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Whatever you are is what you give out.

II Thessalonians 3:1 – finally – loipon – now therefore, to wrap it all up or all that remains

This is a request for prayer, pray for us and to make prayers of devotion.

Romans 15:30 – both types of prayer are necessary

I Corinthians 2:11 – Speaking in tongues is preferred.

Ephesians 6:18 – Speak in tongues always.

II Thessalonians 3:1 – finally brethren pray for us – for those that are born again pray for us

That – hina – indicates the purpose, in order that, for the purpose of

Word – logos – concerning the whole entire word of the Lord, that the whole word may have free course, not just some of the word or your favorite parts, but all of the word

Have free course – trecha – to run or to speed onward. To run implies progress, it implies endurance and it's a destination, a culmination, a point where you finish.

“That the word of the Lord may run it's course”

glorified – doxazo – to crown with glory to receive with honor

This is not just to run a race but also to run the race and win. Thereby receiving the crown of glory.

After all of the wonderful truths of Thessalonians, the last thing that Paul says is “pray”. But not only pray, pray that the entire Word of God has free run to the end that it is glorified.

II Thessalonians 3:2 – delivered – rhuomai – rescued, snatched away from

Unreasonable – aporos – a – un, without, poros – reasonable; i.e. without place, one who does or says something unnatural, cannot reason from God only from the world.

Wicked – poneros – emphasizes the harassment nature of evil to the point of inflicting real pain. The reason that they are wicked

men or evil men is because they are without reason. They deliberately inflict pain on others.

Faith – believing. They don't have the correct believing. They chose not to be born again. They are the perished ones, those that take pleasure in unrighteousness.

II Thessalonians 3:3 – Lord – God

Faithful – pistos – is the first word in the verse.

FOS anadiplosis is when a clause is ended and the next begun with the same set of words.

Philippians 2:8 – in the Greek text it reads "...death death..." FOS anadiplosis

II Thessalonians 3:3 – "Faithful is God" – His faithfulness is not dependent upon anyone's believing.

Stablish – same word as in verse 2:17, do not vacillate

Keep – to guard, as in the sense of protection

Evil – poneros – "the evil one"

II Thessalonians 3:4 – we have confidence – we have been persuaded

Confidence – root word – peitho – it literally means "I have persuaded myself"

In – en – to remain within, something quietly at rest at peace, not all disturbed.

Touching – epi – the downward pressure on that upon which a thing rests.

Command – parangello – para – along side of; angello – to give orders. To give orders out of love or because of love. It is not meant to carry the connotation of "I give you an order". It is meant as "I have great love for you so I am giving you an order."

II Thessalonians 3:5 – direct – kateuthumo – straight on course.

Heart – once again the innermost part of your being

Into – eis – with a motion unto

"...straight on course, a motion unto the love of God and into the patient waiting of Christ."

Now the first 5 verses:

"Now to wrap it all up, brethren, pray all the way around continually for us, in order that the whole gospel of the lord's return, which we have spoken or written to you, may run its course gloriously and triumph gloriously as it did and was among you. And that we may be snatched away from those we can't reason with from the Word, and who deliberately inflict pain on us; for all men absolutely do not believe the message of the return. But the Lord can be utterly relied upon to strengthen you to the end you do not vacillate, plus increasing your ability and capacity to full maturity, and protect you from

all harm induced by the evil one, the Adversary. And we have been and are persuaded about you, that you will remain at rest in your heart in the Lord and that you are living and behaving and doing all and will continue to do all that which we lovingly requested you to do. And the Lord Jesus Christ, by what we have spoken and written, keep you hearts straight on course that you understand the love of God and just steadfastly, faithfully hang in there until Christ returns.”

II Thessalonians 3:6 – command – parangello – same as in verse 5

Withdraw yourselves – stellomai – used only here and in II Corinthians 8:20 – to draw in, to contract, to repress or restrain one’s self, the idea of motion back to a former place.

That walketh – this indicates his lifestyle

Disorderly – ataktos – (adverb) used only here and in verse 11 – not keeping ones place in the order of things (as in with a soldier), out of order, not doing their duty.

This word “disorderly” can be replaced with the word “idleness” because of the relation as the description of an action or rather the lack of action.

Not – me – dependent upon some concept, some feeling, some relationship.

Tradition – paradosis – same as above in verse 2:15

He received – “he” just doesn’t fit in any text. It should be “they” because everyone of them had received the word of the hope.

