

1/18/25

2Thessalonians 3:6-18

Paul the apostle dealing with the practical aspect of the epistle closes the letter by dealing with a secondary problem in Thessalonica.

1. The local problem of lazy people who would not work and were in fact busybodies meddling in other people's affairs.
2. This section occupies a second place of importance to the confusion and misunderstanding as to the day of the Lord, evident by the space it occupies. 2Thess. 2:1-12; 3:6-15

Paul is going to deal with two basic issues in this section.

1. The authority in the church for spiritual discipline.
2. The responsibility and accountability of the people, the corporate body of Christ, to the word of God.

As for the first, the church has authority only according and as far as the Scriptures allow, in order to run the house of God, not the leaders own opinions.

As for the second, the people are accountable to respect, submit, and obey the authority as long as it is scriptural.

2:6-11 The problem of idleness.

3:6 The need of church discipline.

- 1) The authority for church discipline is apostolic, through human instruments, "But we command you, brethren." vs. 6a-b
 - a) The word "But" "de" means moreover or futhrer more.
 - b) The word "we" is a plural pronoun.
 - c) This refers to Paul, Silas and Timothy, who are said to be apostles. 1Thess. 2:6
 - 1)) There were the twelve apostles chosen by Jesus after He prayed all night. Lk 6:12-16
 - 2)) There were the seventy apostles Jesus sent out besides the twelve. Lk. 10:1
 - 3)) There were other apostles after the twelve, like Matthias was chosen as the replacement of Judas, Barnabas and Paul at the hands of Ananias and others. Acts 1:26:14:14; 9:15
 - a)) Paul calls himself the apostle of the Gentiles. Rom. 11:13
 - b)) Paul considered himself the least of the apostles, not worthy to be called an apostle because he persecuted the church. 1Cor. 15:9
 - c)) Paul boldly declared to be an apostle not of men, but of God. Gal. 1:1
 - 2) The command of Paul was directed to their spiritual children through the gospel.

- a) The word command “paraggello” means to charge, announce or to transmit a message along from one to another.
 - 1)) This is a military word; Paul was giving them the order of Jesus.
 - 2)) The military metaphor is used for the church, each believer having the armor of God. Eph. 6:10-18
- b) The command is to brethren “adelphos”, means born of the same womb, into the family of God, not unbelievers.
 - 1)) The instant a person repents of their sins and excepts Jesus as their Lord and Savior they are born into warfare and receive their orders from Jesus. vs. 4, 6, 10, 12
 - 2)) The Thessalonians and the apostles were soldiers Christ and under the same commands.
 - * “You therefore must endure hardship as a good soldier of Jesus Christ. 4 No one engaged in warfare entangles himself with the affairs of this life, that he may please him who enlisted him as a soldier.” 2Tim. 2:3-4
 - 3) The command though it came through the human instrument was by Divine and ultimate authority in nature and origin, “In the name of the Lord Jesus Christ.
 - vs. 6c

- a) The word Lord “kurios” is a title and means master or owner, they belonged to Jesus.
 - * The price was His death and resurrection, so they were not their own. 1Cor. 6:20
- b) The name Jesus is the Hebrew name Joshua, which is the contraction of “Yahweh-shua”, which means Yahweh is salvation.
 - * The name Jesus “Iesous” therefore means “Yahweh is salvation” by virtue of the fact that He came to save sinners. Jn. 1:1, 14; 3:16; Phil. 2:5-11
- c) The Christ “Christos” is another title and means the anointed Messiah.
 - 1)) Jesus was the fulfillment of all the Old Testament prophecies, over three hundred at His First Coming.
 - 2)) Jesus had all the authority by virtue of His ability to defeat death and impart life by His own resurrection.
 - 3) The command is disciplinary and specific, “that you withdraw from every brother who walks disorderly and not according to the tradition which he received from us.”
 - a) The order is to withdraw “stellesthai” which means to abstains or avoid and is used of shortening a sail, with the idea of restraining or holding back from being one with him.

- 1)) The middle voice indicates for the benefit of the leaders and church, so as not to be blamed for being in agreement with such conduct.
 - * The apostle had lightly touched on this problem in his first letter. 1Thess. 4:11-12; 5:11, 14
- 2)) The fault was in his or her walk, it is in the present tense one who is persistent in such conduct.
- 3)) He is not asking them to expel him nor excommunicate him, but disciplined in a lesser way, possibly that he be denied the love feasts and the Lord's supper?
- b) The word disorderly is a military term for out of order or rank or desertion, literally to play truant. 1Thess. 5:14
 - 1)) The goal was and is restoration, not mere castigation.
 - 2)) The idea that they were doing this due to the fact that Jesus was coming is to read into the text, there is absolutely no connection between the two from the text.
 - 3)) The reasons for the command could be several.
 - a)) To reprove his error in hope of repentance.

