

**[Sun. Mar. 29, 2015] 2Thessalonians Series, 2Thes. 3.1-18 - Craig A. Thurman**

Last time we considered the imperatives of Scripture where we read, stand fast, and hold the traditions, παράδοσις, with ye have been taught by word or our letter. It is very important that we remember that traditions are those practices which are solely derived from the Word of God. They are not only based on what someone has given to us as a matter of rote practice. Remember that the Jewish, religious zealots had traditions of washing of hands, pots, and various vessels; they also had traditions which negated the very truth of the Word of God. No practice is to be superimposed to the Bible, but all practice is to be derived from the Bible. The Bible directs our practice and not the other way around. Traditions are Bible-based doctrines of Scriptures.

*1Co 11:2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances παραδοσεις, as I **delivered παρεδωκα** them to you.*

The Corinthians were careful to practice the Bible doctrines that Paul had taught them, but they were neglectful about how they were observed.

*Mt 23:23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: **these ought ye to have done, and not to leave the other undone.***

By *traditions* we know that some of the Thessalonians were violating a good, important, Biblical teaching concerning responsible, social behavior, and the church was being encouraged to discipline them if they refused to repent.

*2Th 3:6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the **tradition παραδοσις** which he received of us.*

The Lord's Supper, for example, is a tradition:

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*1Co 11:23 For I have received of the Lord that which also I **delivered** παρεδωκα unto you, That the Lord Jesus the same night in which he was betrayed took bread ...*

This is a practice derived from our Lord Jesus Himself and contained in the Bible directing us to observe it. A tradition of the Bible has the weight of history behind it because it is a Bible doctrine, not because it is old.

Following the topic of *traditions*, Paul's prayer for them is that they would be comforted and stablished in every good word and work by Jesus Christ Himself, and God, even our Father. Notice the emphasis placed upon our Lord Jesus by the reflexive pronoun *Himself*. Every blessing from God has come to us because of Him. He came for us. He died for us. He raised for us. He ascended for us. He sits for us. He's coming again for us.

*Joh 1:16 And of his fulness have all we received, and grace for grace.*

This is shown to us in such a way so that we might be comforted to know that God, even our Father stands in absolute harmony with the works of Jesus Christ for us. There is not a ripple of disharmony in the Godhead towards His people. He loves us with a full, unchangeable love, He has bolstered our lives with everlasting consolation, and given us good hope; all *through* (ἐν) *grace*.

- I. Finally – Pray
  - A. The Word of the Lord have free course, and be glorified
    1. That we be delivered from unreasonable men
      - i. The Lord is faithful to stablish and, to keep you from evil
      - ii. We have confidence in the Lord that ye do, and will do our commandments
      - iii. The Lord direct your hearts into the love of God and into the patient waiting for Christ
- II. Finally – Now we command you in the Name of our Lord Jesus Christ
  - A. Withdraw from every brother (not some) that walks disorderly
    - a. Why – You know how you ought to walk
      - i. We were not disorderly
        1. Ate no man's bread for nought
        2. Labored and travailed night and day

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- a. Not for lack of authority
- b. To be an ensample
- b. Why – We commanded you when we were with you
- B. We hear some are disorderly/busybodies
- III. Finally – Now we command and exhort by our Lord Jesus Christ
  - A. Them that are such (Repent)
    - a. Work with Quietness
    - b. Eat your own bread
  - B. Be not weary in well-doing (Obey)
    - a. Note the disobedient
    - b. Disfellowship that he may be ashamed
    - c. Count not an enemy, but admonish as a brother

## Chapter 3

Τὸ λοιπὸν προσεύχεσθε ἀδελφοί

1 ¶ *Finally, brethren, pray*

Paul begins to close this letter. There are three major points that he brings to the Thessalonians:

- Pray for them;
- Discipline the disobedient;
- Disobedient Repent

Romans 15.30-33 parallels Paul's statement hear. We refer to this again verse two below.

*Ro.15.30 ¶ Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye **strive together with me in your prayers** to God for me;*

*31 That I **may be delivered** from them **that do not believe** in Judaea; and that my service which I have for Jerusalem may be accepted of the saints;*

*32 That I may come unto you with joy by the will of God, and may with you be refreshed.*

*33 Now the God of peace be with you all. Amen.*

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περὶ ἡμῶν ἵνα ὁ λόγος τοῦ κυρίου τρέχη  
*for us, that the word of the Lord **may** have free course,*

Or, may run

τρέχη; 3<sup>rd</sup> p s pres, **subj** of τρέχω; this is to run, as in a race; the activity of running, (Gal.5.7; Phl.2.16); an event or occasion that requires running (Mt.27.48; Mk.5.6; He.12.1; Re.9.9)

τρέχω, only other place of the subjunctive (this is 1<sup>st</sup> p s, pres, subj.):  
*Ga 2:2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I **should run** τρέχω, or had run, in vain.*

The Word of the Lord has a purpose which will be accomplished. This is not to be interpreted that men can stop the purpose of God's Word.