Received of – paralambano – para – along side of; lambano – to receive, to catch, to accept, to take upon oneself

You see this verse appears to be telling us to separate ourselves from other “brothers” born again believers that are is walking disorderly. Who is going to determine what is disorderly? What perhaps is disorderly to one person wouldn’t be disorderly to another. So many have just glossed over this verse and ignored it or they have taken it literally and used it to start their own crusade. But that is not what it says, it has to be read and understood within the context in which it was written.

Literal according to context and usage:

“Now we give orders out of love, brethren, with the authority of an apostle of our Lord Jesus Christ that you refuse to be associated with any fellow believer who does not work as he should and behave along the lines of the teaching of Christ’s return which all received from us.”

If they had not received that teaching they could not be expected to walk accordingly. Both elements of not working and not behaving are present as it is a lifestyle of idleness. You see at the time in some places people were being deceived and seduced into believing a lie, and that lie was that Christ was going to return any second now so believers were quitting their jobs and just sitting around waiting. But if they knew the truth of the return of Christ they would have remembered (because they had been taught)

that we do not know the time or the hour so we are to be patient and continue running the race and allowing the gospel to run its course while we stand on the Word of God. You just can't have believers telling you "Well since he is coming back, I am just gonna sit here and wait." If they do say these things make sure that they understand the truth of the return and if they continue then you must disassociate. That people is the truth of this verse. It must be read and understood within its context and within the happenings of the day and time.

II Thessalonians 3:6 – "now we give orders out of love" this is how it should read. This verse is not here to be used as an excommunication tool. It is not even an adamant statement, it is a statement given out of love.

II Thessalonians 3:7 – The next four verses 7-10 are a capsulization of Paul's conduct as well as Silas and Timothy's. They are holding themselves up as an example of how we ought to walk.

Know – oida – this knowing is like a dear friend knows your mind or when a friend often finishes your sentences for you because you know each other so well. This is more of a feeling or emotion and is more personal thing.

Follow us – mimeomai – mimic, mime and imitate all come from this word.

Philippians 4:9 – Paul exhorts the Philippians to follow his example

II Thessalonians 3:7 - Behave not ourselves disorderly – ataktos – we work and walk the Word of God

Proverbs 6:6-11 – Poverty is due to laziness.

II Thessalonians 3:8 – Neither – oude – not even

Man's bread – para – bread from anyone  
for naught – dorean – root word dorea – gift  
but – this "but" is very hard

wrought – working

with – en – within (preposition)

labour - kopos – being beat out, diligent labour

travail – mochthos – wearisome labor

that we – a preposition meaning, "with a view to"

chargeable – epeibareo – to weigh upon or press heavily upon

any – certain one

"Neither did we eat any man's bread for naught" – "Not even did we accept any handout in food or lodging as a gift." We accepted no handouts so neither can you accept handouts from each other or from us. "But, instead of accepting handouts we worked hard with wearisome and diligent labor with a view to not being a weight or imposition upon anyone." They were good examples of a worthy walk.

II Thessalonians 3:9 – power – exousia – authority. They were apostles of Christ of course they had power over them that is part of the gift ministry of an apostle.

To make – in order that we may

Ensample (example) – tupos – type, like a type set, something that strikes an impression upon another item. The impression that is struck is an exact duplicate of the original.

Unto (you) – eis – to, unto

We did all this work with a view to not being an imposition to anyone not because we didn't have the authority as apostles, but so that we might be examples of the type that you should follow.

First came the Word with precision  
Then came man with his own opinion  
Inserted some doubts and turned it about  
And today we call it religion.

II Thessalonians 3:10 – for – kai – the fact is, or in fact

Even – gar – in fact or when the fact is given as a reason for

Commanded – parangello – loving direction

Would – willing desire

Neither – mede – also not, not even

If – ei – putting the condition simply, in the indicative mood it is a straightforward positive statement and the hypothesis is assumed as an actual fact.

“that if any might not work” – it will happen or already has happened

would – thelo – to wish or desire. It is an emotional element, which leads to the consequent action.

They don't want to work. This is the emotional response to a situation and emotions are stronger than reason.

Proverbs 10:4 – “Poverty stirs up or incites...”

Lamsa Bible “Poverty humbles a man...”

1901 version “Poor is he who works with a negligent hand.”

II Thessalonians 3:10 – There are two clauses in the English, “if any would not work” and “neither should he eat”

The word “neither” is conditional negation. It is not absolute. People often say, “If you don't work you don't eat” they believe that they are quoting scripture. But that is not so, it doesn't say that. You don't expect your 90-year-old grandmother to go out and load hay tomorrow, but you will expect to feed her. If you don't then there is something seriously wrong with you. This verse is in the conditional sense. Remember the context in which

this was written. Believers were taking advantage of other believers by not working and not behaving correctly, they were begging food and lodging, basically they were bums and that is not a good witness or Godly practice.