- b)) To not give and idea of approval to their sinfulness to saints or sinners.
- c)) To not to be a partaker of his sin.
- c) The command is qualified to be the word of God imparted by the apostles to the one being disciplined, “and not according to the tradition which he received from us.” vs. 6c
 - 1)) The word for tradition “paradosis” means that handed down. 1Thess. 2:13; 4:1; 2Thess. 2:15; 3:4
 - 2)) The word is not referring to human tradition, speculation, personal interpretation or opinion that contradicts the word, the word refers to the word of God
 - 3)) He is called a brother, the church is to discipline those within the church, not those outside the church, like the young man sleeping with his stepmother. 1Cor. 5:5, 9-13

3:7

The missionaries example.

- 1) Paul reminded them of how they witnessed the conduct of Paul, Silas and Timothy, “For you yourselves know how you ought to follow us.” vs. 7a
 - a) The Thessalonians had been eye witnesses. 1Thess. 2:1; 3:3; 4:2; 5:2

- b) The word ought “die” means obligation and would be better translated “must”, and is so many times.
- c) The word follow “mimeomai”, means to be imitators or mimics. 2Thess. 3:9

2) Paul gave the reason the Thessalonians were to follow their example, “for we were not disorderly among you.” vs. 7b

- a) Their example was of love, godliness as Christ. 1Thess. 1:5; 2:4-12
- b) This being because they were following of Christ.

1)) “I beseech you, be you be imitators of me.” 1Cor. 4:16; 11:1

2)) Be imitators of God. Eph. 5:1

3:8 The example of the missionaries hard work to live.

1) Paul, Silas and Timothy did not live off the Thessalonians, “nor did we eat anyone’s bread free of charge.” vs 8a

- a) They did not eat anyone’s bread free of charge without paying for it.
- b) The apostles did not merchandize or take advantage of the people.

2) Paul, Silas and Timothy worked with their own hands hard and to the point of exhaustion, “but worked with labor and toil night and day, that we might not be a burden to any of you.” vs. 8b

- a) “For you remember, brethren, our labor and toil; for laboring night and day, that we might not be a burden to any of you, we preached to you the gospel of God.” 1Thess. 2:9
- b) Paul’s craft was a tentmaker. Acts 18:3
* They ate by means of the work of their own hands is the thrust.
- c) They did not want to be a burden to anyone and thereby a bad example of a Christian.
* Paul was first a partaker of his own fruits. 2Tim. 2:6
- d) The discipline of others can not be contrary to one’s example. Tit. 2:7-8, 10, 13; 3:8
* James deal with faith and works. Ja. 2

3:9 The privilege and right of Paul to receive wages.

1) The apostle Paul and the others with him had the authority to eat of their food, “not because we do not have authority.” vs. 9a

- a) The negative affirms their positive right.
- b) The word authority “exousia” means the right and power to do something, in this case to receive food from them.

1)) Jesus declared it. Lk. 10:7-8

2)) Paul’s defense this right in his letter to the Corinthians. 1Cor. 9: 4-18

3)) Paul considered any giving to him fruit to their account. Phil. 4:15-18

2) The soul purpose of denying their right was to give them a visual example of a Christian, “but to make ourselves an example of how you should follow us.” vs. 9b

- a) The word example “tupos” means a true impression or picture of a Christian servant.
- b) A mark, stamp or blow that leaves an impression, like a print or image on a coin or leader.

3:10 The standard of Paul was Biblical as well as practical.

- * If anyone will not work, neither shall he eat.”
- 1) This charge to be an example of self support was given repeatedly, as a command, therefore they had not changed their minds, “For even when we were with you, we commanded you this.”
- 2) The command was clear, “If anyone will not work, neither shall he eat.”

 - a) The tense is the present imperative, he who chooses not to work, will not eat.
 - b) This charge is to those who refused to work being able!
 - c) The curse made work difficult but it is not the curse, it is good.

- * In the sweat of your face shall you eat bread, till you return to the ground. Gen. 3:19
- d) The balance is to not to forget to be kind and benevolent. 2Thess. 3:13; Tit. 3:14

3:11 The reason for the command.

- * “not working at all, but are busybodies.”
- 1) Paul related information they had received, “We hear.” vs. 11a
 - a) The tense is the present, repeated action, they kept on hearing. 1Thess. 4:11-12; 5:14
 - b) Timothy had told Paul, from the internal evidence of the initial letter.
 - c) The implication is that they were hearing from people traveling to Corinth and even perhaps some from the church.
- 2) Paul related the specific information, “that there are some who walk among you in a disorderly manner, not working at all.” vs. 11a-b
 - a) Some not many or all.
 - b) Some who were among them.
 - c) The type of disorder, out of step or rank, is qualified.
 - 1)) Not working at all, loafing and living off the people.
 - 2)) Not thinking that it was unscriptural.

