
16. Believers are to take as a model the lives of those that are modeling their own lives after the Lord. Eph.5:1
17. The effect of team Paul as examples is then set forth in the causative clause “**because we did not act in an undisciplined manner among you**”.
18. This relates to team Paul as models in application of BD and what +V “**ought to follow in example**”.
19. The verb “**act in an undisciplined manner**/ἀτακτέω – atakteo” is the cognate of the adverb “*unruly life*” in vs.6.
20. The negative “**did not**/οὐ – sets team Paul in contrast to the actions of those refusing to work.
21. What the offenders reject doctrinally via non-application, Paul rejects their alternate position in application.
22. +V is to set the example in application of BD and by so doing they begin the separation process in principle.
23. For those persistent in their rejection of BD, in spite of having examples before them otherwise, when separation is the call, then it is just following a course already begun.
24. The *tradition* that the Thessalonians had received was given both through oral (and written) instruction and in the example of the apostolic team.
25. The duty upon the individual members of the church is to imitate their example, not merely by word, but in application.
26. On top of the considerable spiritual work, the apostles worked hard for their own material support.
27. This further clarifies the specific “*unruly life*” in view as made clear in vs.8.

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EXEGESIS VERSE 8:

^{GNT} 2 Thessalonians 3:8 οὐδὲ δωρεάν ἄρτον ἐφάγομεν παρά τινος, ἀλλ' ἐν κόπῳ καὶ μόχθῳ νυκτὸς καὶ ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαι τινα ὑμῶν.

^{NAS} 2 Thessalonians 3:8 **nor did we eat anyone's bread without paying for it**, οὐδέ (neg. cc; "nor") ἐφάγομεν ἐσθίω (viaa--1p; lit. "did we eat") παρά (pAbl +) τινος, τὶς (indef. adj./Ablm-s; "from anyone/anyone's") ἄρτον ἄρτος (n-am-s; "bread/food") δωρεάν (adv.; lit. a gift; "freely/without cost"; used 9x) **but with labor and hardship we kept working night and day** ἀλλ' ἀλλά (strong adver.; "but") ἐν (pI; "with") κόπῳ κόπος (n-Im-s; "labor/hard work"; saw its use in 1The.1:3; 2:9; 3:5) καί (cc) μόχθῳ μόχθος (n-Im-s; "hardship/struggle/difficulties to overcome"; used 3x; same as 1The.2:9) ἐργαζόμενοι ἐργάζομαι (adj. ptc./p/d/nm1p; "we were working continuously") νυκτὸς νύξ (n-gf-s; "night") καί (cc) ἡμέρας ἡμέρα (n-gf-s; "day") **so that we might not be a burden to any of you**; πρὸς (pa; intro. purp.; "so that") τό (d.a. acns +) μὴ (neg. +) ἐπιβαρῆσαι ἐπιβαρέω (inf. purp./aaa; "to not be a burden/weight of excessive pressure"; used 3x; also 1The.2:9) τινα τὶς (ind. pro./am-s; "to anyone") ὑμῶν· σύ (npg-2p; ref. Thess.'s)

ANALYSIS VERSE 8:

1. Having stated that the evangelistic team as examples did not live in an “*undisciplined manner*” (vs.7), Paul now elaborates upon the particular activity in view.
2. In so doing, it becomes clear that “financial imposition upon others due to idleness” was the sin, something Paul finds quite unacceptable.
3. It’s a sin because it violates the royal imperatives (cf.vs.10).
4. He reminds these saints as to the sterling example that team Paul provided otherwise, “**nor did we eat anyone’s bread without paying for it**”.
5. The negative conjunction “**nor/οὐδέ** - *oude*” adds a specific to that considered “*undisciplined*”, which they avoided.
6. This supports the idea of an “*unruly life*” presented in vss.6,7 as understood in a general or comprehensive way and now a specific example is being addressed.
7. The phrase “**eat anyone’s bread/ἐσθίω παρά τὶς ἄρτος** – *esthio para tis artos*” is a Hebraism meaning “to take food” and was used more generally of receiving maintenance from somebody. Cp.2Sam.9:7
8. “**Without paying for it/δωρεάν** – *dorean*” means that team Paul paid their own way while at Thessalonica.
9. We know that Paul and company stayed with Jason per Act.17:7.
10. While they accepted the invitation, they did not receive room and board from their host **without paying for it**.
11. In fact, they obtained secular employment in addition to their ministerial duties in order to pay their tab, “**but with labor and hardship we kept working night and day**”.
12. The strong adversative “**but/ἀλλά** - *alla*” sets the team in stark contrast to those in the church that were being idle and sponging on others.

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13. The language here is very close to that of 1The.2:9 where, as here, Paul goes on to say that they did this “**so that we might not be a burden to any of you**”.
14. Paul reiterates the principle that he would not receive material support from among those with whom he was seeking to establish a doctrinal ministry.
15. This was his consistent policy in all new places to which he took the gospel.
16. That he would accept financial support from previously existing and established churches is seen in the Philippian example. Phi.4:14-18
17. By not taking money from new converts, he accomplished two things:
 - A. He protected himself from the potential charge of opponents to the faith that he was exploiting others materially.
 - B. By so doing, he set an example of how believers should conduct their financial affairs.
18. The idea is that believers that are unwilling to do what is necessary to take care of their own financial needs become “**a burden**/τό ἐπιβαρέω – to epibareo” upon others.
19. This in turn puts an unnecessary strain upon other +V putting in overtime to aid in support.
20. There is enough pressure in this world upon believers seeking to maintain their MPR and spiritual advance without other believers adding to that pressure due to not at least handling the essential priorities of their own life in application.
21. The example of team Paul is excellent in capturing this concept.
22. They did what was necessary to allow new churches to get on their feet and get their own doctrinal priorities established before any remuneration would be accepted.
23. Paul and company worked two jobs while he was with them.
24. Paul was a tent maker by secular trade. Cp.Act.18:3
25. In addition, the team labored under the pressures of persecution to provide their converts with doctrinal teaching.
26. This makes very real the terms “**labor and hardship**/κόπος καί μόχθος – kopos kai machthos” that they endured in order to avoid distractions and hindrances otherwise.
27. With minimal rest, they worked “**night and day**/νύξ καί ἡμέρα – nux kai hemera”.
28. Their “**working**/ἐργάζομαι – ergazomai” was hard and it was associated with various hardships that come with the territory of trying to establish a doctrinal outpost.
29. As vs.9 makes clear, team Paul practiced this financial policy even though they had a right to support otherwise.
30. That they went over and beyond shows just how spiritually derelict those refusing to work were in contrast to the adjusted believer.

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THE SACRIFICE BEHIND THE EXAMPLE

EXEGESIS VERSE 9:

^{GNT} 2 Thessalonians 3:9 οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τύπον δώμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς.