*Is.55.10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:*

*11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.*

The prayer hear of Paul is that the Word of the Lord might run through them as the instruments of God. They express their desire that the Lord would be pleased to use them in the accomplishment of His will through the preaching of the Word.

What good is a minister who does not minister? What reward awaits the preacher, called and gifted, who doesn't not preach? There is a goal before us that after the seed is sown, after the planting and watering, then comes the fruit, harvest, blessing, and rest.

καὶ δοξάζεται καθὼς καὶ πρὸς ὑμᾶς  
*and be glorified, even as it is with you:*

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δοξάζεται; 3<sup>rd</sup> p s, pres, subj, pass of δοξάζω; ;;

δοξάζεται, only other place where this verb is used:

*1Pe 4:11 If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things **may be glorified** δοξάζεται through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.*

This is the peculiar honor given to God through a certain means or person. That Paul, and those with him, might be used, by the grace of God, to glorify His Word through their lives.

How can we glorify the Word of the Lord? By living in harmony with that Word through all *weathers*, good and evil.

Τὸ λοιπὸν προσεύχεσθε ἀδελφοί περὶ ἡμῶν ἵνα ὁ λόγος τοῦ κυρίου τρέχη καὶ δοξάζεται καθὼς καὶ πρὸς ὑμᾶς

καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων  
2 *And that we **may be delivered** from unreasonable and wicked men:*  
out of place  
(meaning, men that  
are beyond the norm  
in there behavior)

ῥυσθῶμεν; 1<sup>st</sup> p pl, **or** 1, **subj**, pass of ῥύομαι; This is always translated with the English word *deliver*; to take one from the dangers that threaten, whether that be from Satan (Col.1.13; 2Ti. 4.17), others (Mt.6.13; 2Pe.2.7), our own nature (Ro.7.24). And there is the Deliverer who makes the rescue. (Ro.7.24; 1Thes.1.10)

ῥυσθῶ, only place where 1<sup>st</sup> p s, aor 1, subj, pass is used:

*Ro 15:31 That I **may be delivered** ῥυσθῶ from them that **do not believe** in Judaea; and that my service which I have for Jerusalem may be accepted of the saints;*

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ἀτόπων; gen pl of ἄτοπος; ἄ negative particle + τόπος KJV *place, room*; the idea is that there is a place or room understood where certain laws of nature or behavior are contained or usual; marks the unusual, or that which is outside of the norm.

ἄτοπος is only used three times in the N.T.:

*Lu 23:41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing **amiss** ἄτοπον. (out of place; nothing warranting this punishment)*

*Ac 28:6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no **harm** ἄτοπον (out of place, what should have been the customary result) come to him, they changed their minds, and said that he was a god.*

<sup>3</sup>οὐ <sup>1</sup>γὰρ <sup>2</sup>πάντων ἡ πίστις  
<sup>1</sup>for <sup>2</sup>all [men] [have] <sup>3</sup>not faith.

πάντων; gen pl masc, and neut of πᾶς; used 135 in the N.T. all, all [men], ; meaning either *everything* or *everyone*; (cf. vs.6 παντός)

ἡ πίστις, is found 30 times in the N.T. It is translated *thy faith* (9); *your faith* (7); *faith in his name* (1); *his faith* (1); *faith* (10); *our faith* (1); *faith of the saints* (1).

Again, *Ro 15:31 That I **may be delivered** ῥυσθῶ from them that **do not believe** in Judaea.*

Wycliffe (1380), '*faith is not of all men.*'

Contrasted to many religionists and brethren who teach that men have in themselves an ability to believe apart from a previous work of the Holy Spirit in them in the new birth, the truth is, not all men have faith.

καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων οὐ γὰρ πάντων ἡ πίστις

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πιστὸς δὲ ἐστὶν ὁ κύριος ὃς στηρίζει ὑμᾶς  
3 *But the Lord is faithful, who **shall** stablish you,*

στηρίζει; 3<sup>rd</sup> p s, **fut**, ind, act of στηρίζω; to be fixed; **cf. 2.17 and stablish**  
στηριζαι **you in every good word and work.**

καὶ φυλάξει ἀπὸ τοῦ πονηροῦ  
*and keep you from evil.*

πιστὸς δὲ ἐστὶν ὁ κύριος ὃς στηρίζει ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ πονηροῦ

πεποίθαμεν δὲ ἐν κυρίῳ ἐφ' ὑμᾶς  
4 *And we have confidence in the Lord touching you,*  
we trust

πεποίθαμεν; 1<sup>st</sup> p pl, perf 2, ind of πείθω;;;

πεποίθαμεν is found only in this other place:

*Heb 13:18 ¶ Pray for us: for we **trust** **πεποίθαμεν** we have a good conscience, in all things willing to live honestly.*

ὅτι <sup>1</sup>ἂ <sup>2</sup>παραγγέλλομεν <sup>3</sup>ὑμῖν, <sup>4</sup>καὶ <sup>5</sup>ποιεῖτε <sup>6</sup>καὶ <sup>7</sup>ποιήσετε  
*that <sup>5</sup>ye <sup>4</sup>both <sup>5</sup>do <sup>6</sup>and <sup>7</sup>will do <sup>1</sup>the things <sup>2</sup>which we command <sup>3</sup>you.*

παραγγέλλομεν; 1<sup>st</sup> p pl, pres, ind of παραγγέλλω; to declare, charge, command.

παραγγέλλομεν is found three times in the N.T., and **all 3 in this chapter:**

*2Th 3:6 ¶ Now **we command** παραγγέλλομεν you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.*

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2Th 3:12 Now them that are such **we command** παραγγέλλομεν and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

ποιεῖτε; 2<sup>nd</sup> p pl, pres, ind act of ποιέω to do.

ποιήσετε; 2<sup>nd</sup> p pl, fut, ind, act of ποιέω.

πεποίθαμεν δὲ ἐν κυρίῳ ἐφ' ὑμᾶς ὅτι ἃ παραγγέλλομεν ὑμῖν, καὶ ποιεῖτε καὶ ποιήσετε

Ὁ δὲ κύριος κατευθύνει ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ θεοῦ  
5 And the Lord direct your hearts into the love of God,

κατευθύνει; 3<sup>rd</sup> p s, aor 1, **optat**, act of κατευθύνω; κατευθύνει whose root is κατευθύνω, is only used in this verb tense and found these three times:

Lu 1:79 To give light to them that sit in darkness and in the shadow of death, **to guide** κατευθύνει our feet into the way of peace.

1Th 3:11 ¶ Now God himself and our Father, and our Lord Jesus Christ, **direct** κατευθύνει our way unto you.

### Of the Optative verb:

A Manual Grammar of the Greek New Testament, by H. E. Dana and Julius R. Mantey, p.173, '(1) The Voluntative Optative. The optative is the ordinary form of the verb used in the expression of a wish. This is its most extensive use in the New Testament.

Ὁ δὲ κύριος κατευθύνει ὑμῶν τὰς καρδίας  
May the Lord guide your hearts. 2 Ths. 3:5  
See also: Ac. 8:20; 1 Pt. 1:2.'

καὶ εἰς ὑπομονὴν τοῦ Χριστοῦ  
and into the patient waiting for Christ.

Or, into Christ's patience.



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ὑπομονήν; acc sing of ὑπομένη; ὑπο among, by, from, under + μενή KJV only twice, *mansions, abode* (Jn.14.2, 23); μένω to abide, continue, remain, wait; ὑπομονήν is translated *Ro.2.7, patient continuance; Ro. 5.3; Col.1.11; 1Ti.6.11; Ja.1.3; 5.11; Re.2.2, 3, 19, patience; 2Thes.3.5, patient waiting.*

The Thessalonians are being moved to a very difficult part of obedience. Many today think that the administration of church discipline is an unloving act. But quite the contrary, love for the Lord, for His Word, for his body, for one another sometimes requires chastening.

