

2nd Thessalonians

Exhortations [3:1-15]

- Pray for the Apostles [3:1-2]
 - In addition, brethren, pray for us that the word of the Lord will spread rapidly and be received with honor,
Τὸ λοιπὸν προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ κυρίου τρέχῃ καὶ δοξάζεται
 - The word “Finally” is from **λοιπός** (loipos) which means “rest”, “henceforth”, “in addition” or “finally”.
 - We saw this word back in 1 Thess 4:1 where we translated it “In addition” and we will do the same here.
 - For the fifth time in this letter, Paul calls the Thessalonian believers “brethren”.
 - As we have seen, this is a term of affection acknowledging them as his brothers and sisters in Christ.
 - The word “pray” is from **προσεύχομαι** (proseuchomai) which is the word used for prayer in general.
 - This word is an imperative indicating that Paul is exhorting the Thessalonian believers to pray for him, Sylvanus and Timothy.
 - The phrase “spread rapidly” is from **τρέχω** (trechō) which means “run” or “rush”.
 - Paul often used the language of running in his ministry [1 Cor 9:24-27; Gal 2:2; 2 Tim 4:7], but here it is the word that is running.
 - The word “glorified” is from **δοξάζω** (doxazō) which means “honor” or “glorify”.
 - This word is used here in the sense of being received with honor and we will translate it that way.
 - Paul’s first prayer request is that the word of God (in particular, the gospel) might spread rapidly and be received with honor.
 - The gospel is received with honor when it is believed upon hearing [Acts 13:48].
 - just *as it* did also with you;
καθὼς καὶ πρὸς ὑμᾶς,
 - The Thessalonians were well aware of how the gospel had impacted them when they heard it.
 - As a result, the Thessalonians should be thankful for God’s grace in reaching them with the gospel and pray that the word of the Lord would reach others also.
 - and that we will be rescued from perverse and evil men; for not all have faith.
καὶ ἵνα ῥυθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις.
 - The word “rescued” is from **ῥύομαι** (rhuomai) which means “save”, “deliver” or “rescue”.
 - This word specifically refers to being rescued from danger as we saw in 1 Thess 1:10.
 - The word “perverse” is from **ἄτοπος** (atopos) which means “wrong” or “improper”.

- This word describes engaging in improper behavior here, so “perverse” is a good translation.
- Paul’s second prayer request is that he, Sylvanus and Timothy would be rescued from perverse and evil men.
- The evil of these men was that they enemies of the gospel and opposed any efforts at evangelism [Acts 17:5-9].
- The phrase “for not all have faith” explains why these perverse and evil men were opposing the gospel.
- They had rejected the gospel and were trying to obstruct Paul and others from sharing the message about salvation.
- Principles of 2nd Thessalonians 3:1-2
 - Paul understood the importance of having people praying for him [Rom 15:30-31; Col 4:2-4; Eph 6:18-20; 1 Thess 5:25].
 - In particular, Paul asked for prayer that the gospel would spread rapidly and be believed by those who heard it.
 - Paul was in Corinth when he wrote this letter and that city was a pleasure-loving city full of wild heathens, so he knew that sharing the gospel would be a daunting task.
 - By God’s grace, the prayers of the Thessalonians were answered and some of the Corinthians were saved [Acts 18:5-8].
 - Even a city like Corinth, full of debauchery and hedonism, was not beyond the reach of the power of the gospel [Rom 1:16].
 - God magnifies His word in accordance with His name [Psalm 138:2] and His word does not return to Him empty [Isa 55:11].
 - The Thessalonians had personally experienced the power of the gospel and were blessed by the preaching of God’s word, so it was incumbent upon them to pray for its continued progress.
 - We should not be selfish about our own salvation, but should pray that others would come to know Christ as well.
 - We should also share the gospel with gentleness and respect whenever the opportunity comes [1 Pet 3:15].
 - Paul also asked for prayer for the protection of his team of evangelists.
 - Paul, Sylvanus and Timothy had already experienced opposition in Thessalonica and Paul anticipated opposition in Corinth.
 - Likewise, we should pray that God will protect our local church and the elders of the church from those that are doing the bidding of Satan [2 Cor 2:10-11; 4:3-4; 1 Pet 5:8].

