

Chapter Three

Deliver Us from Evil

EXEGESIS OF VERSES 1 & 2:

VERSE ONE

“Finally brethren, pray for us that the word of the Lord may spread quickly and be glorified just as it also has with you”.

Τὸ λοιπὸν προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ κυρίου τρέχῃ καὶ δοξάζηται καθὼς καὶ πρὸς ὑμᾶς,

(adj-a-n-s w/ d.a. λοιπός/loipos **"the rest/remaining"** + verb-pres.mid.imper-2nd.m.pl προσεύξομαι/proseuchomai **"pray"** + noun-v-m-pl ἀδελφός/adelphos **"brethren"** prep-gen. περί/peri **"for"** + pron-1st-g-c-pl ἐγώ/ego **"us"** + conj. ἵνα/hina **"that"** + noun-n-m-s w/ d.a. λόγος/logos **"the word"** + noun-g-m-s w/ d.a. κύριος/kurios **"of the lord"** + verb-pres.act.subj.3rd.s τρέχω/trecho **"it may run"** + conj. καὶ/kai **"and"** + verb-pres.pass.subj.3rd.s δοξάζω/doxadzo **"it may be glorified"** + conj. καθὼς/kathos **"just as"** + conj. καὶ/kai **"also"** + prep-acc. πρός/pros **"with"** + pron-2nd-a-c-pl σὺ/su **"you"**).

VERSE TWO

“And that we may be delivered from the perverse and evil men, for not all are of the faith.

καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων· οὐ γάρ πάντων ἡ πίστις.

(conj. καὶ/kai **"and"** + conj. ἵνα/hina **"that"** + verb-aor.pas.subj.1st.s ῥύομαι/hruomai **"we may be delivered"** + prep-abl. ἀπό/apo **"from"** + adj-abl-m-pl w/ d.a. ἀτοπος/atopos [4xs] **"the perverse"** + conj. καὶ/kai **"and"** + noun-ab-m-pl πονηρός/poneros **"evil"** + noun-ab-m-pl ἀνθρωπος/anthropos [anthropology] **"men"** + neg. adv. οὐ/ou **"not"** + conj. γάρ/gar **"for"** + adj-gen-m-pl πᾶς/pas **"of all"** + to be verb [supplied] **"is"** + noun-n-f-s πίστις/pistis **"the faith"**).

ANALYSIS OF VERSES 1 & 2:

1. Having finished giving his exhortations of the previous passage, Paul moves on and begins to wrap the letter up in chapter three.
2. In verse one he states **“Finally brethren, pray for us that the word of the Lord may spread quickly and be glorified just as it also has with you”**.
3. Paul now asks that prayers be made on their part in support of the ministry and that God's word "spread quickly".
4. Our word translated as "spread quickly" is the present, active, subjunctive of τρέχω/trecho, "to move forward rapidly, run, rush, make good progress".
5. He does not want mere progress, but he wants the ph1 an ph2 Gospel to move quickly throughout the world.

