

II Thessalonians

Chapter 3:1-18

¹ **Finally**, brothers and sisters, **pray for us** that the word of the Lord will spread **rapidly** and be glorified, just as it was also with you; ² and that we will be rescued from **troublesome** and **evil** people; **for not all have the faith.** ³ **But the Lord is faithful**, and He will strengthen and **protect you from the evil one.**

Finally > (Utley) literally, "for the rest"

Pray for us > (Morris) Paul was a very great apostle. But his greatness consisted not so much in sheer native ability (though he had his share of that) as in his recognition of his dependence on God. It arises out of this that he so often requests the prayers of those to whom he ministers."

Rapidly > (Strong's) (Wonderful word! It means >) run!

Troublesome > (Strong's) (Interesting word!) *atopos* > *a* = not + *topos* = place > out of place, strange, harmful, amiss, unreasonable

(Wuest) *men who act in an improper and unbecoming manner*

Evil > (Wuest) *men ... who are in active opposition to that which is good*

That we will be rescued ... > (Utley) This (Greek grammar) shows that a specific incident is being referred to in Paul's life.

Protect you from the evil one > (Wuest) *and shall protect you from the Pernicious One*

Matthew 6:13 (in the Greek) > *And do not lead us into the place of testing where a solicitation to do evil would tempt us to sin, but deliver us from the Pernicious One.*

For not all have the faith ... But ... the Lord is faithful > Simply ... Amen.

⁴ **We have confidence in the Lord concerning you, that you are doing, and will do, what we command.** ⁵ **May the Lord direct your hearts to the love of God and to the perseverance of Christ.**

Direct > (Strong's) to straighten fully, i.e. (figuratively) direct -- guide, direct.

(Utley) "Direct" > It is another military term, "make straight by removing obstacles."

Direct ...

- to the love of God

- to the perseverance of Christ.

(2)

⁶Now we command you, brothers and sisters, in the name of our Lord Jesus Christ, that you keep away from every brother or sister who **leads** a **disorderly** life and not one in accordance with the tradition which you received from us.

Leads > (Strong's) *perepateo* > to walk

Disorderly > We saw this word before ... remember > (Strong's) *ataktos* > out of order, out of place (from *a* > not + *tasso* > to draw up in order, arrange)

(MacArthur) Paul identified the wayward by the term unruly (*ataktos*), which in extrabiblical Greek often occurred in a military context and referred to a soldier who was out of rank and behaved in a disorderly, insubordinate manner.

(When we first saw this individual it was back in Chapter 5 (verse 14). At that time Paul said to "admonish" (*place in their mind*) the person. Apparently, that activity didn't result in a change in their behavior. This time Paul commands them to "**keep away**" from the individual. However, that isn't Paul's full message. He adds a significant command before concluding the book.)

⁷For you yourselves know how you **ought** to **follow** our example, because we did not act in an **undisciplined way** among you, ⁸nor did we eat **anyone's bread** without paying for it, but with labor and hardship we kept working night and day so that we would not be a **burden** to any of you; ⁹not because we do not have the **right** to this, but in order to offer ourselves as a **role model** for you, so that you would follow our example.

Ought > (Strong's) it is necessary

Follow > (Strong's) *mineomai* > to imitate (you see our word *mimic* there?) (or *mimeograph* > to duplicate writing)

Undisciplined way > The same word we saw before translated as *unruly* and is presently being used to describe the person he wants them to avoid.

Anyone's bread > (Vincent) Lit. bread from anyone, or at any man's hand.

Burden > (HELPS) (from *epí*, "on, fitting" intensifying + *baréō*, "become heavy, burdensome") – properly, to burden upon, bringing inevitable (expected) side-effects that go with becoming a burden.

Right > (Strong's) power to act, authority

Role model > (Strong's) the mark (of a blow), an impression, stamp (made by a die)

¹⁰ For even when we were with you, we used to give you this order: if anyone is not willing to work, then he is not to eat, either. ¹¹ *For we hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies.*

For even when we were with you ... > Do you think that, maybe, the seeds of this problem were evident even as far back as when Paul was with them?

(Utley) (The Greek grammar here) must mean that Paul had told them over and over when he was with them.