^{NAS} 2 Thessalonians 3:9 **not because we do not have the right to this**, οὐχ οὐ (neg. +) ὅτι (causal conj.; "not because") οὐκ οὐ (neg. +) ἔχομεν ἔχω (vipa--1p; "we do not have") ἐξουσίαν, ἐξουσία (n-af-s; "the right/authority") **but in order to offer ourselves as a model for you**, ἀλλ' ἀλλά (strong adver.; "but") ἵνα (conj. purp.; "in order that") δώμεν δίδωμι (vsaa--1p; "we might give/offer"; subjunctive indicates seizing an opportunity for application) ἑαυτοὺς ἑαυτοῦ (reflex. pro./am1p; "ourselves"; ref. team Paul) τύπον τύπος (n-am-s; lit. a blow leaving an impression; "model/example/pattern"; saw use in 1The.1:7) ὑμῖν σύ (npd-2p; ref. Thess.'s) **that you might follow our example.** εἰς (pa +) τό μιμεῖσθαι μιμέομαι (d.a. + inf. purp./pd/ac; "in order to follow as example/mimic/imitate"; same as 3:7) ἡμᾶς. ἐγώ (npa-1p; ref. team Paul)

ANALYSIS VERSE 9:

1. Not allowing the readers time for any misconception as to a church's responsibility to support their shepherd, Paul immediately sets the record straight "**not because we do not have the right**".
2. The causal conjunction "**because/ὅτι – hoti**" points to further reasoning behind why team Paul worked outside the pulpit (vs.8).
3. The negative "**not/οὐ – ou**" removes any perceptions that they were somehow obligated to pursue this course by reason of pastoral entitlement.
4. This is made clear by the following negative phrase "**we do not have the right/οὐ ἔχω ἐξουσία – ou echo exousia**".
5. The 2nd negative points to that which they willingly sacrificed, was otherwise considered the norm for pastoral maintenance.
6. When 2 negatives are used back-to-back in the Greek it is emphatic.
7. Here, their use in that way declares that there was absolutely no cause for the missionaries doctrinally to forego material assistance other than as the reasons presented.
8. That reasoning was based on discernment by the missionaries as the right thing to do on a given occasion. Cf.Jam.4:17
9. The noun "**right (exousia)**" means authority and looks to the doctrinal mandate for the local church to support their overseer/shepherd.
10. There are certain "rights/authority/power" attached to the pastoral office, to include financial remuneration.
11. Paul alluded to this **right** in 1The.2:6 and clearly sets forth this doctrine as the first financial priority of the congregation in 1Cor.9:7-11,14. Cp.Gal.6:6; 1Tim.5:17-18; 2Tim.2:6

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12. The **right** is that those that labor in spiritual things toward a local church should be supported financially by the general congregation.
13. That the missionaries received free-will contributions from other churches demonstrates that under normal circumstances they exercised this right of ministry. Cf.2Cor.11:8
14. In fact, team Paul received financial assistance from the church at Philippi while at Thessalonica. Phi.4:15-16
15. Yet, team Paul waived that **right** when discerned that a higher application was preferred.
16. As example, while the church at Corinth was a wealthy church, Paul refused to ever accept financial aid from them to ward off the accusations of being a religious charlatan by his opponents. 2Cor.11:9-13
17. Otherwise, as already noted, it was a Pauline practice to always waive his **right** in Christ for maintenance when he was with a group for the very first time. Cp.1The.2:9; 2The.3:8
18. This to avoid not only sordid accusations of his competition, but to eliminate any undue pressure or distraction upon new converts' focus on basic doctrine.
19. Now Paul gives further purpose "**but in order to offer ourselves as a model for you, that you might follow our example**".
20. The idea of sacrifice in this vein is reflected in the verb "**offer/give**/δίδωμι – didomi".
21. The subjunctive mood recognizes that Paul further seized opportunities with new churches in this vein because it highlighted them "**as a model**/τύπος – tupos" or "**type**".
22. This so that believers have a righteous "**example**/τό μιμέομαι – to mimeomai" to **follow**.
23. Simply put, sacrifice characterizes an adjusted spiritual leader providing a spiritual **model** for others to **follow**. Ex. par excellence: Mat.20:28; Joh.10:11
24. Team Paul refused monetary assistance from new converts to display themselves as a "**type**" of believer willing to sacrifice otherwise legitimate rights in order to advance BD and +V.
25. This demands discernment by the spiritual head to recognize situations whereas foregoing legitimate things might be best to accommodate the situation at hand, especially when dealing with new or uninformed believers.
26. On the first part, team Paul offered themselves as models for practicing what they taught i.e., to engage in honorable labor for personal support (vs.8).
27. But in addition, they also reflect the pattern of the adjusted pastor to forego even legitimate things in order to ensure that the purity of BD is not suspect. Cp.Tit.2:7-8
28. This in turn sets **example** for the congregation to do the same achieving the highest standards in witness (sacrifice on behalf of one another cf.Joh.15:13).
29. The result of the overall **example** set by team Paul is that when coupled with the +V of the Thessalonians, this church became a **model** to other churches. 1The.1:6-7
30. It is incumbent upon a spiritual leader to be able to discern when over and beyond sacrifice is necessary in order to maintain an exemplary **model** of doctrine to others.
31. This begins with the consistency and purity of his teaching followed with personal application of the things he calls others to **follow**.
32. When necessary, it may also mean waiving His rights and liberties in Christ to ensure his own reputation and assure that he has the best interests of the congregation (+V) as priority.
33. So Paul's further reason for waiving his rights was twofold (to **model** BD and sacrifice).
34. However, in spite of his best efforts, there were still those in the church that would not line up with the doctrine of honest labor in support of the best interests of the church.

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A DOCTRINAL MAXIM

EXEGESIS VERSE 10:

^{GNT} 2 Thessalonians 3:10 καὶ γὰρ ὅτε ἡμεῖς πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν, ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι μηδὲ ἐσθιέτω.

^{NAS} 2 Thessalonians 3:10 **For even when we were with you, we used to give you this order:** γάρ (*explan. conj.*; "For") καί (*ascens.*; "even") ὅτε (*temp. conj.*; "when") ἡμεῖς εἰμί (*viIPFa--1p*; "we were") πρὸς (*pa*; "with/face-to-face") ὑμᾶς, σύ (*npa-2p*; *ref. Thess.'s*) τοῦτο οὗτος (*near dem. pro./an-s*; "this thing/this order") παρηγγέλλομεν παραγγέλλω (*viIPFa--1p*; "we were consistently commanding"; same as *vss.4,6*) ὑμῖν, σύ (*nrd-2p*; "to you"; *ref. Thess.'s*) **if anyone will not work, neither let him eat.** ὅτι (*intro. dir. disc. or quotes*) εἴ εἰ (*part. 1st class*; "if") τις (*indef. pro./nm-s*; "anyone") οὐ (*neg. +*) θέλει θέλω (*vipa--3s*; "does not wish/want") ἐργάζεσθαι ἐργάζομαι (*compl. inf./pd*; "to work") μηδέ (*neg. conj.*; "neither") ἐσθιέτω. ἐσθίω (*vImppa--3s*; "let him eat")

ANALYSIS VERSE 10:

1. Vss.7-9 offered team Paul as examples contrary to an “unruly life” revealing the specific unruliness in view as laziness or idleness in refusal to work.
2. As examples, team Paul established a level of culpability upon those otherwise disobedient.
3. Now in vs.10, he returns to addressing further doctrinal application in judgment against these in addition to separation addressed in vs.6.
4. In turn, vs.10 clearly reveals the full extent of culpability the disobedient are guilty of and the blatant disregard they have for spiritual authority (and the doctrine itself).
5. This because the doctrine itself was clearly presented beforehand.
6. Paul nixes any potential excuse that their example of working was self-serving and apart from doctrinal motivation or other pleas of ignorance.
7. The culpability is understood as Paul proclaims, **“For even when we were with you, we used to give you this order: if anyone will not work, neither let him eat”**.
8. Their culpability is exceedingly specific in the Greek grammar:
 - A. The ascensive use of the conjunction **“even/καί - kai”** highlights in a superlative way the comparison between team Paul as models and the doctrine taught with emphasis now on the teaching.
 - B. The temporal conjunction **“when/ὅτε – hote”** plus the imperfect of the verb **“we were/εἰμί - eimi”** means “each time, and there were several, that **we were...**”
 - C. The preposition **“with/πρὸς – pros”** means “face to face” and thus in their personal presence erasing any excuse that they didn’t hear the doctrine.
 - D. The personal pronoun **“you/σύ - su”** is reference to the Thessalonians and that Paul doesn’t have them confused with another group.
 - E. The near demonstrative pronoun **“this/οὗτος – houtos”** indicates it was this very information that had been consistently and specifically communicated.