- Continue in the Lord [3:3-5]

- But the Lord is faithful, and He will strengthen and protect you from the evil *one*.
Πιστὸς δὲ ἐστὶν ὁ κύριος, ὃς στηρίζει ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ πονηροῦ.
 - Paul reminded the Thessalonian believers that the Lord is faithful – He is worthy of our confidence and trust.
 - Paul had reminded them of this in the closing of his first letter to them as well [1 Thess 5:24].
 - The word “strengthen” is from στηρίζω (stērizō) which means “establish” or “strengthen”.
 - This is the same word we saw in 2 Thess 2:17 meaning to make someone or something more stable through increased strength.
 - The word “protect” is from φυλάσσω (phulassō) which means “watch”, “guard” or “protect”.
 - Jesus used this term in His High Priestly Prayer to describe how He guarded (protected) His disciples [John 17:12].
 - We just saw at the beginning of chapter three how Paul exhorted the Thessalonians to pray for rescue from evil men.
 - Now Paul makes sure that they know that the Lord Himself will protect them from the evil one.
 - The Greek phrase τοῦ πονηροῦ (tou ponērou) could simply refer to “evil” here.
 - However, as we have seen, in this context it makes much more sense that this is a reference to Satan, the evil one.
- We have confidence in the Lord concerning you, that you are doing and will *continue to* do what we teach *you*.
πεποιθᾶμεν δὲ ἐν κυρίῳ ἐφ’ ὑμᾶς, ὅτι ἃ παραγγέλλομεν [καὶ] ποιεῖτε καὶ ποιήσετε.
 - The phrase “have confidence” is from πείθω (peithō) which means “persuade” or “convince”.
 - This word is in the perfect tense here, meaning to be so convinced that one puts confidence in something/someone.
 - The confidence they had concerning the Thessalonians was based in the Lord because of His faithfulness.
 - Paul, Sylvanus and Timothy were trusting in the Lord to sway the Thessalonians to respond to the letters written to them.
 - Paul, Sylvanus and Timothy were confident that the believers in Thessalonica were doing and would do what they wrote about.
 - The NASB translators added the words “continue to” to correctly describe the continuing obedience of the Thessalonians.
 - Some manuscripts contain the word καὶ (kai) here.
 - That would change the translation to “that you are also doing and will *continue to* do...” which does not change the meaning of this verse at all.

- The word “command” is from παραγγέλλω (paraggellō) which means “command”, “order”, “direct” or “instruct”.
 - This word is used in the sense of the content of instruction here, so we will translate this as “teach you”.
 - Now may the Lord direct your hearts into the love of God and into the steadfastness of Christ.
- Ὁ δὲ κύριος κατευθύνει ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ θεοῦ καὶ εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ.
- The Greek word δὲ (de) is sometimes untranslated as it is here.
 - However, this word is introducing a new thought, so we will translate this word as “Now”.
 - The phrase “may ... direct” is the optative of κατευθύνω (kateuthunō) which means “lead” or “direct”.
 - We saw this exact construction in 1 Thess 3:11 regarding God directing Paul, Sylvanus and Timothy to Thessalonica.
 - In this case, Paul’s desire is that the Lord direct the hearts of the Thessalonian believers.
 - God does this by removing any obstacles that might prevent our hearts from responding to Him and His word.
 - First and foremost, Paul desires that the Lord direct the hearts of the Thessalonian believers into the love of God.
 - This entails more fully understanding God’s love for us which leads to us having an even greater love for Him.
 - Secondly, Paul desires that the Lord direct the hearts of the Thessalonian believers into the steadfastness of Christ.
 - This entails more fully understanding Christ’s perseverance which leads to us having an even greater capacity to endure.
 - The word “steadfastness” is from ὑπομονή (hupomonē) which means “endurance”, “steadfastness” or “perseverance”.
 - This word describes patient endurance which results in an unwavering steadfastness.

