

2 Thessalonians Chapter 3

1. Finally, brethren, pray for us, that the word of the Lord may run *swiftly* and be glorified, just as *it is* with you,

A. Finally

B. brethren

C. pray for us,

1. pray- Gr. **proseuchomai**

a. Paul did not have any problem requesting prayer.

Unfortunately, many ministers seem above asking for prayer from anyone especially those they are over. This is pride. Paul received 2/3 of the NT revelation but knew he needed prayer and asked for it. If he did, so do we!

D. that the word of the Lord may run *swiftly* and be glorified,

1. word- Gr. **logos**

a. Paul knew that there was nothing special about him, but he knew the Word of God was special.

b. Paul also asked that an open door be provided for the Word to go through. [Col. 4:3](#) Many are asking for a door for them to go through, but really we should ask for a door be opened for the revelation that is inside us to get out to people.

2. Lord- Gr. **kurios**

3. run *swiftly*- Gr. **trecho**

a. God's Word can travel much faster than we can! [1Th 1:8](#)

4. glorified- Gr. **doxazo**

a. In our culture today God's Word is largely dis-esteemed. We need to glorify the Word and value it before it can do its work in us.

b. How do we glorify the Word? It is by focusing on it and obeying it. Unfortunately, most Christians today don't give the Word of God much time or attention. This is dis-esteeming it.

E. just as it is with you

1. The Thessalonians glorified and valued the Word and it bore fruit in them.

2. God has magnified His Word, but the question is, will you and I do the same? [Psa 138:2](#)

2. and that we may be delivered from unreasonable and wicked men; for not all have faith.

A. delivered- Gr. *rhuomai*

1. God promised to deliver Paul when he was called. [Act 26:17](#)
2. Prayer should be founded upon faith in the promises of God.

B. unreasonable- Gr. *atopos*- *out of place, inconvenient, unsuitable, improper, wrong*

1. There are a lot of people out of place. They take upon themselves things they were not given authority over.
2. A minister will meet many that are out of place that take it upon themselves the task of telling you how to run your ministry.
3. These are out of place believers.

C. wicked- Gr. *poneros*- *evil that brings harm to others*

1. These are unbelievers.
2. It is comforting to know that you will only have two types of people come against you in the ministry- out of place believers and wicked unbelievers.

D. men- Gr. *anthropos*

E. faith- Gr. *pistis*- *firm persuasion*

1. There are some out of place believers that are not walking in faith, and unbelievers that do not have faith.

3. But the Lord is faithful, who shall stablish you, and keep *you* from evil.

A. But the Lord is faithful,

1. faithful- Gr. *pistos*

a. [1Co 1:9](#); [1Co 10:13](#), [1Th 5:24](#), [2Ti 2:13](#), [Heb 10:23](#), [1Jn 1:9](#)

b. Six times it says in the NT that God is faithful. Six is the number of man. God is faithful to man.

B. who shall establish you,

1. establish- Gr. *sterizo*- *stablize*

a. This is after we suffer a while in the flesh. [1Pe 5:10](#)

C. and keep you from evil

1. keep- Gr. *phulasso*- *to guard*

2. evil- Gr. *poneros*- *the evil one*

a. [Mat 6:13](#)

4. And we have confidence in the Lord concerning you, both that you do and will do the things we command you.

A. And we have confidence in the Lord concerning you,

1. **confidence-** Gr. **peitho-** *persuasion*

a. Those in church leadership should be persuaded of the goodness of those they serve. Many in ministry have a negative expectation and view of those they serve.

B. both that you do and will do the things we command you

1. **do-** Gr. **poieo**

2. **command-** Gr. **paraggello-** *to transmit a message along from one to another, to declare, announce, to command, order, charge*

a. This is spiritual in nature, not in the everyday affairs of people's personal life.

b. A minister is not to lord it over people, or force compliance to them.