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- F. The imperfect of “**we consistently gave order**/παραγγέλλω – parangello” indicates that every time the doctrine was taught, it was presented with authority and as an assertive **command**, as one would expect from issuing of a royal imperative.
- G. The repetitive use of the pronoun “**you/σύ - su**” means there were to be no exceptions and mandatory for all believers.
9. Vs.10a makes exceedingly clear that there is no excuse for why the recalcitrant are misapplying.
 10. **For indeed**...the doctrine had been hammered home face to face with their Apostle!
 11. That the culpability of the reversionists was at the highest level (having both examples to follow and sound teaching) dismisses any illusions of blame regarding the maladjusted.
 12. Those not aligning with sound doctrine in an adjusted local church do so because they possess the will of one that is spiritually defiant or unruly.
 13. As mentioned earlier, there was a problem within this local church of the propensity among some towards idleness of which Paul alluded to in 1The.4:11-12.
 14. As 1The.4:12 makes clear, application in this area of the Christian life has a direct impact on our witness to those outside the church as well as within.
 15. Further, the passage makes clear that the issue of Christian behavior goes beyond just moral or ethical issues, but also includes an orderly and productive life. Cp.1Cor.14:40
 16. Suggestions that have been advanced as to why this particular problem existed include:
 - A. Overt persecution, likely resulting in lost jobs.
 - B. Misplaced expectation of the Rapture due to false teaching.
 - C. The Greek attitude of looking down on manual labor as “unworthy” in a reaction to professional ostracizing.
 - D. The universal STA trend to avoid hard **work**.
 17. Whatever the reason, Paul recognizes this specific weakness among the saints and after a time of grace in teaching and application, now deals with it decisively.
 18. Paul then very tersely states the doctrinal position that we can easily paraphrase: “Won’t **work**, won’t **eat**” (effectively negating the welfare state).
 19. While some believers might still be trying to digest the idea of separation from other believers (vs.6), Paul has already advanced the judgment to include refraining from helping the guilty.
 20. The saying is indirectly directed to all that would be willing to help others out of duty or charity explicitly commanding them to not assist those unwilling to **work**.
 21. The doctrine derives its basis from Gen.3:19, “*By the sweat of your face you shall eat bread, till you return to the ground...*”
 22. Part of the consequences of the fall of man in judgment was that mankind would have to exert itself physically to provide sustenance to **eat**.
 23. This judgment is incumbent upon the entire human race.
 24. The principle is that those that fail to orient to this judgment are in open rebellion to God and fall under further judgment leading to eventual death (starvation).
 25. This sets the disobedient in contrast to team Paul as models/types.
 26. Team Paul represents the type of volition adhering to God’s plan of sacrifice for the benefit of +V.
 27. Those refusing to **work** represent the type of volition refusing to accept the terms of their judgment (sp. Death) not willing to orient to God’s will to avoid its ultimate effect (SUD).

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28. The application of separation and withholding of grace assistance as judgment in time mirrors the eternal judgment of –V not willing to repent.
 - A. For the unbeliever eternal separation and loss of eternal life.
 - B. For the reversionist believer separation in terms of distinction/authority and loss of SG₃ and thus “starving” themselves of all the grace afforded for eternal life.
29. While the cosmos may bypass the will of God through socialism and other humanitarian fronts, BD makes it clear that believers are to refuse assistance to those not willing to **work**.
30. It is the will of God for us to **work** to sustain our life and Paul is in complete agreement with Him.
31. The 1st class conditional phrase “**if anyone will not work**/εἰ τις οὐ θέλω ἐργάζομαι – ei tis ou thelo ergazomai” assumes a believer falls into this category.
32. The negative verb “**will not**” is literally in the Greek “*is not wishing/wanting*” and points to these being less than motivated to establish this priority and illustrates -V.
33. The motivation believers are to provide in application is set forth in the imperatival phrase to let them go hungry, “**neither let him eat**/μηδέ ἐσθίω – mede esthio!!!”.
34. This admonition is one of the royal imperatives. *See doctrine of...*
35. To assist the unruly believer pursuing a life eventuating in SUD is not the prescription here.
36. Rather, apart from repentance, “You’re on your own” is the mantra of the adjusted.
37. The effect of the saying is to establish the honor of honest labor over against any notion that some might feel that they were excluded from the obligation to provide for themselves.
38. The verse is a relevant part of Biblical teaching on the matter, but should not exclude other Biblical teaching regarding living grace.
39. The saying itself is primarily directed to the lazy as a warning against idleness.
40. It is unwillingness to **work** rather than lack of opportunity about provision for the unemployed.
41. It must be balanced by teaching on the necessity of giving aid to those that are in need. Cf. Jam.2:15-16
42. Paul is addressing professional loafers that **work** hardest at avoiding **work**.
43. There is dignity in all honest labor, all legitimate **work** is honorable and any job carried out under Divine viewpoint (Eph.6:5-8; Col.3:23) glorifies God and produces Divine good.
44. The believer that works even a low paying job unto the Lord and honors the Lord with his income will be blessed more than the one that rejects this responsibility. Pro.3:9-10
45. We are not to be arrogant about our rights, talents, worth, etc., but remain humble and be willing to take what God offers as it is necessary to provide our living grace.
46. This does not short-circuit the pursuit of professionalism or academia while maintaining our MPR (Jam.4:13-17), but does call to task those not willing to accept lesser employment when faced with the issue of putting food on the table becoming a burden upon others.
47. Stay at home wives also have a job to do and shouldn’t piddle their time sitting around eating bonbons and watching soap operas.
48. You don’t wait for the “lottery” in order to buy groceries...**neither** do you pass up gainful employment when the same need exists.
49. Remember Pro.6:6-11; 13:4; 15:19; 19:24; 20:4; 21:25-26; 22:13; 24:30-34; 26:14-16.
50. Those commissioned to administer the living grace ministry of a local church should monitor closely any that are chronic in their request for aid.

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PAUL CALLS OUT THE UNRULY

EXEGESIS VERSE 11:

^{GNT} 2 Thessalonians 3:11 ἀκούομεν γάρ τινας περιπατοῦντας ἐν ὑμῖν ἀτάκτως μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους·

^{NAS} 2 Thessalonians 3:11 **For we hear that some among you are leading an undisciplined life, γάρ** (*conj. expressing cause/reason; "For"; indicates why the persistent giving of command in vs.10*) ἀκούομεν ἀκούω (*vipa--1p; "we keep on hearing"; present tense indicates the ongoing disobedience*) τινας τῖς (*ind. pro./am-p; "that some/certain persons"*) ἐν (*pL of location; "among"*) ὑμῖν σύ (*nprd-2p; ref. Thess. church*) περιπατοῦντας περιπατέω (*adj. ptc./p/a/am-p; "are walking/leading"*) ἀτάκτως (*adv; "an undisciplined life/unruly/out of step"; same as vs.6*) **doing no work at all, but acting like busybodies.** ἐργαζομένους ἐργάζομαι (*adj. ptc./p/d/am-p; "working"*) μηδὲν μηδεῖς (*neg. card. adj./an-s; "not one bit/not at all"*) ἀλλά (*strong advers.; "but"*) περιεργαζομένους· περιεργάζομαι (*adj. ptc./p/d/am-p; lit. working around; a play on words i.e., working interfering with others affairs/work; "acting like busybodies/meddling/being a nuisance"; used 1x in N.T.; used 1x in Apocrypha: Sirach 3:23 "Don't meddle in things beyond your own affairs"; cognate adj. περίεργος used in 1Tim.5:13, "busybodies"*)