6. Furthermore he states that he wants to see God's word "be glorified". Our word translated as "be glorified" is the present, passive subjunctive of δοξάζω/doxadzo, "to glorify, make great, honor, praise, magnify.
7. Both of our verbs are in the subjunctive mood. The subjunctive mood is the mood of *potential*.
8. Paul realizes that the spread and acceptance of the word of God is dependent upon the volition of the people to whom it comes.
9. None the less he desires for God's word to spread throughout the world quickly and hopes it will be accepted just as it had been in the Thessalonian community.
10. There is a clear spread of God's word as noted in the Book of Acts as the Holy Spirit was not given until apostles arrived to minister in various areas (Acts 6:7 12:24 13:49 19:20 1Co 16:9 2Ti 2:9 cp. Acts 19:1-6).
11. It is appropriate and incumbent on you to pray not only for the ministry of Stephanos Church but other ministries which are working hard to spread the ph1 and ph2 Gospel (Rom. 15:30, 31; Eph. 6:19, 20; Col. 4:3; Heb. 13:18).
12. He continues in verse two where he states, "**And that we may be delivered from the perverse and evil men...**"
13. Note that Paul uses two adjective to describe such men as "perverse" and "evil".
14. Our first noun, translated as "perverse" is the ablative, masculine, plural adjective of ἀτοπος/atopos, "out of place behaviorally, evil, wrong, improper, absurd".
15. It speaks to the fact that these individuals are "out of place" and do not belong in the POG due to their -V and rejection of the Truth.
16. Our word translated as "evil" is the ablative, masculine, plural adjective, πονηρος/poneros, "bad, wicked, evil".
17. It is used of the devil in Matthew 5:37; 6:13; 13:19 & 38.
18. Note that the two adjectives are connected with a connective, καὶ/kai conjunction and note too the presence of the definite article.
19. This is a specific group or classification of men that Paul has in mind here which possess both of the aforementioned qualities.
20. Those who were of the ilk that opposed his ministry in Thessalonica would qualify of the type mentioned here.
21. Paul had various people rise up against him during his ministry in opposition to the WOG. He asks that prayers be made for his deliverance from such ones (Acts 13:44; 14:1-5; 14:19; 15:31; 17:13; I Tim. 1:20; II Tim. 4:14; Titus 1:10, 11).
22. He continues in the final clause of verse two where he states, "**...for not all are of the faith**".
23. Again we have a concession from Paul regarding the Doctrine of volition. He knew that on the glory road, just as he was able to preach and teach to +V, so too his message would be rejected by evil men who would seek to do him harm.
24. Sometimes people are not only disinterested in God's word, but will actively oppose its spread, seeking to snuff it out.
25. Such ones are said to not be "of the faith", indicating that they are unbelievers.

EXEGESIS OF VERSES 3-5:

VERSE THREE

“But the Lord is faithful, who will strengthen you and protect you from the evil one”.

πιστὸς δέ ἐστιν ὁ κύριος, ὃς στηρίξει ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ πονηροῦ.

(adj-n-m-s πιστός/pistos **"faithful"** + conj. δέ/de **"but"** + verb-p-i-3rd-s + noun-m-s w/ d.a. κύριος/kurios **"the lord"** + rel. pron-n-m-s ὃς/hos **"who"** + verb-fut.act.indic.3rd-s στηρίζω/steridzo **"will establish/support"** + pron-2nd-a-c-pl σὺ/su **"you"** + conj. καὶ/kai **"and"** + verb-fut.act.ind.3rd.s φυλάσσω/phulasso **"will protect"** + prep-abl. ἀπό/apo **"from"** + adj-m-s w/ d.a. πονηρός/poneros **"the evil one"**).

VERSE FOUR

“And we have confidence in the Lord concerning you that you will both do and continue to do that which we are instructing you”.

πεποίθαμεν δὲ ἐν κυρίῳ ἐφ' ὑμᾶς, ὅτι ἀπαραγγέλλομεν [καὶ] ποιεῖτε καὶ ποιήσετε.

(verb-perf.act.ind.1st.pl πείθω/peitho **"we have confidence"** + conj. δέ/de **"and"** + prep.-loc. ἐν/en **"in"** noun-l-m-s κύριος/kurios **"lord"** + prep-acc. ἐπί/epi **"concerning"** + pron-2nd-a-c-pl σὺ/su **"you"** + conj. ὅτι/hoti **"that"** + rel. pron-a-n-pl ὃς/hos **"which"** + verb-pres.act.ind.1st.pl παραγγέλλω/parangello **"we are announcing"** + conj. καὶ/kai **"both..."** verb-pres.act.ind.2nd.pl ποιέω/poieo **"you keep doing"** + conj. καὶ/kai **"and"** + verb-fut.act.ind.2nd.pl ποιέω/poieo **"you will do"**).

VERSE FIVE

“Now may the lord direct your hearts into the love of God and into the steadfastness of Christ”.