5. Now may the Lord direct your hearts into the love of God and into the patience of Christ.

A. direct- Gr. **katheuthuno-** *to make straight, guide, direct*

1. God will give direction to your heart by His Spirit, but you must decide to follow it. God will not make you go in the direction He desires for you.

B. hearts- Gr. **kardia**

1. God leads us in our heart- spirit.

C. love- Gr. **agape**

1. A fruit of the Spirit.

D. patience- Gr. **hupomone**

1. A fruit of the Spirit.

2. The Lord will lead you into fruit-bearing if you yield to Him.

6. But we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw from every brother who walks disorderly and not according to the tradition which he received from us.

A. But we command you,

1. **command-** Gr. **paraggello**

B. brethren,

1. Paul's usual term used when bringing correction.

C. in the name of our Lord Jesus Christ,

1. **name-** Gr. **onoma**

a. Whatever comes after "in the name of Jesus..." is pretty powerful and important would you not say? It implies a command from Jesus Himself. Here we see that in the name of Jesus we are to withdraw from Christians who are walking in the flesh and in sin!

b. Jesus does not withdraw from their born again spirit, but we are to withdraw from them socially. This will lead them to the acknowledging of their wrong behavior and repent.

D. that you withdraw from every brother who walks disorderly and not according to the tradition which he has received from us.

1. **withdraw-** Gr. **stello-** *to withdraw from, avoid, shun*

a. Love does what is best for another. Sometimes there is a necessary thing called "tough love". In this case it was the best for these disorderly Christians to feel the impact of their wrong living by being ostracized by other Christians. This would lead them to wake up and repent and get back in line with God. This ultimately was what was best for them.

b. What some Christians call love is not love. It is called being "co-dependent" or "being an enabler". It is often good for someone to reap the consequences for their fleshly behavior so they will wake up and go the right way. Some will never do this until they experience the fruit of their own decisions. Many Christians actually hurt others because they always rescue them from negative consequences which solidify them in their negative behavior. This is not love.

2. **brother-** Gr. **adelphos**

3. **walks-** Gr. **peripateo**

4. **disorderly-** Gr. **atakto-** *disorderly, out of ranks (often so of soldiers), irregular, inordinate, immoderate pleasures, deviating from the prescribed order or rule*

a. We will see later in this chapter Paul is specifically referring to Christians refusing to work but were living off other's handouts.

5. **tradition-** Gr. **paradosis-** *what is given over*

a. This is the Word of God transmitted by the apostles.

6. **received-** Gr. **paralambano**

a. The phrase, "which he has received from us" shows that these individuals had heard Paul teach the principles of God and that they had chosen to violate them.

b. I think that some room is given to Christians who have been backslid from God and the church for a while. This verse is for those actively in church hearing God's Word and they still refuse to obey it.

7. For you yourselves know how you ought to follow us, for we were not disorderly among you;

A. For you yourselves know how you ought to follow us,

1. **know-** Gr. **eido**

2. **follow-** Gr. **mimeomai-** *to imitate*

a. As children imitate their parents, so they were to follow Paul their spiritual father.

B. for we were not disorderly among you.

1. **disorderly-** Gr. **atakteo-** *disorderly, out of ranks (often so of soldiers), irregular, inordinate, immoderate pleasures, deviating from the prescribed order or rule*

8. nor did we eat anyone's bread free of charge, but worked with labor and toil night and day, that we might not be a burden to any of you,

A. nor did we eat anyone's bread free of charge,

1. **eat-** Gr. **phago**

2. **bread**- Gr. **artos**

3. **free of charge**- Gr. **dorean**- *freely, undeservedly*

a. Some Christians at Thessalonica were doing this. They were free-loading off of others.

B. but worked with labor and toil night and day,

1. **worked**- Gr. **ergazomai**

a. Possibly Paul continued in his trade as a tent-maker.

[Act 18:3](#)

2. **labor**- Gr. **kopos**

3. **toil**- Gr. **mochthos**

4. **night**- Gr. **nux**

a. In the Jewish mind the night comes before the day. This was established from the creation account in Genesis 1. In our Western mind the day comes before the night. It is amazing how often we see things backward to the way God sees things.