ANALYSIS VERSE 11:

1. With their culpability clearly exposed, Paul now calls to task those guilty of defying doctrine, **“For we hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies”**.
2. The conjunction **“For/γάρ – gar”** takes on the sense of cause and explains the reason why team Paul hammered on this doctrine when previously with them face to face in vs.10.
3. This “because” the problem was pre-existing to the time of team Paul’s evangelistic debut.
4. The “gar” conjunction is used 3x (vss.7,10,11) in this paragraph tying together team Paul in example and teaching while with them paralleling the ongoing and current state of affairs.
5. That the problem persists is made clear with the present active indicative of the verb **“we keep on hearing”**.
6. How the news has reached Paul is not stated, but probably from the same source revealing the false teaching addressed in chapter 2.
7. Paul and company recognized this weakness within the church very early on and adjustments were obviously not satisfactory as the Greek grammar of vs.10a made clear (continuous exhortations).
8. At least a year has now passed since the church’s founding and still there are those not willing to orient in this area even with a reminder of the doctrine in 1The.4:11.
9. After a prolonged period of grace, Paul confronts these specifically and head on.
10. In the course of teaching doctrine, exhortations are usually dispersed across the entire field of volition impartially.

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11. However, when certain obstinate types refuse to pull in their STA horns, the exhortations can become more direct.
12. The guilty are public knowledge within the church or else the exhortations to the adjusted to separate and refrain from assistance is hollow and how else would have Paul heard.
13. Paul still respects their privacy by name, but lets it be known without question that he recognizes there are those remaining in sin in the presence of the assembly.
14. This is illustrated in the phrase “**that some among you**/τίς ἐν σὺ - tis en su”.
15. The offenders, by not working, were bringing reproach upon the whole church as a consequence of “**leading an undisciplined life**/περιπατέω ἀτάκτως – peripateo ataktos”.
16. The descriptive label placed upon these is repeated from vs.6.
17. It is a “heads up” to these that they fall into the category of the unruly and thus can expect separation applied towards them in repercussion for their stubborn rebellion against doctrine.
18. The nature of their unruliness is now left without doubt as their refusal to engage in gainful employment via the phrase “**doing no work at all**/ἐργάζομαι μηδείς – ergazomai medeis”.
19. The negative cardinal adjective “medeis” literally meaning “**not once**” indicates that these have made no real effort to correct their erroneous ways.
20. It reinforces that Paul is not here addressing sporadic or incidental weakness, but an uncooperative and pigheadedness towards disobeying doctrine (can’t find a job in a year?).
21. While idleness is the doctrine they have opted to reject, Paul now includes a new element of STA activity directly associated with their key sin, “**but acting like busybodies**/ἀλλὰ περιεργάζομαι – alla periergazomai”.
22. In stark contrast to what they should be doing in the CWL, these are not only in violation of one doctrine, but guilty of further sin.
23. This is a ramification of rebelling against doctrine as it will have further adverse STA effects if left unchecked. Cf.Rom.8:7
24. Paul here uses a play on words regarding “working” to indicate where their energy of the flesh in idleness has now taken them i.e., working at minding the affairs of others/meddling.
25. As a result of their inactivity, these people were able to spend their time being a nuisance in the lives of others.
26. They were interfering in the lives of productive members of the community and distracting or keeping them from their duties/priorities at home and work.
27. The cognate adjective “περίεργος – periergos/**busybodies**” is used in 1Tim.5:13 of young widows going house to house engaging in gossip as a result of idleness.
28. When some people have too much free time on their hands they intrude into the privacy of others and become an object of reproach.
29. A “*troublesome meddler*” is in a list of STA activities associated with a murderer, thief and evildoer in 1Pet.4:15.
30. Even the normal cosmic type is easily put off by the freeloader butting into the private and personal affairs of others.
31. Further remember Pro.19:15; 31:27.

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CALL FOR THE UNRULY TO ADJUST

EXEGESIS VERSE 12:

^{GNT} 2 Thessalonians 3:12 τοῖς δὲ τοιούτοις παραγγέλλομεν καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ Χριστῷ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι τὸν ἑαυτῶν ἄρτον ἐσθίωσιν.

^{NAS} 2 Thessalonians 3:12 **Now such persons we command and exhort in the Lord Jesus Christ** *δέ (cc) τοῖς ὁ τοιούτοις τοιοῦτος (d.a. + dem. adj./dm-p; qualitative substantive; "such a one/a person like that") παραγγέλλομεν παραγγέλλω (vipa--1p; "we command/order"; same as vss.4,6,10) καί (cc) παρακαλοῦμεν παρακαλέω (vipa--1p; "exhort"; same as 2:17) ἐν (pL) κυρίῳ κύριος (n-Lm-s; "the Lord") Ἰησοῦ Ἰησοῦς (n-Lm-s) Χριστῷ, Χριστός (n-Lm-s) **to work in quiet fashion and eat their own bread.** ἵνα (cc; intro. ind. disc.) ἐργαζόμενοι ἐργάζομαι (circ. ptc. manner/p/d/nm-p; "while working") μετὰ (pg; "with/in") ἡσυχίας ἡσυχία (n-gf-s; "a quiet manner/with calm attention"; used 4x; used 2x of women in acclimation to authority cf.1Tim.2:11,12) ἐσθίωσιν. ἐσθίω (vspra--3p; "might eat") τὸν ὁ (d.a.ams +) ἑαυτῶν ἑαυτοῦ (reflex. pro./gm3p +) ἄρτον ἄρτος (n-am-s; "of their own bread")*

ANALYSIS VERSE 12:

1. Having put the offenders on notice that they are recognized for who they are and subject to judgment, Paul now calls them to task to repent.
2. By doing so they can retain the status quo for fellowship receiving the full support of +V.
3. The form of address in the 3rd person continues to maintain their privacy at the most intimate level (by name), “**Now such persons we command and exhort in the Lord Jesus Christ**”.
4. The reference to these as “**such persons**/ὁ τοιοῦτος – ho toioutos” strongly suggests that these recognize who they are without further identification.
5. It is a way to address the church corporately designed to give everyone pause to check themselves to “see if the shoe fits”, albeit the guilty are assumed.
6. Principle: BD is designed to critique all thoughts, words and actions and whether one is guilty or not of infraction, all are to reflect upon its impact on a personal level. 2Tim.3:16-17
7. The combined verbs “**we command and exhort**/παραγγέλλω καὶ παρακαλέω – parangello kai parkaleo” brings the authority of their spiritual leaders front and center.
8. Further, the right to **command and exhort** finds its ultimate authority “**in the Lord Jesus Christ**/ἐν κύριῳ Ἰησοῦς Χριστός – en kurios Iesous Christos”.
9. It is the Chief Shepherd that bestows upon all under-shepherds their right to oversee their sheep via G/H.S. Cf.Act.20:28 cp.1Pet.5:2-4; Joh.10:1ff
10. The “**command**” highlights the doctrine itself providing the power and force of the P-T’s authority in representation of the mind of Christ. 1Cor.2:16 cp.Rom.15:5
11. The authority of BD stands upon itself and is to be disseminated with that authority across the board impartially and irrespective of feeling, personal predilections, etc.
12. The verb “**exhort**” highlights the personal desire of the P-T himself to see his congregation comply with the doctrine.