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

(d.a.-n-m-s ὃ/ho **"the..."** + conj. δέ/de **"now"** + noun-m-s κύριος/kurios **"lord"** + verb-aor.act.opt.3rd.s κατευθύνω/kaeuthuno **"might direct"** + pron-2nd-g-c-pl σὺ/su **"of you"** + noun-a-f-pl w/ d.a. καρδία/kardia **"the hearts"** + prep-acc. εἰς/eis **"into"** + noun-a-f-s w/ d.a. ἀγάπη/agape **"the love"** + noun-g-m-s w/ d.a. θεός/theos **"of the God"** + conj. καὶ/kai **"and"** + prep-acc. εἰς/eis **"into"** + noun-a-f-s w/ d.a. ὑπομονή/hupomone **"the steadfastness"** + noun-g-m-s w/ d.a. χριστός/christos **"Christ"**).

ANALYSIS OF VERSES 3-5:

1. Paul continues with his exhortation to the Thessalonians in verse three. Having just asked for prayers on behalf of himself for deliverance from “evil and perverse men”, Paul now moves to reassure the Thessalonians of the protections afforded to them in their niche.
2. He states in verse three, **“But the Lord is faithful, who will strengthen you and protect you from the evil one”**.
3. He starts off by stating that the Lord is “faithful”. We should always remember this, that God is faithfully committed to those who seek Him out and execute His plan (I Cor. 1:9; 10:13; I Thess. 5:24).
4. While people will let you down from time to time, God is *always* faithful and reliable. Turn to Him for all of your troubles and issues on the glory road (II Tim. 2:13).
5. This verse stands a great promise for the believer anytime he finds himself struggling with fears of aggression or harm from the fallen angelic host and those who serve them.
6. Note that he states that God will do two things. First of all he will strengthen the believer.
7. Our word for “strengthen” is the future, active, indicative of στηρίζω/steridzo, “to strengthen, make firm, establish, render constant”.
8. Such is a reference to the strength/stability of soul one has to endure difficulty. This strength comes from the confidence we have in God’s word and the Spirit’s leads and cues regarding our doctrinal grid.
9. Peter was called upon by Jesus to strengthen the other disciples once he rebounded his denial of Him (Luke 22:32).
10. Application of one’s spiritual gift may establish the believer (Rom. 1:11).
11. We are established through the intake and application of Bible Doctrine (Rom. 16:25; I Thess. 3:2).
12. The second thing Paul promises that the Lord will do is to protect these believers. Our word for “protect” is the future, active, indicative of φυλάσσω/phulasso, “to guard, watch, protect, to keep someone or something safe”.
13. Realize that you are a child of God and God is our protector, not your spouse, not the police, not your fists or even that .357 magnum you have in your nightstand drawer.
14. While it is nice to have certain physical abilities and skills and it is nice to have friends that have your back, realize that God is our shepherd and He controls any and all situations (Psa. 23:1ff).
15. That does not mean that no harm will ever come to you. Indeed, the apostles all suffered violent death at the hands of evil people who were supported by Satan (II Cor. 11:25-28 cp. John 21:18; Acts 7:54-60).
16. However, realize that nothing will happen to any one of us without the Lord allowing it. And God provides us great protection from the fallen angelic host who would gladly kill every one of us if they could (Rev. 12:17).
17. We have been sealed by the Holy Spirit and receive special protections as believers in Jesus Christ (Ezek. 9:406; John 17:15; Rev. 9:4).
18. He continues in verse four where he states **“And we have confidence in the Lord concerning you that you will both do and continue to do that which we are instructing you”**.