- Principles of 2nd Thessalonians 3:3-5
 - God is faithful [2 Tim 2:13] and, therefore, true to His promises [Num 23:19; 2 Cor 1:18-20; Titus 1:1-2; Heb 6:13-18].
 - God Himself strengthens believers [Phil 4:13; 1 Pet 5:10] through the Holy Spirit [Eph 3:16].
 - This strengthening comes through knowledge of His word as we gain spiritual wisdom and understanding which provides true empowerment [Col 1:9-11].
 - God Himself also protects believers from all evil, including the evil one himself [Psalm 121:7-8; Jn 17:15; 2 Tim 4:18; 1 Jn 5:18].
 - While it is good to trust in the Lord, it is a bad idea to put our trust in mankind [Psalm 118:8-9; 146:3; Jer 17:5].
 - Sometimes people – friends, loved ones, members of our local church, etc. – will let us down, but God will never fail us [Deut 4:31; 31:6; Josh 23:14; 1 Chr 28:20].
 - The confidence we have in other believers should be based in knowing that God is working in their lives [Gal 5:10; Phil 1:6].
 - We can see evidence of this when believers are learning the word of God and following what they have learned.
 - We should pray that God will remove all obstacles preventing other believers from being such disciples of Christ.
 - As believers follow God's word and grow in their faith, God develops His love in them which includes love for Him [Deut 30:6; John 17:25-26; Rom 5:3-5; 1 John 2:5-6; 5:3].
 - Likewise, true disciples of Christ will become more steadfast in their faith which results in patient endurance when facing testing [Heb 12:1-3; Rev 2:2-3].

- Correct the Undisciplined [3:6-12]

- Now we command you, brethren, in the name of our Lord Jesus Christ,
Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ κυρίου [ἡμῶν] Ἰησοῦ Χριστοῦ
 - The word “command” is from παραγγέλλω (paraggellō) which means “command”, “order”, “direct” or “instruct”.
 - In verse four this word was used in the sense of the content of instruction, but here it has the sense of a command.
 - For the sixth time in this letter, Paul calls the Thessalonian believers “brethren”.
 - As we have seen, this is a term of affection acknowledging them as his brothers and sisters in Christ.
 - The command being given to the Thessalonians is in the name of the Lord Jesus Christ.
 - This means that the authority behind this command comes from Jesus Christ Himself, not from Paul, Sylvanus or Timothy.
 - Some manuscripts do not contain the word ἡμῶν (hēmōn) here.
 - That would change the translation to “in the name of the Lord Jesus Christ” which does not change the meaning of this verse at all.
- that you keep away from every brother who leads an undisciplined life
στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος
 - The phrase “keep away” is from στέλλω (stellō) which means “keep away” or “avoid”.
 - This word means to keep one’s distance from someone or something.
 - The phrase “from every brother” refers to other believers.
 - Normally, we are encouraged to fellowship with our brother and sisters in Christ, but this case is an exception.
 - The word “unruly” is ἀτάκτως (ataktōs) which means “disorderly”.
 - This word is used here of a lack of discipline, so we will translate this as “undisciplined” (see verses 7 and 11).
 - The phrase “leads ... life” is from περιπατέω (peripateō) which means “walk”, “behave” or “live”.
 - This word describes the way someone typically conducts his life day-by-day.
- and not in accordance with the teachings which they received from us.
καὶ μὴ κατὰ τὴν παράδοσιν ἣν παρελάβοσαν παρ’ ἡμῶν.
 - The phrase “according to” is the preposition κατὰ (kata).
 - This preposition can mean many things, but here it is a marker of homogeneity meaning “according to”, “in accordance with” or “in conformity with”.
 - We will translate this as “in accordance with”.
 - The word “tradition” is from παράδοσις (paradosis) which means “teachings” or “tradition”.