5. **day**- Gr. **hemera**

C. that we might not be a burden to any of you.

1. **burden**- Gr. **epibareo**- *to put a crushing weight upon*

a. This burden would have not only been the upkeep of Paul himself but also his ministry team as well.

9. not because we do not have authority, but to make ourselves an example of how you should follow us.

A. not because we do not have authority,

1. **authority**- Gr. **exousia**- *the power of authority (influence) and of right (privilege)*

B. but to make ourselves an example of how you should follow us.

1. **example**- Gr. **tupos**- *a moral pattern, example; model*

a. Ministers are not to be lords over God's heritage, but examples to the flock. [1Pe 5:3](#)

b. This is servant leadership that Jesus exhibited before He went to the cross. He washed the disciples feet and then said He did it as an example for them to follow. [John 13:15](#)

2. **follow**- Gr. **mimeomai**- *to imitate*

a. Again, this is what children do with their parents.

10. For even when we were with you, we commanded you this: If anyone will not work, neither shall he eat.

A. For even when we were with you,

1. Paul was with them for about a month.

B. we commanded you this:

1. **commanded-** Gr. **paraggello**

a. Apparently this problem had been occurring when Paul was with them and continued after he left.

C. If anyone will not work,

1. **work-** Gr. **ergon**

a. Work is not a result of the curse. We are not redeemed from work! Adam was given work to do before the fall!

D. neither shall he eat

1. **eat-** Gr. **esthio**

a. Hunger is a very strong motivator to work!

b. There are a lot of able bodied young men begging on the side of the road here in Colorado and people feed them which perpetuates them living in the same condition. I see this as permissible because they don't know better not being saved in most cases, but those saved and in the church know better.

c. Usually those not working in the church are doing it because they think they have a "word from the Lord" not to work. This is against the Word of God. No word from the Lord will violate His Word.

11. For we hear that there are some who walk among you in a disorderly manner, not working at all, but are busybodies.

A. For we hear that there are some who walk among you in a disorderly manner,

1. **hear-** Gr. **akouo**

2. **walk-** Gr. **peripateo**

3. **disorderly manner-** Gr. **ataktos-** *disorderly, out of ranks (often so*

of soldiers), irregular, inordinate, immoderate pleasures, deviating from the prescribed order or rule

B. not working at all,

1. **working-** Gr. **ergazomai**

C. but are busybodies

1. **busybodies-** Gr. **periergazomai-** *to work yourself around*

- a. There is a wordplay here in the Greek. They were not working, but they were working themselves around the church free-loading off of different ones. They no doubt offered their spiritual wisdom and new revelations to all that would hear them and then take a free meal. They were also putting their noses into things they had no business putting their noses into.
- b. If some people put the same energy they expend getting out of work, they would get a lot accomplished on their job!

12. Now those who are such we command and exhort through our Lord Jesus Christ that they work in quietness and eat their own bread.

A. **command-** Gr. **paraggello**

1. Some people need to be commanded and others merely exhorted. A wise leader knows when each is needed.

B. **exhort-** Gr. **parakaleo**

C. **work-** Gr. **ergon**

D. **quietness-** Gr. **hesuchia**

1. Paul had dealt with this problem when he was with them and also in his previous letter. [1Th 4:11](#) Some were not getting the clue.

E. **eat-** Gr. **esthio**

F. **bread-** Gr. **artos**

13. But *as for* you, brethren, do not grow weary *in* doing good.

A. **But as for you,**

1. Those who were walking orderly.

B. **do not grow weary in doing good**

1. **grow weary-** Gr. **ekkakeo-** *to be utterly spiritless, to be wearied out, exhausted, to turn out badly*

a. I have seen many turn out badly because they allowed themselves to become weary in well-doing. They had their eyes on the results instead of Jesus. Keep your eyes focused on the vine, not on the end of your branch looking for fruit.