19. Despite the Thessalonians major fail regarding their belief in the Day of the Lord, they still had a lot going for them spiritually and Paul acknowledges it here.
20. Speaking on behalf of himself as well as Silvanus and Timothy, he informs them that they have confidence in the Thessalonian believers “in the Lord”.
21. In other words, God was communicating to Paul that these believers were the real thing.
22. It is encouraging to know that even after all our epic fails, God is still for us and working in our lives and those failures, once corrected, cannot halt or hinder our spiritual growth.
23. Paul notes his confidence in them is that they will do and continue to do the things they are being instructed in with regard to all that they were being taught.
24. Our construction the Greek features the present, active indicative of ποιέω/poieo, “to do, practice, execute”. It is followed by the future active indicative of the same verb.
25. Hence Paul has confidence that they will keep on doing what they are instructed at the present time and will also continue to do so in the future.
26. Paul does not know where these believers ultimate volition lies. However they have shown such faith in their latching on to the Scriptures that he is confident that they are going keep on going down the glory road.
27. Again, love of God is demonstrated by learning His word and applying it and that is what the Thessalonian believers have done again and again.
28. Paul continues in verse five where he states **“Now may the lord direct your hearts into the love of God and into the steadfastness of Christ”**.
29. Our word translated as “may...direct” is the aorist, active optative of κατευθύνω/kaeuthuno, “to make straight, guide, direct”.
30. The optative mood is the mood of remote potential. This is a wish and sentiment on Paul’s part on behalf of all those in the congregation(s) in Thessalonica.
31. It is not as if he thinks that this will not occur. However, knowing what he knows about volition and how rare true +V is, he notes that there is only a remote chance that this will happen for *all* of his listeners.
32. Note that the tense of the verb is in the aorist tense. The aorist demonstrates punctiliar action, “action at a point in time without reference to length of time”.
33. The verb is functioning outside the indicative mood, so time is not an issue in the first place.
34. However since this is a wish, Paul is hoping that at some point in the future, this group will have their hearts put on the straight path regarding the “love of God and steadfastness of Christ”.
35. In other words he wants them to be established as believer and be really in line with the Doctrine they have been taught (divine love) and holding it fast with endurance, here called “the steadfastness of Christ”.
36. Our word translated as “steadfastness” is the accusative, feminine, singular noun, ὑπομονή/hupomone, “endurance, steadfastness, longsuffering, patience”.
37. It is that quality that a believer develops through spiritual growth that makes him “built up in the faith” so as to be able to endure testing and suffering as well as any onslaught of false doctrine (Rom. 2:7; 5:3; Col. 1:11; 2 Thess. 3:5; 1 Tim. 6:11; Jas. 1:3; 5:11; 2 Pet. 1:6; Rev. 2:2f, 19).
38. The question arises, if these people are doing so well and received such nice accolades from Paul, what where they lacking in their love and endurance?

39. The church(s) had a good start and had a lot on the ball. However there were significant things that were holding them back, things tied to their misunderstanding of the Day of the Lord".
40. Such had given rise to an undisciplined lifestyle and other poor behaviors as we shall see later on in the next section.

Warning against Idleness

EXEGESIS OF VERSES 6 & 7:

VERSE SIX

“Now we command you brethren in the name of our Lord, Jesus Christ that you remain aloof from every brother who is walking in an undisciplined manner and not according to the traditions which they received from us”.

Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ κυρίου [ἡμῶν] Ἰησοῦ Χριστοῦ στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος καὶ μὴ κατὰ τὴν παράδοσιν ἣν παρελάβοσαν παρ’ ἡμῶν.