- This word can describe human traditions [Mark 7:1-9], but here it is used of the content of instruction that has been handed down.
- We will translate this as “teachings”.
- The phrase “you received” is from παραλαμβάνω (paralambanō) which means “take” or “receive”.
- There is manuscript evidence that this verb could be a third person plural as is found in the critical text here rather than a second person plural as the NASB translated it.
- It is unlikely that a scribe would have arbitrarily changed this to a third person plural, but a scribe could have changed this to a second person plural to be consistent with 2 Thess 2:15.
- We will translate this as “they received” to match the critical text.
- For you yourselves know how you ought to follow our example,
Αὐτοὶ γὰρ οἶδατε πῶς δεῖ μιμεῖσθαι ἡμᾶς,
 - The phrase “you yourselves know” is from οἶδα (oida) which means “know” or “understand”.
 - This word is used here in the sense of knowing something as a result of experience.
 - The word “yourselves” is from the emphatic use of αὐτός (autos).
 - The phrase “follow our example” is literally “imitate us”.
 - The idea being communicated is that the Thessalonians would use Paul, Sylvanus and Timothy as a model of Christian conduct to follow.
- because we did not act in an undisciplined manner among you,
ὅτι οὐκ ἡτακτήσαμεν ἐν ὑμῖν
 - The phrase “act in an undisciplined manner” is from ἁτακτέω (atakteō) which means “behave in an undisciplined way”.
 - This word is the cognate verb of the word we translated as “undisciplined” in verse 6 and occurs again in verse 11.
 - The phrase “among you” refers to the time when Paul, Sylvanus and Timothy were in Thessalonica.
 - This means the Thessalonians had firsthand experience of their conduct to use as an example to follow.
- nor did we eat anyone’s bread without paying for it,
οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρὰ τινος,
 - The phrase “did we eat” is from ἐσθίω (esthiō) which means “consume” or “eat”.
 - This word is used again in verse 10 in detailing an order Paul, Sylvanus and Timothy had given to the Thessalonians and again in verse 12 as part of an exhortation.
 - The phrase “without paying for it” is δωρεὰν (dōrean) which means “without cost” or “without payment”.
 - This word is used regarding the gift of justification in Rom 3:24.
 - This word is also used of Paul preaching the gospel without charge to the Corinthians [2 Cor 11:7].

- but instead with labor and hardship we *kept* working night and day so as not to be a burden to any of you;
 ἀλλ' ἐν κόπῳ καὶ μόχθῳ νυκτὸς καὶ ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαι τινα ὑμῶν·
 - The word “but” is an elided form of ἀλλά (alla) which forms a sharp contrast with what precedes it.
 - We will translate this word as “but instead” here.
 - The word “labor” is from κόπος (kopos) which means “labor” or “toil”.
 - This word describes work that is extremely difficult or burdensome.
 - The word “hardship” is from μόχθος (mochthos) which means “exertion” or “hardship”.
 - Paul used this exact phrase “labor and hardship” in 2 Cor 11:27 and in 1 Thess 2:9.
 - The rest of this verse uses the exact same phrasing as is found in 1 Thess 2:9.
 - We will translate this the same way here “working night and day so as not to be a burden to any of you”.
- not because we do not have the right *to this*,
 οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν,
 - Paul uses a double negative here to make a point.
 - He is stating that they do have this right.
 - The phrase “the right” is from ἐξουσία (exousia) which means “freedom of choice” or “right”.
 - This word means that Paul, Sylvanus and Timothy had the right to receive financial support – i.e., eat food without paying for it.
- but rather in order to offer ourselves as a model *of conduct* for you, so that you would follow our example.
 ἀλλ' ἵνα ἑαυτοὺς τύπον δῶμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς.
 - The word “but” is an elided form of ἀλλά (alla) which forms a sharp contrast with what precedes it.
 - We will translate this word as “but rather” here.
 - The phrase “in order to” is ἵνα (hina) which means “in order that” or “so that”.
 - This word marks a purpose clause denoting that what follows describes an aim or goal.
 - The word “model” is from τύπος (tupos) which means “type”, “pattern” or “model”.
 - This word is used here to describe someone who is a pattern or example that would serve as a model for behavior.
 - We will add the words “of conduct” here.
 - A secondary purpose clause is given here.
 - As before, the phrase “follow our example” is literally “imitate us”.
 - Once again, the idea being communicated is that Paul, Sylvanus and Timothy served as a model of Christian conduct to follow.