For – For is a continuation of added emphasis of that which has been previously said. It is adding on for added emphasis and clarification.

For even when we were with you – is like going to twig. Paul was close to the Thessalonians. He had spent time with them and become friends with some maybe. These people knew how he was, what he looked like when he got up in the morning, how he spent his time they knew what he was like. So he feels comfortable lovingly imploring them and not ordering them as an apostle, he implores them “Look this can’t be happening, so fix it.”

The FOS syllogismus the omission of the conclusion is used here. Page 166 FOS book “If any would not work, neither should he eat.” Here the conclusion is to be supplied: *Every man must eat; therefore every man must work:* for it is not meant that a man’s food is to be withdrawn from him.

Literal translation according to usage:

“And even when we were in your presence we gave loving directions that anyone who actually does not desire to produce a living for himself, ‘Don’t loan him any money, no hand out, no welfare!’”

This is in context with ability to do the work. Don’t tell your grandma to go out and bail hay. Perhaps ask her to tell you a story about her child hood. You can get so much wisdom from the elderly, and that is work enough, she has done her job.

II Thessalonians 3:11 – for – this is a hard “FOR (the reason for that is) we hear there are some that walk among you.”

Hear – akoume – 1<sup>st</sup> person, plural, present indicative, active, i.e. “we hear or we have been hearing or are hearing”

Some – someone, some certain one or ones. In the Aramaic it is a male, a man. In the Greek it is a certain one, with no gender.

“For (in fact) we are hearing that certain ones...”

walk – peripatountas – masculine participle present tense plural. To maintain a certain walk of life and conduct.

“For (in fact) we are hearing that certain ones in their conduct and lifestyle...”

This is not the same thing as in the previous verse where they had no desire to work; now they are idle because they haven’t been working. Now they have ended up idle and whatever busybodies are.

See when you work the Word, work the individual word in the verse and then see how your work has lined up with the other words in the verse and then the words in the verses around it and then in the context. All of it should tie together or something was done wrong somewhere. So you go back and start again. Sometimes it is just in your understanding and sometimes it is not. But don't just pass it by and ignore it, work it again and again and again if that is what it takes. **The thing that you never want to do is handle the Word of God deceitfully.**

II Thessalonians 3:11 – The entire last part of the verse is the FOS paregmenon. This is where you have two words derived from the same root but having different meanings. “Not working but getting around working.”

Peri ergazomai – Thayer – to bustle about uselessly, to busy oneself about, trifling, useless, needless matters.

Peri – used of around, one of the alternate meanings is with ones affairs, concerning ones affairs.

Ergazomai – to work

Aramaic – not working but are vain or worthless or empty.

In Bullinger's FOS book page 306:

II Thess. 3:11 – “Working (ergazomenous) not at all, but are busybodies (periergazomenous).”

It is difficult to express the thought in English. The latter word means *to overdo anything*; to do with pains what is not worth doing. We might say *doing nothing, yet over-doing*; or, *not as official, but officious*; or, *not busy, but fussy*; or, *not doing their own business, but the business of others*.

This word “busybody” really means to be busy about with nonessentials, and literally means they should keep their stupid noses out of it. Or they are lazy in the conduct of their lives, their Christian behavior; they are lazy not desiring to work, but interfering in everybody else's life.

For example you're at work at a factory and every day your friend calls you up, takes your time, takes your life, takes money away from the employer. This is a busybody. A person that meddles in things they should keep their noses out of, lazy in their behavior, yet interfering in everybody else's.

“For, in fact, we are hearing that certain ones are conducting their lives idly in and among you, who refuse to work for themselves but are busy meddling in other people's work.”

II Thessalonians 3:12 – command – same as before

Exhort – parakaieo – to call aside, to appeal to (by way of exhortation, entreaty, comfort, or instruction)

“We command and exhort...” – Paul, Silas and Timothy were lovingly directing and exhorting by way of entreaty, comfort and

instruction in the Lord Jesus Christ..." They were using the Word of God to try and bring these wayward brothers back to the fold. The Word of God is instruction in righteousness.

Quietness – hesuychia – tranquility arising from within, and exciting no disturbance in others. (English psyche comes from this word)

Aramaic – quietness – in silence, at peace or tranquility or with tranquility. In the eastern mind the concept of peace wasn't a negative absence of strife, but a positive factor. It would be the essence of working with calmness.

Basically it is an inner calm that allows you to live your life and not bother others. A general peace with oneself.