(verb-pres.act.ind.1st.pl παραγγέλλω/parangello "we command" + conj. δὲ/de "now" + pro-2nd-d-c-pl σὺ/su "you" + noun-v-m-pl ἀδελπης/adelphos "brethren" + prep-loc. ἐν/en "in" + noun-l-n-s ὀνομα/onoma "name of" + noun-g-m-s w/ d.a. κύριος/kurios "the lord" + pron-1st-g-m-pl [ἐγώ/ego] "of us" + proper noun-g-m-s Ἰησους/Iesuous "Jesus" + noun-g-m-s Χριστός/Christos "Christ" verb-pres.mid.inf. στέλλω/stello "to withdraw/remain aloof from" pron-2nd-a-c-pl [subject acc.] σὺ/su "you" + prep-abl ἀπὸ/apo "from" + adj-ab-m-s πᾶς/pas "every" + noun-ab-m-s ἀδελφός/adelphos "brother" + adv. ἀτάκτως/ataktos [2xs]"lazy/undisciplined" + verb-pres.act.prt.ab.m.s περιπατέω/peripateo "walking" + conj. καὶ/kai "and" + neg. adv. μή/me "not" + prep-acc. κατὰ/kata "according to" noun-a-f-s w/ d.a. παραδοσις/paradosis "the traditions" + rel. pron-a-f-s οὗ/hos "which" + verb-aor.act.ind.3rd.pl παραλαμβάνω/paralambano "they received" + prep-abl. παρά/para "from" + pron-1st-ab-c-pl ἐγώ/ego "us").

VERSE SEVEN

“For you yourselves knew how one ought to imitate us. For we were not idle amongst you”.

αὐτοὶ γὰρ οἴδατε πῶς δεῖ μιμεῖσθαι ὑμᾶς, ὅτι οὐκ ἡτακτήσαμεν ἐν ὑμῖν

(pron-3rd-n-m-pl [emphatic] αὐτός/autos "yourselves" + conj. γάρ/gar "for" + verb-perf.act.ind.2nd.pl οἶδα/oida "you knew" + adv. πῶς/pos "how" + verb-pres.ac-t.ind.3rd.s δεῖ/dei "one ought" + verb-pres.-dep.inf. μιμέομαι "to imitate" + pron-1st-c-pl ἐγώ/ego "us" + conj. ὅτι/hoti "for" + neg. adv. οὐ/ou "not" + verb-aor.act.1st.pl ἡτακτέω/atakeo "we were lazy/idle" + prep-loc.. ἐν/en "among" + pron-2nd-l-c-pl σὺ/su "you").

ANALYSIS OF VERSES 6 & 7:

1. Paul switches gears a bit in verse six and begins to tackle the issue of idleness.

2. He states in verse six, **“Now we command you brethren in the name of our Lord, Jesus Christ that you remain aloof from every brother who is walking in an undisciplined manner...”**
3. Paul had alluded to the importance of hard work and saying busy in his first letter to the Thessalonians (I Thess. 4:11, 12).
4. He now follows up with more to say on the matter. Apparently the issue had gotten bigger and certain ones were remaining idle and not pulling their own weight.
5. Possibly some had convinced themselves that the Tribulation was upon them, thus certain believers had left their occupations whether inside or outside the home) and refused to work, apparently trying to “remain aloof from the evil of the New World Order.
6. Our word translated as “command” is the present, active, indicative of παραγγέλλω/parangello, “to transmit a message, to declare, announce, to command, order charge”.
7. Note that it is modified by the phrase, “in name of our Lord, Jesus Christ”.
8. This was clearly a teaching that Paul had gotten from the Lord to pass on to these believers as a Royal Family Imperative (cp I Cor. 7:10-12).
9. Here he is informing them that it is God’s will that they “remain aloof” from certain individuals.
10. Our word translated as “remain aloof” is the aorist, active, infinitive of στέλλω/stello. When used in the middle voice it means “to remove oneself, withdraw, depart, abstain from familiar contact”.
11. Hence Paul is teaching them regarding a particular example of the Doctrine of Separation.
12. They are told specifically to remain aloof of abstain from “every brother who is walking in an undisciplined manner”.
13. Note that he does not tell them to separate from some people but “every brother” who is acting in this manner.
14. The fact that Paul refers to such ones as “brother[s]” demonstrates that he is speaking of believers.
15. Our word translated as “undisciplined” is the adverb, ἀτάκτως/ataktos, “disorderly, unruly, idle, lazy, irresponsible”
16. It is used only twice in the New Testament, both times in this letter. Paul makes it clear that the people who are “undisciplined” are those who were refusing to work (II Thess. 3:11).
17. This is the “undisciplined” lifestyle certain ones in the Thessalonian church.
18. They should have known better as they had been given an example in the traditions they had received from Paul and his comrades.
19. This is exactly what he says in the final clause of verse six as he further tells them to remain aloof from every brother who walks “...not according to the traditions which they received from us”.
20. Recall that Paul taught on this subject, so they should have known better (I Thess. 4:11, 12).
21. What’s more, he and his associates left them a concrete example on how to live. He states in verse seven, **“For you yourselves knew how one ought to imitate us. For we were not idle amongst you”**.