- In fact, when we were with you, we used to give you this command:
καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς, τοῦτο παραγγέλλομεν ὑμῖν,
 - The phrase “For even when we were with you” is a literal translation of the Greek text here.
 - The HCSB captured the gist of what Paul was saying here by translating this as “In fact, when we were with you” and we will use that translation.
 - The word “order” is from παραγγέλλω (paraggellō) which means “command”, “order”, “direct” or “instruct”.
 - As in verse 6, this word is used in the sense of a command here and we will translate it as such.
 - The phrase “used to give” is used here because παραγγέλλω (paraggellō) is in the imperfect tense.
 - This means that Paul, Sylvanus and Timothy gave the Thessalonians this command on multiple occasions when they were in Thessalonica.
- if anyone is not willing to work, then do not let him eat.
ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι μηδὲ ἐσθιέτω.
 - The word “if” here has the form of a 1st-class conditional, but the construction of the sentence makes it clear that it is used in the 3rd-class sense of “maybe yes, maybe no”.
 - The word “willing” is from θέλω (thelō) which means “desire” or “will” and the implication here is that such a person is able to work, but chooses not to.
 - The phrase “then he is not to eat, either” is literally “neither let him eat”.
 - To capture the sense of the imperative, we will translate this as “then do not let him eat”.
- For we hear that some among you are leading an undisciplined life,
Ἀκούομεν γὰρ τινὰς περιπατοῦντας ἐν ὑμῖν ἀτάκτως
 - The phrase “we hear” is from ἀκούω (akouō) which means “hear” or “learn about”.
 - This word indicates that Paul, Sylvanus and Timothy had received a message, although we do not know how or from whom.
 - The phrase “some among you” indicates that the people involved were part of the Thessalonian church.
 - This phrase does not directly indicate that they are believers, but it is implied since they were part of the fellowship there.
 - The phrase “leading an undisciplined life” is almost the exact phrase we saw back in verse 6.
 - The command in that verse was to keep their distance from people who were doing this.
- doing no work at all, but instead acting like busybodies.
μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους·
 - The rest of this verse gives us the particulars of the undisciplined life these people were leading.

- There are many ways people can live in an undisciplined way, but these people were failing in two specific ways...
 - Not working
 - Acting like busybodies
- The phrase “doing no work at all” tells us that these people were slackers all of the time, not just sometimes.
- The word “but” is ἀλλά (alla) which forms a sharp contrast with what precedes it.
- We will translate this word as “but instead” here.
- The phrase “acting like busybodies” is from περιεργάζομαι (periergazomai) which means “be a busybody/meddler”.
- This word is a hapax legomenon which describes being intrusive into other people’s business where you have no real concern.
- However, a cognate of this verb is found in 1 Tim 5:13.
- Now such persons we command and exhort in the Lord Jesus Christ
 τοῖς δὲ τοιούτοις παραγγέλλομεν καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ Χριστῷ,
 - The phrase “such persons” refers to the undisciplined people doing no work and meddling in other people’s business.
 - Paul once again gives a command, but this time adds an exhortation which is a strong urging directed at these people.
 - The command and exhortation are “in the Lord Jesus Christ”.
 - As we saw with the phrase “in the name of our Lord Jesus Christ” back in verse 6, this invokes the authority of Jesus Christ Himself, not simply that of Paul, Sylvanus or Timothy.
- to work in quiet fashion and eat their own bread.
 ἵνα μετὰ ἡσυχίας ἐργαζόμενοι τὸν ἑαυτῶν ἄρτον ἐσθίωσιν.
 - The first command/exhortation is that they would work in a quiet fashion.
 - This means to work in a way that does not cause any disturbances among others either through the work itself or, in particular, through gossip, meddling, etc.
 - The second command/exhortation is that they would eat their own bread.
 - This ties directly back to Paul’s statement in verse 8 about not eating anyone’s bread without paying for it.
 - These people were to eat only the food that they had worked for and stop mooching off of others.