‘Is a father to be blamed, for striking a cup of poison out of his child’s hand? Or God, for stripping us of those outward comforts which would run away with our hearts from Him?’ *Maden*

How can we miss the relationship of the previous words, *the Lord direct your hearts into the love of God* and the segue into the necessity of separating from a wayward, disobedient, Christian? But Paul anticipated the difficulty as well when he followed up with *into the patient waiting for Jesus Christ*. Notice ὑπομονήν how is used:

### **Being patient during suffering:**

*Ro 5:3 ... tribulation worketh patience ...*

*Col 1:11 Strengthened with all might, according to his glorious power, unto **all patience and longsuffering** with joyfulness ...*

*Jas 1:3 Knowing this, that the trying of your faith worketh patience.*

*Jas 5:11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.*

*Re 2:2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars ...*

### **Being patient to do well:**

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*Ro 2:7 To them who by patient continuance in well doing*

*1Ti 6:11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.*

*12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.*

*2Pe 1:6 And to knowledge temperance; and to temperance patience; and to patience godliness;*

Ὁ δὲ κύριος κατευθύναι ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ θεοῦ καὶ εἰς ὑπομονὴν τοῦ Χριστοῦ

Παραγγέλλομεν δὲ ὑμῖν ἀδελφοί ἐν ὀνόματι τοῦ κυρίου ἡμῶν  
*6 ¶ Now we command you, brethren, in the name of our Lord Jesus*

Not only Paul, but Silas and Timothy stamp their names to this standing commandment. The commandment is cited as having the authority of Jesus Christ.

Παραγγέλλομεν, 1<sup>st</sup> p pl, pres, ind; cf. vss. 4, 6.

Χριστοῦ στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ  
*Christ, that ye withdraw yourselves from every brother*

*withdraw ... selves, στέλλεσθαι; pres, infin, mid of στέλλω; seems to carry the idea, because of the LXX [below], of control.*

στέλλω or στέλλομαι is only used twice in the N.T.:

*2Co 8:20 Avoiding στελλομενοι this, that no man should blame us in this abundance which is administered by us ... (The ministers had controlled themselves regarding coming and receiving from them the gifts of helps for the churches of Judaea, and others came to receive it of them.)*

στέλλεσθαι in the LXX:

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*Mal 2:5 My covenant of life and peace was with him, and I gave {1} it him that he might reverently fear me, and that he might be {2} awe-struck στέλλεσθαι at my name. (perhaps 'controlled')*

*Pr 31:24 (& 25) She makes fine linens, and sells girdles to the Chananites: she opens her mouth heedfully and with propriety, and controls εστειλατο her tongue.*

**In the Proverbs the virtuous woman *controls* her tongue, or *refrains* it. And here we are to control ourselves from every errant brother. This is not applied with prejudice. This is what the church was to do whenever *any* brother ...**

ἀτάκτως περιπατοῦντος καὶ μὴ κατὰ τὴν παράδοσιν ἣν παρέλαβεν παρ' ἡμῶν  
*that walketh disorderly, and not after the tradition which he received of us.*

ἀτάκτως; adv of ἄτακτος; ἀτάκτως cf. vs. 7, verb, 11 adverb; ἄ negative particle + τάσσω determine, appoint, ordain, addict, appoint.

περιπατοῦντος; gen, sing, masc, part, pres of περιπατέω; περί about, concerning + πατέω to tread, tread down, tread under foot;;

**This is a *walking about* that runs *negative* to God's *appointment* for His **children**.** What does that mean? It is a walk that is not ordained by the Word of God. It is a conduct that contradicts God's Word. It is an unholy behavior that the saints can identify in the Bible. It is a life that is out of order with the Lord, His Word, His church, and His people. This is not a matter of opinion. It is not subject to prejudice. It is misbehavior that must be censured by the body when there is unrepentance. It is behavior that is not limited only to this topic that shall be raised in the next verse. Yes, in all instances, there is love, yes, in some instances there is patience and help. In some sins there must be swift judgment; in others a patient enduring and bearing along. But when the member becomes an offense to the body the time for disciplinary action has come.

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*Mt 18:7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!*

*8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.*

*9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. (Read the whole chapter if need be. The whole concerns offenses. The church should be filled with *as little children* when it comes to walking with Christ. But unbecoming behavior can warrant discipline when it is persisted in.)*

What is the church being *commanded* to do in the name of the Lord Jesus Christ? To withdraw, as a body from this man. That means refrain our fellowship, withdraw it from this one. How is that done? The disorderly member is to be put away, out of the church until the time that there is repentance. (1Co.5.11-13)

This is one of the most difficult judgments that a church, that is, you and me individually and corporately, will probably ever be called upon to have to do. But it *should* be done. There ought to be in us already unanimous agreement about how we are to apply church discipline. But it seems that whenever this issue comes up we begin to *rethink* our position. Some will abide by the judgment of the Lord's church, based on the Word of God, because this one is *family*. Others will not because they are *dearest* of friends. I have even seen the rejection of this doctrine because of personal advantage, gain. But I can tell you, it is always wrong. It is a sad thing, but there are always those who will not agree with the body. It was so with the Corinthian church as well.