If anyone is not willing to work (Utley) (The Greek grammar here) addresses lifestyle inactivity, not temporary unemployment.

Doing no work at all but acting like busybodies > (Utley) This is a play in the Greek text on the word "work" — "not working (*epgazomenous*), but working around (*periergazomenous*)." Their "work" had become interfering with everyone else's business (work).

Acting like busybodies > (Strong's) to waste one's labor about (a thing)

(Robertson) Literally, *doing nothing but doing around*. The idle in this case were not unable to work but unwilling to work.

(MacArthur) There is a play on words in the Greek; Paul says they were not *ergazomenous*, but *periergazomenous*; "not busy, but busybodies."

¹² Now we command and exhort such persons in the Lord Jesus Christ to work peacefully and eat their own bread. ¹³ *But as for you, brothers and sisters, do not grow weary of doing good.*

Verse 12 > (Wuest) *Now, these we command and exhort, we beg of them, please, in the Lord Jesus Christ, that in quietness they be working for their living and be eating their own bread.*

Peacefully > (Hiebert) "'With quietness,' emphatic by its forward position [in the Greek text], points to the quality of mind that is to be associated with their working. It denotes a condition of inward peace and tranquility reflecting itself in outward calmness;

Do not grow weary > (Strong's) to lose heart

¹⁴ *If anyone does not obey our instruction in this letter, take special note of that person so as not to associate with him, so that he will be put to shame.* ¹⁵ *And yet do not regard that person as an enemy, but admonish that one as a brother or sister.*

Obey > (Strong's) to listen, attend to

(Martin) "... allowing a believer to persist in blatantly unchristian, exploitive, and disruptive behavior is not a kindness—neither to the church nor to the errant believer nor to the watching non-Christian public."

(Constable) Paul put social pressure to good use here. It is regrettable that in our day social pressure often has very little influence on erring brethren. Rather than submit to church discipline, many Christians simply change churches. Strong measures may be necessary ("do not associate with him"), in some cases, so the offender will feel the need to repent ("so that he will be put to shame"), and to live in harmony with the will of God.

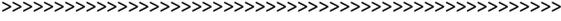
(Morris) "The treatment of such a man is to withdraw from close fellowship with him. ... It [the Greek verb sunanamignusthai] literally means 'Don't mix yourselves up with him'."

(Constable) "Church discipline is ultimately the denying of fellowship to a believer in Christ who is involved in open sin. Church discipline involves Christians engaged

- in overt sin (Matt. 18:15-17; 1 Cor. 5:9- 13), especially sexual immorality;
- those creating division within the body of Christ (Rom. 16:17; Titus 3:10);
- and those in open defiance of God's appointed leadership in the church (3:6, 7, 14; Heb. 13:17).

A church must exercise discipline because the church must remain pure (1 Cor. 5:8).

(Constable) The goal of church discipline is to cause the sinning person to repent (James 5:19, 20); to 'gain back' or restore an erring brother (Matt. 18:15; Gal. 6:1); to make the sinful person feel ashamed enough to change (3:14).



*¹⁶ Now **may the Lord of peace Himself continually grant you peace** in every circumstance. The Lord be with you all! ¹⁷ I, Paul, write this greeting with my own hand, and this is a **distinguishing mark** in every letter; this is the way I write. ¹⁸ The grace of our Lord Jesus Christ be with you all.*

Peace > (MacArthur) true spiritual peace is completely different from the superficial, ephemeral, fragile human peace. It is the deep, settled confidence that all is well between the soul and God because of His loving, sovereign control of one’s life both in time and eternity.

May the Lord of peace Himself continually grant you peace > (MacArthur) (The) divine peace is a gift from God. It is His good pleasure to graciously grant it to those who belong to Him

Numbers 6:26 > *The LORD lift up His face to you, and give you peace.'*

Psalm 29:11 > *The LORD will give strength to His people; the LORD will bless His people with peace.*

Psalm 85:8 > *The LORD will give strength to His people; the LORD will bless His people with peace.*

Distinguishing mark > (Strong's) *semeion* > a sign. Usage > a sign, miracle, indication, mark, token.

(HELPS) a sign (typically miraculous), given especially to confirm, corroborate or authenticate

(Wuest) *which is the mark of genuineness in every letter*