- Principles of 2nd Thessalonians 3:6-12
 - As believers, fellowship with other believers is one of the precious blessings of the Christian life [1 John 1:1-7].
 - However, if a believer is not following the principles of the word of God and is leading an undisciplined life, we should break fellowship with that person [Rom 16:17; Titus 3:10-11; 2 John 10].
 - The like-mindedness we have in the word of God is the basis for the fellowship we have with one another and with God.
 - We have all been blessed with teachers who have shared with us many things from the word of God, and we do well to follow the teachings we have received [1 Cor 11:2; 2 Th 2:15; Luke 11:28].
 - We have also been blessed with spiritual examples for us to follow [1 Cor 11:1; Phil 3:17; 4:9].
 - When we follow the teachings of the word of God and our spiritual mentors, we become examples for others [1 Th 1:6-7].
 - One of the ways believers can live an undisciplined life is by being unwilling to work [Prov 19:15; 21:25-26].
 - In addition to being idle, another undisciplined type of behavior is that of a busybody [1 Tim 5:13; 1 Pet 4:15].
 - The word of God teaches us to work hard and mind our own business [Prov 13:11; Acts 20:34-35; Eph 4:28; 1 Thess 4:11] and correct those who do not [2 Tim 2:24-26].
 - The apostles had the right to be supported by others and not work [1 Cor 9:6], but Paul and others chose to work to support themselves and not be a burden to others [Acts 18:3; 2 Cor 12:14-15; 1 Thess 2:9].
 - The congregation ought to desire to support their pastor so he does not have to work [1 Tim 5:18], but the pastor may choose to work so as not to be a burden to the church.
 - By giving up their spiritual rights, these apostles and pastors set an example for others to follow.
 - We should be more concerned about our testimony and building one another up rather than demanding our spiritual rights [Rom 14:20-21; 15:1-2; 1 Cor 10:23-24].
 - All Church-age believers should strive for the building up of the body of Christ [Eph 4:11-16].

- Continue Doing Good [3:13]

- But as for you, brethren, do not grow weary of doing what is right.
Ὑμεῖς δέ, ἀδελφοί, μὴ ἐγκακήσητε καλοποιοῦντες.
 - After addressing the undisciplined ones, Paul turns his attention back to the Thessalonian believers walking as they should.
 - For the seventh time in this letter, Paul calls the Thessalonian believers “brethren”.
 - As we have seen, this is a term of affection acknowledging them as his peers – his brothers and sisters in Christ.
 - The phrase “grow weary” is from ἐγκακέω (egkakeō) which means “lose enthusiasm” or “be discouraged”.
 - This word is translated “lose heart” in every other occurrence in the N.T. [Luke 18:1; 2 Cor 4:1, 16; Gal 6:9; Eph 3:13].
 - This word is used of losing one’s motivation to continue in an activity, so “grow weary” is a good translation.
 - The phrase “doing good” is from καλοποιέω (kalopoieō) which means “do what is right” or “do good”.
 - This word is a hapax legomenon, but is the combination of two common words: καλός (kalos = good) and ποιέω (poieō = do).
 - This word is used here of doing what is right in contrast to the poor behavior/actions of the undisciplined ones.
- Principles of 2nd Thessalonians 3:13
 - As unbelievers, we are called to place our faith in Jesus Christ so as to be saved [Eph 2:8-9], receiving eternal life [John 3:16].
 - As believers, we are called to do the good works which God prepared for us in eternity past [Eph 2:10].
 - Even if it becomes difficult, we should continue to take every opportunity to do these good works to all people [Luke 6:27-28], especially our fellow believers [Gal 6:9-10].
 - If we find ourselves growing weary and losing motivation, we should turn to the Lord who will strengthen us [Isa 40:29-31].
 - We can avoid growing weary and losing heart by focusing on the Lord Jesus Christ and what He endured [Heb 12:3].
 - In addition, if we are doing the Lord’s work assignments, we should know that our toil will never be in vain [1 Cor 15:58].
 - We do well when we avoid anything evil and focus our attention on doing what is righteous in God’s eyes [Psalm 34:14; 37:3; 1 Pet 3:11-12].
 - As fallen creatures, we must learn to do what is truly righteous [Isa 1:17; 64:6; 1 Tim 6:18-19].
 - It is a wonderful thing to be found a good and faithful servant [Matt 25:21], having done good in one’s lifetime [Ecc 3:12].