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13. The P-T gives BD a sense of personalization in the form of encouragement, rebuke, etc., via teaching.
14. All of this has the backing of **Christ** who is the Author of the traditions.
15. Team Paul has not overstepped their bounds by requiring something that is merely a personal preference.
16. While this is the third occasion on which Paul has had to raise the matter, he does so using the appropriate discretion based on these believers' standing **in Christ**.
17. The situation had not yet been elevated to the threat of 1Cor.4:21.
18. Paul then orders and encourages the offenders "**to work in a quiet fashion and eat their own bread**".
19. That the **command** itself is **in the Lord Jesus Christ** raises one's day-to-day obligations of working to a level of service to the Master.
20. Observation: Too many believers miss reward because they fail to perform daily tasks "as unto the **Lord**". Cp.Col.3:23-24
21. Paul doesn't try to micro-manage these believers by telling them what line of work, where to work or even how much to work, only that it is the will of God for them to be busy with this priority.
22. Occupation is not the issue per se, but maintaining financial priorities is the call so as not to be a burden upon others and avoiding too much down time intruding in others' lives.
23. The participle of manner "**to work**/ἐργάζομαι – ergazomai" contrasts the manner of life in idleness these now are pursuing (unruly/undisciplined life).
24. The continuous action sparks recall back to Gen.3:19 that states that working is to be the lot of mankind until the end of their days.
25. The noun "**quiet fashion**/ἡσυχία – hesuchia" expresses the same notion of not being a nuisance to others and making non-bona fide demands upon their resources.
26. The same ideal is seen in 1Tim.2:11-12 where women are to learn BD under the authority of their husbands and P-T and not take upon themselves duties reserved for men (cf.1Pet.3:4).
27. In turn, the unruly are to submit to the authority and desire of their right P-T, BD and **Jesus Christ** and get a job.
28. Believers within the local church are to present themselves to the cosmos as **quiet**, unobtrusive, well-ordered members of their society. Cf.1Tim.2:2,11ff; 1The.4:11-12; 1Pet.3:4
29. The result of such application is that all the members will be able to "**eat their own bread**/ἐσθίω ὁ ἑαυτοῦ ἄρτος – esthio ho heautou artos".
30. The subjunctive mood of the verb "**eat**" looks to the necessary repentance for the guilty to make this adjustment.
31. Spiritually it looks to going on the kind of volition that pursues the grace of God in obedience to His will so as to avoid further judgment and ultimate SUD.

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EXHORTING THE ADJUSTED

EXEGESIS VERSE 13:

^{GNT} **2 Thessalonians 3:13** Ὑμεῖς δέ, ἀδελφοί, μὴ ἐγκακήσητε καλοποιοῦντες.

^{NAS} **2 Thessalonians 3:13** **But as for you, brothers, do not grow weary of doing good.** δέ, (cc/ch; "But/Now") Ὑμεῖς σύ (nprn-2p; ref. to Thess.'s) ἀδελφοί, ἀδελφός (n-vm-p) μὴ (neg. +) ἐγκακήσητε ἐγκακέω (vmaa--2p; lit. to act badly i.e., fail to perform; "do not grow weary/do not grow tired"; used 6x) καλοποιοῦντες. καλοποιέω (circ. ptc. p/a/nm2p; "while doing what is good"; hapax)

ANALYSIS VERSE 13:

1. The emphatic position of the pronoun **“you/σύ - su”** (placed first in the Greek sentence) with the conjunction **“But/δέ - de”** indicates a transition of address.
2. Paul now turns his attention back to the majority of the congregation not falling under the category of the unruly slackers.
3. He anticipates a temptation for adjusted believers of just giving up in trying to make legitimate applications otherwise.
4. This underwrites his thoughts as he essentially calls these to stay the course, **“But as for you brothers, do not grow weary of doing good”**.
5. Seeing how some members of the church family were abusing living grace, the hard-working, disciplined members might adopt an attitude to refuse legitimate charity towards those with bona fide needs.
6. Paul’s address once again as **“brothers/ἀδελφός – adelphos”**, here implies an expression of camaraderie and empathy realizing the same kind of pressures in his own life.
7. It can be easily seen where team Paul might face their own temptations to throw in the towel in the face of abuse by maladjusted others. Cf. 1The.2:14-16
8. The verb **“grow weary/ἐγκακέω – egkakeo”** is used in Gal.6:9 in the context of enjoining believers to make application towards *“all men, and especially to those of the household of the faith”* in Gal.6:10.
9. The present context and Gal.6:10 have a close connection in that both are dealing with application towards believers in need and otherwise.
10. It is very easy to slip into a bad mental attitude towards the truly needy, especially when others are abusing grace.
11. No one likes to be taken advantage of and an easy remedy is to withdraw support all together.
12. Paul recognizes the potential for this kind of reaction and addresses it before it takes root.
13. In addition, there is now the additional burden to apply separation towards those maladjusted in the congregation.
14. It is not enough that the adjusted believer absorbs the abuse of grace, but now must absorb the unpleasantness of calling these to task in application.
15. In turn, they must not let down those truly experiencing living grace tests in their lives.
16. Jesus taught that prayer helps us stay out of an unsavory mental attitude. Luk.18:1

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17. It is an occupational hazard among the adjusted to negatively react to others that seem to be prospering by dishonorable methods. Cp.2Cor.4:1-2 cf.2Cor.2:17
18. Paul enjoined believers not to become disheartened by his sufferings as they are designed to work together for the good of +V. Eph.3:13
19. +V believers are exhorted to avoid reactions to the maladjustments of others tempting their own STA into an attitude and excuse for failure to apply themselves.

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2ND COMMAND TO SEPARATE

EXEGESIS VERSE 14:

^{GNT} 2 Thessalonians 3:14 εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειοῦσθε μὴ συναναμίγνυσθαι αὐτῷ, ἵνα ἐντραπήῃ·

^{NAS} 2 Thessalonians 3:14 **And if anyone does not obey our instruction in this letter, δέ** (cc/ch) εἰ (part. 1st class cond.; "if"...assuming true) τις (indef. pro./nm-s; "anyone") οὐχ οὐ (neg. +) ὑπακούει ὑπακούω (vipa--3s; lit. listen to; "is not obedient/is not obeying"; same as 1:8) ἡμῶν ἐγώ (npg-1p; ref. team Paul) τῷ ὁ λόγῳ λόγος (d.a. + n-dm-s; "word/instruction/message") διὰ (pg; "through/by means of") τῆς ἡ ἐπιστολῆς, ἐπιστολή (d.a. + n-gf-s; "the letter") **take special note of that man and do not associate with him,** σημειοῦσθε σημειόω (vImppm--2p; "take special note of/make distinction/mark out in identity"; used 1x) τοῦτον οὗτος (near dem. pro./am-s; "that man") μὴ (neg. +) συναναμίγνυσθαι συναναμίγνυμι (inf. purp./p/m; has force of imper.; middle voice indicates the believer to initiate "to not mingle or mix together with/to not associate with"; used 3x, 1Cor.5:9,11) αὐτῷ, αὐτός (nprdm3s; ref. that man) **so that he may be put to shame.** ἵνα (conj. purp.; "so that") ἐντραπή· ἐντρέπω (vsap--3s; lit. to turn on oneself; in passive: "he might be ashamed"; context determines whether good "be respected" or bad "be shamed"; used 9x)