"Now then for (you) those conducting their lives idly, refusing to work, meddling in others affairs we (as apostles) lovingly direct and encourage you by (the Word of God) our Lord Jesus Christ, that you work without distracting anyone else, and live as you should (earn your own living)."

II Thessalonians 3:13 – be not weary - - aorist, subjunctive with a "me" in front of it. With the aorist, subjunctive, "me" denotes an attained action. The "be" is the attained action. It's not just "don't act weary" it's "be not weary; live, not weary" it's something that you are.

Well doing – present participle, nominative, plural, referring back to the "ye brethren". Kalopoieo – literally "make good"

Aramaic – "It is not weary for you to do that which is honorable, noble, excellent, virtuous, good, lovely, pleasing or right."

"But brethren do not lose heart." Sometimes it can get wearisome walking on the Word, people don't listen, people laugh at you or ridicule your beliefs, someone is almost always arguing with you, it can get wearisome and can make you lose heart. This is something that you are this "weariness" so I believe that this is what he is trying to say. "Don't let it get to your insides, don't lose heart, don't be weary."

Now back to "well doing" – it has the essence in working along the lines that produce good fruit. In the Greek it means to do something tangible as in producing good things.

Matthew 7:17 – "even so every good tree bringeth forth good fruit" – words used are kalos and poiei.

II Thessalonians 3:13 – Aramaic – Bring forth excellent fruits by your works.

"But ye brethren (who do conduct yourselves according to our loving direction) do not lose heart, as you will bring forth excellent fruit, by your good works."

II Thessalonians 3:14 –These next two verses 14 and 15 deal with spiritual insubordination and how you as leaders are to deal with it.

And – dia – could be translated but or now

If - eil – indicative mood. The “if” is assumed as an actual occurrence. Some people are not going to obey the word of this epistle.

Any man – anyone

Obey not our word – word is logo, the whole Word of God

By – dia – with the genitive it’s like all the way through, from the beginning of the circle all the way through, leading to the outside of it.

Epistle – a letter

Note – mark, to mark for oneself, (this is a personal note to self, not a public announcement)

That man – this one or that one

And have no company with him – sunanmignumi – break off the two prepositions “sun” and “ana”, you end up with the root word “mignumi”, which means company, it literally means “mixed together. So this means, literally do not mix yourself up with him.

Do not be intimate with him. Terminate your association. But it is more than that; this is from working the prepositions.

Sun – means proximity to and its proximity to a line.

Ana – used to distribute, as in each and every or each one individually of many

A believer has gotten out of line with the Word; he has split off and gone outside of fellowship with God and the family. So now we as fellow believers are not to go outside to get him, we are not to get so close to the problem that we also step off of the line and get out of fellowship. Fellowship is full sharing; we no longer share fully with him until he can return to the line. We speak the Word and instruct him while staying in fellowship with God and the family and while staying on the line. The idea of this is not to ostracize a person from the fellowship of believers; it is to make a note to yourself that you cannot go outside of fellowship while trying to bring someone back. So you no longer have close personal fellowship with them, you do not join them or even watch them while they engage in activity that is outside of the Word of God. Taking the context of the previous verses, if a believer has become a busybody, you do not go over to their house and let them tell you all the good gossip. That is off the Word, it is off the line. By listening you are encouraging wrong behavior and in fact you are participating in wrong behavior and therefore you have yourself in this context become a busybody. This is the meaning of this verse. It is not for judging, that is not our job, it is exhorting you to instruct and not get caught up in their crap while doing so.

II Thessalonians 3:14 – ashamed – not ashamed – to not be ashamed of oneself

If he is off the line of God's Word he is ashamed of himself even if he doesn't realize it. The more ashamed or embarrassed that he gets the harder it will be for you to get him back on that line. That's why your witness and your instruction must be with love. Just look at the next verse.

II Thessalonians 3:15 – count – hegeomai – to lead, to lead the way, go before, hence to be a leader or chief, to lead out before the mind, to view, regard as being so and so, to esteem, count, reckon.

Yet count him not – not is “me” therefore it is not an absolute. This means that the believer has not severed himself from the line, he has not abandoned the Word he is just out of fellowship.

Count him not as an enemy, but – but – alaa. (There are three strong negatives in these two verses, “obey not our word:”, “have not company” and “not as an enemy” then in contrast, a very strong contrast, “admonish”).

Admonish – nouytheteo – to put in mind, to instruct, to warn

This is deeper than just a warning. It is warning by instruction. Therefore, accepting that straight line, they blow out once and a while and split off a little, not away from completely, but just off. Then instruction and teaching and admonishing and warning them bring them back.

We are to instruct them as a brother, not as an enemy. They are part of the family and should be treated as such.