2. doing good- Gr. **kalopoieo**

a. We are to do good because God has assigned us to do good and it is the right thing to do. We are not to do good in order to see certain results. We are called to be faithful, God takes care of the fruit. [Gal 6:9](#)

b. Are your eyes on Jesus or the fruit or lack of it? The answer to this question will determine if you turn out good or bad.

c. Our labor in the Lord is not in vain, even if you can't see visible fruit right now. [1 Cor. 15:58](#)

14. And if anyone does not obey our word in this epistle, note that person and do not keep company with him, that he may be ashamed.

A. And if anyone does not obey our word in this epistle,

1. **obey-** Gr. **hupakouo**

2. **word-** Gr. **logos**

3. **epistle-** Gr. **epistole-** *letter*

a. Some Christians are totally disregarding the written Word of God to their harm and the harm of others.

B. note that person and do not keep company with him,

1. **note-** Gr. **semeioo-** *to mark for one's self, note*

a. We are to note two types of people. First we are to note those who are living in the Spirit and producing fruit. [Php 3:17](#)
We are to follow them. The second type are those who are living in the flesh and sin. We are to avoid them. [Rom 16:17](#)

2. **person-** Gr. **touton-** *such a one*

3. **keep company-** Gr. **sunanamignumi-** *to mix up together with*

a. It is important who we mix with. Bad company corrupts good character. [1 Cor. 15:33](#)

C. that he may be ashamed

1. **ashamed-** Gr. **entrepo-** *to turn and look within on oneself*

a. If everyone starts shunning you, then you need to look closely at yourself to see why that is the case!

15. Yet do not count *him* as an enemy, but admonish *him* as a brother.

A. Yet do not count him as an enemy,

1. **count-** Gr. **hegeomai-** *to esteem, consider*

2. **enemy-** Gr. **echthros**

a. We are not to treat fellow brothers or sisters walking in sin as if they are of the devil. They are still children of God, albeit disobedient at the moment.

B. but admonish him as a brother

1. **admonish-** Gr. **noutheteo-** *mind placing*

a. We need to put into their mind what the Word of God says because it is obvious that the Word has left their building!

2. **brother-** Gr. **adelphos**

a. They are still saved, but they are carnal walking in the flesh.

16. Now may the Lord of peace Himself give you peace always in every way. The Lord *be* with you all.

A. Now may the Lord of peace Himself give you peace always in every way.

1. **Lord-** Gr. **kurios**

a. Jesus is the Lord of peace. He is also called the Prince of Peace. [Is. 9:6](#)

b. The Lord of peace gives peace to those who look to Him. [Rom. 8:6](#)

2. **peace-** Gr. **eirene-** *harmony, tranquility, oneness*

B. The Lord be with you all- Lit Gr. "*The Lord is with you all*"

1. The Lord is with us even unto the end of the age. [Matt. 28:20](#)

17. The salutation of Paul with my own hand, which is a sign in every epistle; so I write.

A. The salutation of Paul with my own hand,

1. **salutation**- Gr. **aspasmos**- *greeting*

2. **own hand**- Gr. **emos cheir**

a. Paul often had someone dictate his letters but he would hand sign them.

B. which is a sign in every epistle;

1. **sign**- Gr. **semeion**

a. No doubt Paul would hand sign his letters for authenticity. Earlier in this letter, Paul alluded to a false letter supposedly written by him. To keep this from happening, Paul signed his letters. He had a distinctive hand writing.

2. **epistle**- Gr. **epistole**- *letter*

C. so I write

1. **write**- Gr. **grapho**

18. The grace of our Lord Jesus Christ *be* with you all. Amen.

A. The grace of our Lord Jesus Christ be with you all.

1. **grace**- Gr. **charis**

a. Grace is the empowerment to do all the will of God and what is written in this letter. You must be walking in faith to access grace however. Carnal Christians fail to tap into the grace of God to walk supernaturally.

2. **be with**- Lit. Gr- *is with*

B. Amen- Gr. **amen**- it is so!

1. We need to add our amen of faith to God's grace.