ANALYSIS VERSE 14:

1. Paul continues to address the congregational majority (+V).
2. Following on the heels of exhorting these to stay the course in light of the disobedient (vs.13), he now heightens the importance of separating from those remaining obstinate.
3. Paul has been very direct and precise as to the doctrine that is to be applied regarding idleness.
4. In fact, there should be absolutely no question as to God's attitude in this vein as it is now written down for posterity.
5. One would hope that the maladjusted will see the error of their way and repent.
6. Yet, -V is persistent and there may still be those that continue to reject the teaching challenging Paul's authority.
7. It is these that now become the subject for discussion, "**And if anyone does not obey our instruction in this letter**".
8. Obviously while the hope is for the recalcitrant to pull in their horns, whether they do or don't remain in question.
9. Paul changes from referencing the disobedient as "*some among you*" and "*such persons*" in vss.11-12 now to "**anyone/τίς – tis**" to address this new potential.
10. Additionally, it absorbs any that may now take issue with the teaching otherwise not previously in violation of the doctrine.
11. Volition can be very fickle (unpredictable) and you never know where and when it might go negative any more than when one might go positive.

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12. The first class condition “**if/εί - ει**” assumes the conclusion as true indicating Pauline discernment and experience that in spite of the truth, there will always be those in denial.
13. The present tense of the verb in the phrase “**does not obey/οὐ ὑπακούω – ou hupakouo**” parallels the present tenses of the verbs “*command and exhort*” in vs.12.
14. It grammatically points to those remaining (or going) negative in spite of the present orders to “*work in quiet fashion and eat their own bread*”.
15. That the doctrinal guidelines have now been unquestionably lined out is seen in the phrase “**our instruction in this letter/ἐγὼ ὁ λόγος διὰ ἣ ἐπιστολή - ego ho logos dia he epistole**”.
16. In effect, this epistle serves as a written policy and procedural guideline regarding the idle.
17. The “**instruction in this letter**” is to be restricted to the immediate passage of 2The.3:6-15.
18. This is supported by the fact that vss.14-15 remain a part of and close out a singular paragraph beginning vs.6 in the Greek text.
19. The subjects for separation are regarded as believers within this local church promoting their error which would exclude the subjects of chapter 2 promoting false doctrine.
20. By all indications, there is no evidence that the false doctrine was being promoted from within, but was coming fraudulently from an outside source.
21. While separation from false teachers is a given (cf.2Joh.10), Paul is not now addressing that issue.
22. For those that remain adamantly in denial of the doctrine of working for a living, Paul expects the congregation to “**take special note of that man and do not associate with him**”.
23. These are not only continuing to reject the doctrine, they are now taking their rejection to the level of blatant insubordination against spiritual leadership.
24. While the call for separation may seem redundant on the surface (i.e., vs.6), there are added emphasis now being expressed.
25. The emphasis is seen to intensify the application of separation.
26. And again, culpability plays a major factor.
27. The separation now takes on additional dynamics at 4 levels:
 - A. “**Take special note of that man**”.
 - B. Avoid any fraternization outside of Bible class “**and do not associate with him**”.
 - C. The intent for separation is “**so that he may be put to shame**”.
 - D. As vs.15 will make clear, opportunities for discourse otherwise are to be utilized for rebuke of their negative STA inflexibility.
28. The first additive “**take special note of that man/σημειώω οὗτος – semeioo houtos**” looks to the believer’s part in identifying the offender(s) (the middle voice of the verb).
29. The verb “*semeioo*” means to “*interpret as a sign*” [Liddell-Scott] and looks to the ability to isolate or make distinct the offenders from the remainder of the group.
30. The believer is to be highly sensitive to the incorrigible rebellious and tag them as such.
31. Believers are to have discernment with respect to the company they keep, including within the local church.
32. Believers that manifest persistent and open rebellion against doctrine should be a marquee indicator of the necessity for applying separation and otherwise being marked for judgment.
33. The phrase “**do not associate with him/μή συναναμίγνυμι αὐτός – me sunanamignumi autos**” means “*not to intermingle with*” the individual.
34. This compound verb for association is different than the verb used in vs.6, “*keep aloof/στέλλω – stello*”.

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35. While both verbs indicate separation socially, the difference in their nuances is seen in the tact and extent of separation.
36. Whereas “stello” in vs.6 would mean removing the offender from one’s social call list, our verb now intensifies the action to include refusing fraternization at all levels short of excommunication from Bible class.
37. At the initial point of separating from the disobedient (vs.6), the separation is seen to be applied more leniently (room to accommodate grace) and discreetly (less conspicuous for why one avoids the fellowship).
38. This satisfies the precautionary sense behind the verb to stay aloof in vs.6 (cf. use in 2Cor.8:20).
39. For example, the idle may seek out one’s company during their meddling and the believer would not necessarily and immediately run them off extending grace accordingly and taking opportunity for reevaluation, witness, etc.
40. However, for those that blatantly manifest insubordination to doctrine, any extension of grace otherwise for getting together with the offender outside of Bible class is off the table.
41. In fact, if and when the believer’s avoidance from the offender may come up for discussion, the adjusted believer is to make it absolutely clear that separation is intentional and why.
42. There is to be no “mixing” of “off time” together and an obvious persona reflected that that is the irreversible case as long as the offender remains -V.
43. Our verb in this verse is the same verb used in 1Cor.5:9,11 and looks to the same kind of social separation expected towards certain persistent immoralities and other STA vices.
44. As the end of 1Cor.5:11 makes clear, the separation is to be applied on a social basis, “*not even to eat with such a one*”.
45. In the cases of gross immorality, separation then extends to barring attendance to Bible class.
46. The intention for separation at the level Paul is now addressing is to induce a situation for the offender “**so that he may be put to shame**”.
47. The passive subjunctive verb ‘**may be put to shame**/ἐντρέπω – entrepo’ indicates that the desired reaction is dependent upon the volition of the perpetrator and effectiveness of the act of separation by believers.
48. If the offender remains –V and/or believers refuse to separate, the principle is neutralized.
49. The idea is that sufficient application will be made by the +V majority to humble these.
50. While the repercussions may seem strong to the lukewarm Christian, embarrassment is a healthy indicator of facing their sin and in effect will lead to luke and repentance for the +V.
51. It is far better for the defective believer to experience **shame** now than to experience it at the Bema Seat. Cf.1Joh.2:28
52. While grace is to permeate our response to other’s failings, when culpability is obvious and a blatant disregard for doctrine remains, judgment is triggered superseding grace.
53. The greater the culpability, the more direct and intense can one expect in their experience of separation.

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STRIKING THE DOCTRINAL BALANCE

EXEGESIS VERSE 15:

^{GNT} 2 Thessalonians 3:15 καὶ μὴ ὡς ἐχθρὸν ἠγείσθε, ἀλλὰ νουθετεῖτε ὡς ἀδελφόν.