*2Co 2:6 Sufficient to such a man is this punishment, which was inflicted **of many**.*

Those who stand against the judgment of the church have not loved with a holy love, with a proper Christian love, with the love of Christ. When our

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Lord commands us to do something in love and we fail to do it, we have not obeyed and have not loved Him or the errant one according to the love of God. Who do we love more?

*Mt 10:37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.*

*38 And he that taketh not his cross, and followeth after me, is not worthy of me.*

*Joh 14:21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.*

*Joh 14:24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.*

Παραγγέλλομεν δὲ ὑμῖν ἀδελφοί ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος καὶ μὴ κατὰ τὴν παράδοσιν ἣν παρέλαβεν παρ' ἡμῶν

<sup>2</sup>αὐτοὶ <sup>1</sup>γὰρ οἶδατε πῶς δεῖ μμεῖσθαι ἡμᾶς  
7 <sup>1</sup>For <sup>2</sup>yourselves know how ye ought **to follow** us:  
must, should to be following

μμεῖσθαι; pres **infin** of μμείομαι; first time used in the N.T.; **cf. vs.9 is the same verb**, μμεῖσθαι; ;

*Heb 13:7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith **follow** μμεισθε, considering the end of their conversation.*

*3Jo 1:11 Beloved, **follow** μμου [pres imper] not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.*

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The noun μιμητής:

2Co.4.16; 11.1 *be ye **followers** of me; Eph.5.1 Be ye therefore **followers** of God; 1Thes. 1.6 And ye became **followers** of us; 2.14 ye, brethren, became **followers** of the church; He.6.12 That ye be not slothful, but **followers** of them who through faith and patience inherit the promises; 1Pe.3.13 And who is he that will harm you, if ye be **followers** of that which is good?*

ὅτι οὐκ ἠτακτήσαμεν ἐν ὑμῖν  
*for we behaved **not** ourselves disorderly among you;*

ἠτακτήσαμεν; 1<sup>st</sup> p pl, aor 1, ind of ἀτακτέω; vs. 6, 11 adverb; ἀτακτέω s only found here in the N.T.;

αὐτοὶ γὰρ οἶδατε πῶς δεῖ μιμεῖσθαι ἡμᾶς ὅτι οὐκ ἠτακτήσαμεν ἐν ὑμῖν

τινος παρά δωρεάν  
*8 Neither did we eat any man's bread for nought;*  
any's free

δωρεάν; acc sing of δίδωμι to give;KJV Mt.10.8; Ro.3.24; 2Co.11.7; Re.21.6; 22.17, freely, Jn.15.25, without a cause; Gal. 2.21 in vain; 2Thes.3.8 for nought.

ἐργαζόμενοι ἐν κόπῳ καὶ μόχθῳ  
*but wrought with labour and travail night and day,*  
working

verse 12, they work

ἐργαζόμενοι; nom, pl, masc, part, pres of ἐργάζομαι; **cf. vs.12**; t.7.23 *that work; 1Co.4.12 working; 9.13 which minister about.*

**2Co.11.27 uses the same phrase ἐν κόπῳ καὶ μόχθῳ:**

κόπῳ, dat sing of κόπος; only other place κόπῳ is used as a dative singular is **2Co.11.27 weariness.**

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μόχθῳ; dat sing of μόχθος; found three times in the N.T.: **2Co.11.27**  
**painfulness**; 1Thes. 2.9 travail.

*that we might not be chargeable to any of you:*

ἐπιβαρῆσαι; aor 1, infin of ἐπιβαρέω; ἐπί upon + βαρέω KJV *heavy, pressed, burden, charge* 1Ti.5.16; ἐπιβαρέω is found only three times in the N.T. (2Co.2.5 *that I **may not overcharge** you*; 1Thes.2.9 *would not **be chargeable unto** any*).

οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρά τινος ἀλλ' ἐν κόπῳ καὶ μόχθῳ νύκτα καὶ ἡμέραν ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαι τίνα ὑμῶν

οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν ἀλλ'  
9 Not because we have not power, but  
authority or right

ἵνα ἑαυτοὺς τύπον δῶμεν ὑμῖν μιμεῖσθαι ἡμᾶς  
to **make ourselves an ensample** unto you to follow us.  
in order that we should give ourselves as an pattern

δῶμεν; 1<sup>st</sup> p pl, aor 2, subj, act of δίδωμι, to give; δῶμεν is found seven times in the N.T.; KJV Mk.6.37 *give*; Jn.1.22 *may give*;

οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν ἀλλ' ἵνα ἑαυτοὺς τύπον δῶμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς

καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς τοῦτο παρηγγέλλομεν ὑμῖν  
10 For even when we were with you, this we commanded you,

ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι μηδὲ ἐσθιέτω  
that if any would not work, neither should he eat.  
let eat

This is worded very well. We, as individuals or as a church cannot strong arm a person so that he shouldn't eat. But the rule is such that when any one falls into this sin they should not be aided by us. Government subsidy

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programs promoted further instances of irresponsible behavior. But it should not be so among Christians, **government program or not**. Christians should do everything in their power to take care of the needs of their own house.

*1Ti 5:8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.*

This point is clear: churches are not social programs, here to care for the lazy. Helping those who cannot take care of themselves adequately is one thing, but a church must, must make judgments about how best to help, especially its own membership.

*Ac 4:35 And laid them (the prices of goods sold to help others) down at the apostles' feet: and distribution was made unto every man according as he had need.*

*Ga 6:10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.*

ἐσθιέτω; 3<sup>rd</sup> p s, pres, imper of ἐσθίω.

**ἐσθιέτω is found three times in the N.T.:**

*1Co 11:28 But let a man examine himself, and so let him eat ἐσθιέτω of that bread, and drink of that cup.*

*1Co 11:34 And if any man hunger, let him eat ἐσθιέτω at home; that ye come not together unto condemnation. And the rest will I set in order when I come.*

καὶ γὰρ ὅτε ἤμεν πρὸς ὑμᾶς τοῦτο παρηγγέλλομεν ὑμῖν ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι μηδὲ ἐσθιέτω

ἀκούομεν γὰρ           τινας περιπατοῦντας           ἐν ὑμῖν  
11 For we hear   that there are some which walk   among you



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ἀτάκτως μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους  
*disorderly, working not at all, but are busybodies.*

ἀκούομεν γάρ τινας περιπατοῦντας ἐν ὑμῖν ἀτάκτως μηδὲν ἐργαζομένους  
ἀλλὰ περιεργαζομένους

τοῖς δὲ τοιούτοις παραγγέλλομεν καὶ παρακαλοῦμεν  
*12 Now them that are such we command and exhort*  
cf. 4, 6, 12

παρακαλοῦμεν is found in these places:

1Co 4:13 *Being defamed, **we intreat παρακαλοῦμεν**; 2Co 6:1 ¶ We then, as workers together with him, **beseech παρακαλοῦμεν** you also that ye receive not the grace of God in vain; 1Th 4:10 And indeed ye do it toward all the brethren which are in all Macedonia: but we **beseech παρακαλοῦμεν** you, brethren, that ye increase more and more;*

1Th 4:1 ¶ *Furthermore then we **beseech παρακαλοῦμεν** you, brethren, and exhort [or, root ἐρωτάω, beg, pray] you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.*

1Th 5:14 *Now we **exhort παρακαλοῦμεν** you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.*

διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι  
*by our Lord Jesus Christ, that with quietness they work,*

ἡσυχίας; gen sing of ἡσυχία; **able to work without being a disrupting influence at work.**

ἡσυχία and ἡσύχιος both are found only in these few places:  
*Ac 22:2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more **silence ησυχιαν**: and he saith,)*

*1Ti 2:2 For kings, and for all that are in authority; that we may lead a quiet and **peaceable ησυχιον** life in all godliness and honesty.*

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1Ti 2:11 Let the woman learn in **silence ησυχια** with all subjection.

1Ti 2:12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in **silence ησυχια**.

1Pe 3:4 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and **quiet ησυχιου** spirit, which is in the sight of God of great price.

τὸν ἑαυτῶν ἄρτον ἐσθίωσιν  
and eat their own bread.

cf. eat, vs.8, 10

τοῖς δὲ τοιοῦτοις παραγγέλλομεν καὶ παρακαλοῦμεν διὰ τοῦ κυρίου ἡμῶν  
Ἰησοῦ Χριστοῦ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι τὸν ἑαυτῶν ἄρτον ἐσθίωσιν

Ἑμεῖς δὲ ἀδελφοί μὴ ἐκκακήσητε καλοποιοῦντες  
13 But ye, brethren, be not weary in well doing.