- * Jewish Rabies said, that if a father did not teach his son a trade, he taught him to steal.
- 3)) Such a person would be worse than an infidel. 1Tim. 5:8
- 3) Paul their present nusesons, “But were busibodies.” vs. 11c
 - a) The term busibodies “periergazomenous”, means to meddle in lives of others.
 - b) These individuals gave up working to spend their time in idleness and run around agitating and bothering other people.
 - c) Both of these descriptions are in the present tense, they were doing them continuously.
 - * There are people from time to time who have nothing to do and just hang out in the front office conversing or take up the pastor’s time.
 - d) There is a play on words, “At nothing working yet busily working”.
 - * The Greeks were never too fond of manual labor; it was considered for slaves.
 - e) Paul councils Timothy about the conduct of Christian women, who are to be busy, so as not to be meddlers. 1Tim. 5:13-14
 - e) There will always be those who press the boundaries of liberty.
 - 1)) Ananias and Sapphira. Acts 5

- 2)) Aaron and Miriam as they spoke against Moses. Num. 12
- 3)) Korah who gathered 250 against Moses and Aaron. Num. 16

3:12-15 The solution for idleness.

- 3:12 The coucil to be declared.
 - 1) The apostle directly addresses himself to the disorderly, “Now those who are such.”
 - * To correct their wrong conduct!
 - 2) Their authority is apostlolic in nature, “we command and exhort”
 - a) The word command is a military word of a superior's orders. vs. 4, 6, 10, 12
 - b) They are exercising church discipline Scripturally. Matt. 18:15-19
 - c) The word exhort. “parakaleo”, to call them along side for obedience as brothers.
 - 3) Their authority was vested by Jesus, “through our Lord Jesus Christ.”
 - * As if Jeuss was speaking through them!
 - 4) The two things they commanded and exhorted are clear, “that they work in quietness and eat their own bread.”
 - a) Working in quietness would resolve their bothering people and agitating them.
 - 1)) Work, implies on a regular basis not sporadically. 1Thess. 4:11
 - 2)) Quietness describes a quality of mind for working and inward peace.

3)) That they would eat the bread bought with their own wages, not being free loaders.

3:13 The council to the strong and spiritual.

- 1) The strong stand in contrast to those disobedient and carnal, “But as for you, brethren.” vs. 13a
 - * The words “But you”, emphatic and in contrast to “those” who are lazy and abusing the church body. vs. 12
- 2) The exhortation is imperative for the spiritual health of the church body, “do not grow weary in doing good.” vs. 13b
 - a) The word weary “ekkakkeo”, means to be utterly tired out, spiritless and exhausted spiritually.
 - b) This does not mean they were, only that they should not succumb to it by the aorist active tense!
 - c) We are not to grow weary or faint hearted, in what is to be our habitual conduct of good works.
 - d) We are not to stop doing good deeds to those who really need the help.
 - e) But we are not to give food to the loafers, lest the world or others think that the church condones or even promotes such behavior or are responsible to or for such people.

* “And a servant of the Lord must not quarrel but be gentle to all, able to teach, patient, 25 in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth, and that they may come to their senses and escape the snare of the devil, having been taken captive by him to do his will.” 2Tim. 2:24-26

3:14 The responsibility of spiritual leaders and every believer.

- 1) Pastors and believers are to note or mark people that are a constant problem and potential hindrance to the church, “And if anyone does not obey our word in this epistle.” vs. 13a
 - a) The individuals are the same disorderly mentioned in the first letter. 1Thess. 4:11; 5:14
 - b) The potential problem is that they may not obey.
 - 1)) The word obey “hypakouo” means to hear and act on what is heard.
 - 2)) The context in particular is the letter sent. 2Thess. 2:15
 - 2) The manner of discipline is a spiritual responsibility, “note that person and do not

keep company with him, that he may be ashamed.” vs. 14b-c

- a) The word note “semeiousthe” the person or persons and means, to mark them out for oneself.
 - 1)) It is in the middle voice means each is to do this, it is for their own benefit and the church, to not be associated with such a belief or practice.
 - 2)) Paul tells the Romans much the same thing to mark those who cause divisions and avoid them. Rom. 16:17
- b) The recourse spiritually is to not keep company, “synanmignumi”, literally to mix up together with him or them.
 - 1)) This is an imperative command in the middle voice, to be done first by the spiritual leaders and believers individually.
 - * The word is found only two times.
1Cor. 5:9, 11
 - 2)) The context in Corinthians differs and mean ex-communication, being turned over to Satan.
 - 3)) In Thessalonica it means restricted and limited fellowship, whether it was not allowing them to attend the love feast or partake of the Lord’s table, we do not know.