^{NAS} 2 Thessalonians 3:15 **And yet do not regard him as an enemy, but admonish him as a brother.** *καί (cc with mild contrast; "And yet") μὴ (neg. +) ἠγείσθε, ἠγέομαι (vImp/p/d--2p; "do not regard/do not consider") ὡς (comp. conj.; "as/like") ἐχθρὸν ἐχθρός (ap-am-s; "an enemy/one hated"; used 32x) ἀλλά (strong adver.) νουθετεῖτε νουθετέω (vImp/pa--2p; "admonish/give warning"; same as 1The.5:12,14) ὡς (comp. conj.; "as") ἀδελφόν. ἀδελφός (n-am-s; "a brother")*

ANALYSIS VERSE 15:

1. The intensity of applying separation producing an embarrassing situation for the offender is an aggressive doctrine for disciplining a fellow believer.
2. Failure for adjusted believers applying separation to govern their emotions and own STA can easily spark further aggression spawning personal malice and a bad mental attitude.
3. Paul anticipates this and immediately follows up with the commands “**And yet do not regard him as an enemy, but admonish him as a brother**”.
4. As noted, the separation does not ban the offender from the assembly and believers are going to continue to see them (hopefully) providing certain opportunity for face-to-face encounters.
5. The imperative “**regard/ἠγέομαι – hegeomai**” points to the proper mental attitude +V is to have towards the errant.
6. This means that believers are to make sure they have their own STA in check in preparation for possible conversing or interaction otherwise.
7. No matter their grievance against doctrine, those in view are still allowed fellowship in Bible class and are to be treated with the same civility one expects under normal circumstances.
8. The comparative phrase “**not as an enemy/μὴ ὡς ἐχθρός – me hos echthros**” demands that civility.
9. The phrase is emphatically forward in the Greek to stress the fact that no personal malice, feelings of hostility or other form of hatred is to be harbored toward the individual.
10. This is an occupational hazard of any discipline, whether parent to child, boss to employee or a local church to an errant member.
11. It is easy for righteous indignation to lapse into unrighteousness inciting personal vendettas towards another, self-righteousness and losing sight of the purpose behind separation.
12. Separation is not about “alienating” the reversionist, but restoration under reversion recovery. Cf. 1Cor.5:5b
13. However, what believers must always keep in mind is that restoration will only be effective with +V; -V will be and remain estranged.
14. That restoration is the goal is assumed in the clause, “**but admonish him as a brother**”.
15. The verb “**admonish/νουθετέω – noutheteo**” means to exhort as a warning.
16. The warning relates to the spiritual path of destruction they are on in disobedience to BD.

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17. The errant's designation "**as a brother**/ὡς ἀδελφός – hos adelphos" accepts their status as a fellow believer tempering any exhortation with consideration and civility.
18. This command is designed to complement the separation ordered in vs.14.
19. This becomes in essence the singular reason why +V is to be one-on-one with a reversionist.
20. Those that encounter offenders at church or through incidental contact outside the assembly are to **admonish** the ones that are in violation of the tradition.
21. In so doing, it is to be done with the grace in mind that even as an errant believer they still have the resources to repent, R_B and get their spiritual life back on the straight and narrow.
22. If the admonishment is rejected, or these decide to sever all relationships by leaving Bible class, then these are revealing a soul not willing to repent.
23. The procedure of separation and exhortation here is an informal one, whereby the integrity of the whole determines the effectiveness of the prescribed discipline.

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SUB-BENEDICTION

EXEGESIS VERSE 16:

^{GNT} 2 Thessalonians 3:16 Αὐτὸς δὲ ὁ κύριος τῆς εἰρήνης δώη ὑμῖν τὴν εἰρήνην διὰ παντὸς ἐν παντὶ τρόπῳ. ὁ κύριος μετὰ πάντων ὑμῶν.

^{NAS} 2 Thessalonians 3:16 **Now may the Lord of peace Himself continually grant you peace in every circumstance. The Lord be with you all!** *δέ (cc/ch) ὁ κύριος (d.a. + n-nm-s; "the Lord") τῆς ἢ εἰρήνης εἰρήνη (d.a. + n-gf-s; "of peace") Αὐτὸς αὐτός (nprnm3s; "Himself") δώη δίδωμι (voaa--3s; "may give/grant) διὰ (pg +) παντὸς πᾶς (ap-gn-s; lit. "through each thing"; idiomatic for "continually") ὑμῖν σύ (nprd-2p; ref. Thess.'s) τὴν ἢ εἰρήνην εἰρήνη (d.a. + n-af-s; "peace") ἐν (pL; "in") παντὶ πᾶς (a--Lm-s; "every") τρόπῳ. τρόπος (n-Lm-s; "way/manner/circumstance"; same as 2:3) ὁ κύριος (d.a. + n-nm-s) μετὰ (pg) ὑμῶν. σύ (nprg-2p) πάντων πᾶς (a--gm-p)*

ANALYSIS VERSE 16:

1. Not breaking the pattern established in both of the Thessalonian letters, Paul closes another major section of the epistle with a sub-benediction. Cf.2:16-17; 1The.3:11-13; 5:23
2. Each of these inserted prayer wishes are designed not only to dissect these 2 letters into major categories for discussion, but to bring pause to the readers to consider Paul's words.
3. Our verse is no different other than it ushers in a final few words of closing in vss.17-18.
4. Vs.16 finds its incentive in contemplation of what has just transpired in 3:6-15 regarding separating from the errant believers in view.
5. While the prayer extends beyond the immediate circumstances in fulfillment, it finds a natural and immediate purpose based on the doctrinal conflict demanding separation.
6. It utilizes vs.15 as a spring board underwriting how harmony is to be pursued i.e., treating the offenders as brothers, not enemies.
7. While left unsaid, the same approach is implied regarding the errant with respect to those exhorting them to repent.
8. Doctrinal conflict within a church easily breeds the potential for strife or in-fighting.
9. To avoid frictions exploding into overt confrontations demands believers refrain from letting their STA's get the better of them in interaction with each other.
10. For the offenders it would mean beginning to isolate their STA in their area of indiscretion and lining up with BD.
11. For those staying the course otherwise, it means continuing to overrule their STA when faced with the unpleasant problem of those refusing to apply BD.
12. For both parties, it reflects the pastoral desire for **all** concerned to keep their focus on what Christ has made available for harmony to exist among the saints.
13. It is this approach to the POG that provides the framework for vs.16 to be a reality, "**Now may the Lord of peace Himself continually grant you peace in every circumstance**".
14. The prayer has an affinity with 1The.5:23 with its reference to the "**God of peace**".
15. Here, Paul refers to the 2nd Person of the Trinity, rather than the 1st.