ἐκκακήσητε; 2<sup>nd</sup> p pl, aor 1, subj of ἐκκακέω; ἐκκακέω; ἐκ out, of + κακός evil, bad, noisome; KJV faint, be weary; ἐκκακέω is used, Lk.18.1 ought always to pray, and not **to faint**; 2Co.4.1 received mercy, we **faint** not; 2Co.4.16 For which cause we **faint** not; Gal.6.9 **let** us not **be weary** in well doing; Eph.3.13 I desire that ye **faint** not.

To faint, and so to fail.

Ἑμεῖς δὲ ἀδελφοί μὴ ἐκκακήσητε καλοποιοῦντες

εἰ δὲ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς τοῦτον  
14 And if any man obey not our word by this epistle,

ὑπακούει; 3<sup>rd</sup> p s, pres, ind of ὑπακούω; ὑπό under, in, of, among + ἀκούω to hear; KJV (see below), also Acts 12.13 **hearken**; **it would seem to be synonymous with subject, submit, put under, subdued, ὑποτάσσω**.

ὑπακούουσιν, 3<sup>rd</sup> p pl, pres ind:

Mr 1:27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with

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*authority commandeth he even the unclean spirits, and they do **obey** ὑπακούουσιν him. (Mk.4.41; Lk.8.25 obey)*

ὑπακούετε, 2<sup>nd</sup> p pl, pres ind and imper:

*Ro 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of **obedience** ὑπακούετε unto righteousness? (Eph.6.1; Col.3.20, 22, obey; Eph. 6.5 obedient)*

When members refuse subjection to the Word of God and the admonitions of the church, for the love of our Lord, His Word, and the purity and welfare of the body, this member should be withdrawn from (verse 6) and not *companied with* (remaining text). IN other words, this one must be excluded, cut off, excommunicated, disciplined, chastened by *no fellowship*.

There are some, pastors and saints alike, who refuse to obey the clear teaching of the Word of God, this *commandment* of the Lord Jesus Christ, because they say that we cannot help them to see the error of their way and that we cannot admonish them if we are not with them and they with us. Brethren, when it comes to the time that application of church discipline become necessary it is essential for the church to obey God. It should be clear that there is no desire to repent. We don't cut them off from some fellowship, like removing them from a teaching position, or from the choir. This is a full separation which casts them out of the church's fellowship. Well, some say, that is unloving and unchristian. Are we questioning the wisdom and authority of God? Such a statement shows how shallow our Biblical understanding of Christian love is. We pervert the grace of God with this worldly sense of love.

Even our Lord Jesus Christ died on the cross because he became sin for us. When He became sin for us He was separated from the sheep, beaten, suffered the shame and disgrace being nailed to the cross because of the love of God for us. God set him aside to die as a sinner so that we might live. That is what we must do for the unrepentant. Love today has become so perverted, and not love at all, not according to the Biblical standard.

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σημειοῦσθε καὶ μὴ συναναμίγνυσθε αὐτῷ ἵνα ἐντραπῆ  
*note that man, and have no company with him, that he may be ashamed.*  
imper. middle imper. middle  
*you note him*

σημειοῦσθε; 2<sup>nd</sup> p pl, pres imper mid of σημειῶ; this verb is only used here.

συναναμίγνυσθε; 2<sup>nd</sup> p pl, pres, imper, mid of συναναμίγνυμι; σύν + ἀναμίγνυμι; LXX Esther 3.13 part of the γ text, ; Ez. 22.18 **mixed** (twice); συναναμίγνυμι is used only three times in the N.T. (*1Co.5.9 not to company with συναναμιγνυσθαι fornicators; 11 written unto you not to keep company συναναμιγνυσθαι*; these are both present, infinitive, middle.) **We are forbidden of the Lord to mingle with these brethren. We are not to be mixed with them.**

Perhaps it carried a twofold significance: indicate to him the action of the church, and especially it should be clear to all that this man has been *marked* for discipline. **He is not like a person who has never been in the church before.** He receives what would not be given to those who have never constituted a part of the church. For example, a child who is not a part of your family that is mean or is a liar, while it is true that we will limit our contact with that one, and perhaps we would great restrict our children's free interactions with him, but we can't do much about it. But if this behavior is discovered in our own children we can and should take remedial steps to correct the bad behavior. A church cannot and should not try to reform the world's misbehavior, but we have a duty to keep the Lord's church pure.