- c) The purpose is that the person or persons may be ashamed “entrap”, which to turn in on oneself and respond in repentance.
- 1)) The entire motive is to first of all to give all a clear understanding that the church nor any believer condones such a lifestyle.
- 2)) The other motive is to bring the sinning person to repentance and be restored to fellowship.
- 3)) Paul told Timothy, “Hold to doctrine and tradition you were taught.”
2Thess. 2:15
- 4)) Obey them that have rule over you.
Heb. 13:17
- 5)) Paul told Timothy, “Some rebuke before all, that others also may fear.”
1Tim. 5:20

3:15 The precaution to leaders and believers for Biblical balance.

- 1) What they are not to do, “Yet do not count him as an enemy.” vs. 15a
 - a) Do not count is an imperative command in the middle voice again, the individual is not to consider him as an enemy, a clear warning against attitude of resentment or bitterness.
 - b) Pastors and believers still have this capacity, still having a sin nature!

2) What they are to do, “but admonish him as a brother.” vs. 15b

- a) The word admonish “noutheteo”, another imperative command, in the present active tense and means to confront and warn, to be made accountable, this is the type of spiritual discipline that is going to help the church and disobedient saint.
- b) The sinning brother sleeping with his step-mother remember repented and was restored. 1Cor. 5; 2Cor. 2
- c) The goal is restoration, not mere castigation or destruction. Gal. 6:1
- d) A heretic, a divisive person, or party splits, after first and second admonition and reject. Tit. 3:10

* The reminder to the sinner, “And we urge you, brethren, to recognize those who labor among you, and are over you in the Lord and admonish you, 13 and to esteem them very highly in love for their work’s sake. Be at peace among yourselves.” 1Thess. 5:12-13

3:16-18 The benediction of and salutation.

3:16 The closing prayer.

1) The One who is the source of the peace is Jesus, “Now may the Lord of peace Himself give you peace.” vs. 16a

- a) This is the only time “the Lord of peace” is used in the New Testament and is emphatic referring to Jesus.
* The God of peace. 1Thess. 5:23
- b) The title Lord “kurios” is used of a Master and title of respect.
* The title appears 25 times in First letter and 21 times in the second, a total of 46 times in eight chapters.
- c) Jesus secured peace and is the peace for salvation, but the peace here is for the difficult things of and through life.
* The article make Him the source of the relationship.
- 2) The duration of time of this peace is clear, “always.” vs. 16a
 - a) Jesus Himself give you peace always.
 - b) In the world we will have tribulations but He has overcome the world that in him we might have peace. Jn. 16:33
- 3) The extent is also stated, “in every way” or circumstance. vs. 16a
 - a) Particularly in the present situation of confronting these individuals.
 - b) Possibly having to even go further and ex-communicate them.
 - c) Praying for God’s fulfilling and leading. 1Thess. 5:23
 - d) Surpassing all understanding. Phil. 4:6-7
- 4) The all inclusiveness of the benediction is clear, even those being disciplined, if they

repented, “The Lord be with you all.” vs. 16b

3:17 The closing salutation.

- 1) The evidence that the letter was from Paul, “The salutation of Paul with my own hand.” vs. 17a
 - a) The phrase with my own hand affirmed his own person, distinct from the amanuensis taking the dictation from Paul.
 - b) The deception that the Day of The Lord had come and could have been by a false letter, a forgery of his name. 2Thess. 2:2
 - c) He could be saying this one is really my letter to you!
 - d) With his own hand to proved the authenticity of the letter.
- 2) The consistant authentic pattern of Paul’s letter writing was known, “which is a sign in every epistle, so I write.” vs. 17b-c
 - a) The word sign “seemion”, means a token or mark to distinguish it from others. 1Cor. 16:21; Gal. 6:11; Col. 4:18; Phil. 9
 - b) The mark also could also include the form of his writing, “so I write”. Handwriting is a figure print, very distinct to each person.
 - c) At this point, these two letters being the first, the second 3 to 6 months apart, they

are the earliest, except perhaps Galatians, but no other.

3:18 The closing benediction.

- 1) The source of all we receive, “The grace of our Lord Jesus Christ be with you.” vs. 18a
 - a) Grace comes through Jesus Christ, not one else.
 - b) Grace is unmerited favor and undeserved. Eph. 2:8-9
 - c) This grace is identical to the closing in First Thessalonians, except for the word “all”.
 - d) Grace is all-sufficient for all things pertaining to life and godliness through the divine nature imparted to every believer. 2Pet. 1:3-4
 - e) Paul begins both epistles and finishes them with the grace of God!
- 2) The positive affirmation of the benediction, “Amen.” vs. 18b
 - a) The word Amen at the end indicates a confirmation of what has been stated, at the beginning of a sentence indicates what is going to be stated if reliable, true and very important.
 - b) Verily, verily or truly, truly is the word “Amen” used by Jesus for the Sermon on the Mount. Matt. 5-7