- Admonish the Disobedient [3:14-15]

- If anyone does not follow our instruction in this letter, take special note of that person
Εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειώσθε
 - The word “if” here has the form of a 1st-class conditional, but the construction of the sentence makes it clear that it is used in the 3rd-class sense of “maybe yes, maybe no”.
 - The word “obey” is from ὑπακούω (hupakouō) which means “obey” or “follow”.
 - This word means to obey when it is used regarding a person, but “follow” is a better translation when used of a message.
 - The word “instruction” is from λόγος (logos) which means “word”, “statement” or “message”.
 - Here this word is used of the instruction included in the content of this letter.
 - The phrase “take special note” is from σημειόω (sēmeioō) which means “note”, “write down” or “mark”.
 - Here this word means to distinguish someone by marking them mentally, thus taking special notice of that person in your mind.
- and do not associate with him, so that he will be put to shame.
μὴ συναναμίγνυσθαι αὐτῷ, ἵνα ἐντραπῇ·
 - The phrase “associate with” is from συναναμίγνυμι (sunanamignumi) which means “mingle” or “associate with”.
 - Paul used this word in 1 Cor 5:9-11 to discourage association with fellow believers who are walking in carnality.
 - The phrase “so that” is ἵνα (hina) which means “that”, “so that” or “in order that”.
 - This word is used here to introduce a purpose clause.
 - The phrase “put to shame” is from ἐντρέπω (entrepō) which means “cause to turn in shame”.
 - Paul used this word in Titus 2:6-8 to describe how those who oppose Christians are shamed by our good behavior.
- *Yet* do not regard him as an enemy, but admonish him as a brother in Christ.
καὶ μὴ ὡς ἐχθρὸν ἡγεῖσθε, ἀλλὰ νουθετεῖτε ὡς ἀδελφόν·
 - The word “regard” is from ἡγέομαι (hēgeomai) which means “think”, “consider” or “regard”.
 - This is a thinking word that emphasizes thoughtful consideration before reaching a conclusion.
 - The word “enemy” is from ἐχθρός (echthros) which means “hostile person” or “enemy”.
 - This means that believers who do not follow biblical instruction are not to be thought of as hostile entities.
 - The word “admonish” is from νουθετέω (noutheteō) which means “admonish”, “warn” or “instruct”.
 - This word means to counsel someone about ceasing an improper course of conduct.

- This requires personal contact with the individual.
- The word “brother” is from ἀδελφός (adelphos) which refers to a brother in Christ here.
- We will add the words “in Christ” to make that clear.
- Principles of 2nd Thessalonians 3:14-15
 - As an apostle, Paul’s writings in this epistle have authority as the word of God [2 Pet 1:20-21].
 - Therefore, the content of instruction given in this epistle ought to be followed by believers [Prov 8:33; 10:17].
 - If any believer chooses not to follow these instructions (or any other instructions found in the Bible), they are not to be associated with.
 - This involves having no social contact with that believer, not breaking off all contact.
 - The purpose for this cessation of social contact is to make the disobedient believer feel shame.
 - The ultimate goal is not the shame itself, but shame resulting in repentance [2 Cor 7:9-10].
 - The disobedient believer is not to be thought of as an enemy, but as one who needs to be restored to fellowship [Gal 6:1].
 - When the opportunity presents itself, we should admonish such a believer [1 Thess 5:14].
 - This admonishment is not to be done arrogantly or in anger, but spoken in the sphere of love [Prov 27:5; 1 Cor 16:14; Eph 4:15].