*2Co 11:2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.*

*Eph.5.23 ... Christ is the head of the church: and he is the saviour of the body.*

*24 ... the church is subject unto Christ ...*

*25 ... Christ ... loved the church, and gave himself for it;*

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26 *That he might sanctify and cleanse it with the washing of water by the word,*

27 *That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.*

28 *So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.*

29 *For no man ever yet hated his own flesh; but nourisheth and cherisheth it, **even as the Lord the church ...***

30 *For we are members of his body, of his flesh, and of his bones.*

(The Revelation churches, but for two, were warned of errors that they had. Those errors are always deviations from the plain truth of the Word of God which translates into errors in practice or behavior.)

The dangers for a church are manifold:

1Col.11.28 *But let a man examine himself, and so let him eat of that bread, and drink of that cup.*

29 *For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.*

30 ***For this cause many are weak and sickly among you, and many sleep.***

31 *For if we would judge ourselves, we should not be judged.*

32 *But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.*

Re.3.14 ¶ *And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;*

15 *I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.*

16 *So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.*

17 *Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:*

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*18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.*

*19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.*

*20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.*

There are the personal warning of the other churches:

Ephesus: *Re 2:5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will **remove thy candlestick** out of his place, except thou repent.*

Smyrna: *Re 2:16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.*

Thyatira: *Re 2:22 Behold, I will cast her into a bed, **and them that commit adultery** with her into great tribulation, except they repent of their deeds ...*

*23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.*

Sardis: *Re 3:3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.*

The Lord uses no vain speech. He loves us and judges us now. We must walk right before Him as a church. Let us never neglect the Word of the Lord.

εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς τοῦτον σημειοῦσθε καὶ μὴ συναναμίγνυσθε αὐτῷ ἵνα ἐντραπῆ

καὶ μὴ ὡς ἐχθρὸν ἠγεῖσθε ἀλλὰ νουθετεῖτε ὡς ἀδελφόν  
*15 Yet count him not as an enemy, but admonish him as a brother.*

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ἡγεῖσθε; 2<sup>nd</sup> p pl, pres imper of ἡγέομαι; KJV *count, esteem, think, judge*; with the pastoral office in mind (He.13.7) *obey them that are the **esteemed**, or that have the rule over you*;

*2Pe 3:15 And **account** ἡγεῖσθε that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you ...*

Have a proper *estimation* for this one. He is no enemy. He has been overtaken in a fault and needs to led to the place, by the Lord now, of repentance.

I use this reference, not to negate the fact that we can have no company with a disciplined member, but that repentance will not come until the Lord works in them a willingness to repent:

*2Ti. 2.25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;*

*26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.*

καὶ μὴ ὡς ἐχθρὸν ἡγεῖσθε ἀλλὰ νοθετεῖτε ὡς ἀδελφόν

Αὐτὸς δὲ ὁ κύριος τῆς εἰρήνης δώη ὑμῖν τὴν εἰρήνην  
16 ¶ *Now the Lord of peace himself give you peace*

διὰ παντὸς ἐν παντὶ τρόπῳ ὁ κύριος μετὰ πάντων ὑμῶν  
*always by all means. The Lord be with you all.*

There is a great blessing had for walking in obedience. No fearful looking or expecting judgment for unbelief.

Αὐτὸς δὲ ὁ κύριος τῆς εἰρήνης δώη ὑμῖν τὴν εἰρήνην διὰ παντὸς ἐν παντὶ  
τρόπῳ ὁ κύριος μετὰ πάντων ὑμῶν

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Ὁ ἀσπασμὸς τῆ ἐμῆ χειρὶ Παύλου ὃ ἐστὶν σημεῖον ἐν  
*17 The salutation of Paul with mine own hand, which is the token in*

πάσῃ ἐπιστολῇ οὕτως γράφω  
*every epistle: so I write.*

Ὁ ἀσπασμὸς τῆ ἐμῆ χειρὶ Παύλου ὃ ἐστὶν σημεῖον ἐν πάσῃ ἐπιστολῇ οὕτως  
γράφω

ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν ἀμήν  
*18 The grace of our Lord Jesus Christ be with you all. Amen.*

ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν ἀμήν

πρὸς Θεσσαλονικεῖς δευτέρα ἐγράφη ἀπὸ Ἀθηνῶν  
*« The second epistle to the Thessalonians was written from Athens. »*

πρὸς Θεσσαλονικεῖς δευτέρα ἐγράφη ἀπὸ Ἀθηνῶν