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16. This follows the general tendency in this letter to ascribe to Jesus qualities or functions elsewhere associated with the Father (cf.2:13,16).
17. It is Christ as “**the Lord of peace**/ὁ κύριος ἡ εἰρήνης – ho kurios he eirenes” that points to His Person as the dispenser **of peace**.
18. **Peace** recognizes the existence of strife and conflict within the A/C.
19. Ph₁ **peace** looks to Jesus’ removal of the barrier or dividing wall between man and God via our sins. Cp.Eph.2:14-16; 1Tim.2:5-6
20. This in turn opens the doors for Ph₂ **peace** establishing true fellowship with God and one another via R_B. Cp.1Joh.1:3,9
21. **Peace** is associated with Christ in Col.3:15 and in the introductory greetings of most of Paul’s letters where it is associated with grace as joint blessings of the Father and Son (cf.Rom.1:7; 1Cor.1:3; 2Cor.1:2; Gal.1:3; Eph.1:2; Phi.1:2; Col.1:2; 1The.1:1; 2The.1:2).
22. Paul’s thoughts are the absence of disorder and strife within the church (cf.1Cor.14:33) coupled with the inner reality of the fruit of the Spirit (Gal.5:22; Phi.4:6-7).
23. As Phi.4:7 indicates, prayer is essential to the enjoyment of the **peace** accord.
24. When believers or others are not willing to isolate the STA and apply BD accordingly, **peace** between parties is superficial and/or hypocritical at best. Cp.Jam.4:4
25. It is noteworthy that Paul refers to **peace** in letters where tension within the local church is present due to failure to line up with the teaching. Cp.1Cor.16:11; 2Cor.13:11; Gal.6:16
26. Believers willing to line up with BD can expect Christ **Himself** to “**continually grant you peace in every circumstance**/δίδωμι διὰ πάς σύ ἡ εἰρήνη ἐν πάς τρόπος – didomi dia pas su he eirene en pas tropos”.
27. That the desire for **peace** extends beyond just personal conflicts is made clear.
28. Even though **peace** is not always possible between parties (cf.Rom.12:18), inner **peace** is possible “**in every way**” with the Spirit filled believer.
29. While the desire is for all within the church to have this **peace**, the reality is that only those that apply BD as taught by their right shepherd will experience this personal or inner **peace**.
30. This in spite of believers that do not otherwise line up.
31. That the **peace** factor is multiplied to this level where BD is assimilated and applied see 2Pet.1:2.
32. Jesus promised to provide this **peace** to His disciples as they went into the hostile cosmos apart from physical presence with them. Cp.Joh.16:33
33. The final phrase “**The Lord be will you all!**/ὁ κύριος μετά σύ πάς – ho kurios meta su pas” is unique to Paul’s writings.
34. It is a blanket statement of the pastor’s desire that Christ **be** with **all** His charge whether adjusted or maladjusted at any given point in time.
35. It further acknowledges that Christ will always respond favorably to those willing to line up with His word based on His own character. Cp.2Tim.2:13
36. The only thing holding any believer back from experiential fellowship with Christ is –V and persistent disregard for the truth contrary to Joh.14:21,23.

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EXEGESIS VERSES 17 – 18:

PAUL AUTHENTICATES THE LETTER

GNT 2 Thessalonians 3:17 Ὁ ἀσπασμὸς τῆ ἐμῆ χειρὶ Παύλου, ὃ ἐστὶν σημεῖον ἐν πάσῃ ἐπιστολῇ· οὕτως γράφω.

NAS 2 Thessalonians 3:17 **I, Paul, write this greeting with my own hand,** *Παύλου, Παῦλος(n-AbIm-s; "By Paul"; Abl. of means) Ὁ ἀσπασμὸς (d.a. + n-nm-s; "the greeting"; used 10x) τῆ ἡ (d.a.If-s +) ἐμῆ ἐμός (a--IfIs +) χειρὶ χεῖρ (n-If-s; "with my own hand"; "writing" is understood) and this is a distinguishing mark in every letter; ὃ ὅς (rel. pro./nn-s; "which") ἐστὶν εἰμί (vipa--3s) σημεῖον (n-Prednn-s; "a sign/mark") ἐν (pL) πάσῃ πᾶς (a--Lf-s) ἐπιστολῇ· ἐπιστολή (n-Lf-s; "epistle/letter") **this is the way I write.** οὕτως οὕτω (ab; "thus/in this way") γράφω. (vipa--1s; "I write")*

FORMAL BENEDICTION

GNT 2 Thessalonians 3:18 ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.

NAS 2 Thessalonians 3:18 **The grace of our Lord Jesus Christ be with you all.** *ἡ χάρις (d.a. + n-nf-s; "The grace") ἡμῶν ἐγώ (npg-1p; ref. team Paul and Thess.'s) τοῦ ὁ κυρίου κύριος (d.a. + n-gm-s) Ἰησοῦ Ἰησοῦς (n-gm-s) Χριστοῦ Χριστός (n-gm-s) μετὰ (pg; "with") ὑμῶν. σύ (npg-2p) πάντων πᾶς (a--gm-p)*

ANALYSIS VERSES 17 – 18:

1. What becomes part of Paul's practice in writing letters to his churches is a personal authentication of authorship, "**I, Paul, write this greeting with my own hand**".
2. His personal note reveals that in part it became necessary for **Paul** to utilize the help of a secretary in penning the letters due to failing eyesight.
3. His physical condition is alluded to in the epistle to Galatia in Gal.6:11, which is the 1st of the Pauline letters circa 49 AD (some 3 years earlier).
4. Whereas the Galatian notation highlighted Paul's vision, the emphasis in 2nd Thessalonians revolves around a more sinister explanation.
5. This due to the previous fraudulent letter received by this church asserting Apostolic authority mentioned in 2The.2:2.
6. The false doctrine upset this church as it presented a different prophetic viewpoint.
7. The fraud at Thessalonica infers that it would not be considered unusual for a letter to be received that might be penned by another other than the author himself (cf.1Pet.5:12).
8. **Paul**, in order to protect churches from unscrupulous types in the future begins this procedure to make sure his handwriting is inserted for proper identification.
9. We note that 1st Thessalonians did not carry this authentication that further supports this premise (the validation process had not yet occurred).
10. He will again utilize this method in the future to letters written to the Corinthian and Colossian churches. 1Cor.16:21; Col.4:18
11. The pastor must do what it takes to protect believers from devious types.

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12. The “**greeting**/ὁ ἀσπασμός – ho asposmos” looks to Paul’s personal touch in this manner and is inclusive also of vs.18.
13. Paul’s style of writing was easily recognizable being large, inch-high letters, called uncial script, versus the smaller cursive style (minuscule) of the rest of the **letter** (cf.Gal.6:11).
14. His independent insertions with his “**own hand**/ἑμός χεῖρ – emos cheir” was to become the “**distinguishing mark**/σημεῖον – semeion” from now on in letters otherwise not completely penned by him.
15. While the NAS implies that he was already doing this “**and this is...in every letter**”, there is no connective “**and**” in the Greek.
16. The Greek sentence simply asserts that his particular writing style now penned is how all of his personal writing would appear i.e., “**this is the way I write**/οὕτω γράφω – houto grapho”.
17. With his own penmanship, Paul then closes the epistle with a formal benediction in vs.18, “**The grace of our Lord Jesus Christ be with you all**”.
18. The closing is similar to 1The.5:28 with the addition of the adjective “**all**/πᾶς – pas”.
19. The mention of “**grace**/ἡ χάρις – he charis” is typical Pauline. Cp.Rom.16:20; 1Cor.16:23; 2Cor.13:14; Gal.6:18; Eph.6:24; Phi.4:23; Col.4:18; 1Tim.6:21; 2Tim.4:22; Tit.3:15; Phle.25
20. The emphasis on **grace** in our context is apropos as it is essential for the peace desired for this local church (cf.1:2).
21. **Paul** had no conscious desire to exclude any of his readers from benefiting from **grace**.
22. This blessing of life is measured by their willingness to line up with the doctrine that had been taught, either face-to-face or through his letters.
23. There is **grace** for the offenders if they will acclimate to the commands and traditions of BD to work and apply otherwise.
24. There is **grace** to apply the doctrine of separation.
25. There is **grace** to continue to weather the persecution the church has been under since its inception.
26. There is **grace** to continue to the end remaining oriented to sound teaching and found irreprehensible under full sanctification at the Rapture.
27. **Grace** will provide them with the strength and comfort to face the present and future as it was with them to date (2:16-17).
28. The **grace** we as +V believers are under is defined by BD and has as its source the “**Lord Jesus Christ**”.
29. Every blessing be it spiritual or physical is a part of the **grace of our Lord Jesus Christ**.
30. The **grace** of God is multiplied through the intake and application of BD. Cp.2Pet.1:2
31. **Grace** is always present whether we recognize it or not and whether we avail ourselves of it or not.
32. *Review the Doctrine of Reversionism.*
33. *Review the Doctrine of Separation.*
34. *Review the Doctrine of Peace.*