22. Our word translated as “idle” is the aorist, active indicative of ἀτακτέω/atakteo, “to be undisciplined, lead a disorderly life, to be lazy or idle, to evade one’s responsibilities”.
23. It is the cognate verb of our noun translated as “undisciplined” in verse six.
24. Note too that our verb for “knew” is the aorist, active, indicative of οἶδα/oida, “to know”.
25. The aorist tense is a past tense which demonstrates punctiliar action, action at a point in time.
26. It is a reference to their learning the importance of hard work and diligence from Paul’s ministry. At some point they knew these things. However at present, some have forsaken it.
27. Again these things were clearly taught but they either rejected the Doctrine or had demonstrated secondary –V to the doctrine, not having the faith to launch it.
28. Of course it is also possible that certain ones were not merely paying attention to the Doctrine in the first place.
29. Paul will go on to give concrete examples of how he and his associates did not remain idle when they were in Thessalonica in the following text (II Thess. 3:8-14).
30. Note that Paul not only makes reference to what they had been taught but the example that he and his associates set by their *behavior*.
31. **Principle:** It is important for a minister of the Gospel to lead by example thereby walking the walk, not merely talking the talk (I Cor. 4:16; 11:1; Phil 3:17; 4:9 cp. I Thess. 2:10; Titus 2:7; I Pet. 5:3).
32. Make no bones about it, certain ones had given up on life thinking that they were in the Tribulation and they needed to survive, side-step antichrist’s program and be ready for the return of Jesus Christ.
33. They must have reasoned, “Who has time to go to work in such instances?”.
34. As you know, this is one of the primary verses cited in the Doctrine of Separation.
35. We need to be careful about taking such teachings out of context.
36. People who are sluggards and lazy to the point that they refuse to support themselves should be separated from. Have no dealings with such people, even though they are believers.
37. The reason is that their behavior will rub off on you and you will potentially be putting yourself in spiritual jeopardy.
38. Our civilization has normalized joblessness, homelessness and idleness. The Bible has quite a bit to say about these topics (Prov. 6:6-11; 10:4; 13:4; 19:15; 20:4; 21:25; 24:30-34; 26:13-16; Matt. 25:26; Rom. 12:11; Col. 3:23; I Tim. 5:8, 13).
39. Idle, lazy people are not the only people we should separate from. However this is *contextually* what is in view here in our passage.

EXEGESIS OF VERSES 8 & 9:

VERSE EIGHT

“Nor did we anyone's bread without paying for it, but with labor and hardship day and night we kept on working so that we would not be a burden to any of you”.

οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρά τινος, ἀλλ’ ἐν κόπῳ καὶ μόχθῳ νυκτὸς καὶ ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαι τινα ὑμῶν·

(neg. conj. οὐδὲ/oude "and not" + adv. δωρεάν/dorean "freely, undeservedly" + noun-a-m-s ἄρτος/artos "bread" + verb-aor.act.ind.1st.pl ἐσθίω/esthio "we ate" + prep-abl. παρά/para "from" + adj-g-m-s τὶς/tis "anyone" + conj. ἀλλὰ/alla "but" + prep-inst. ἐν/en "with" + noun-i-m-s κόπος/kopos "labor" + conj. καὶ/kai "and" + noun-i-m-s μόχος/mochos "hardship" + noun-g-f-s νύξ/nux "of night" + conj. καὶ/kai "and" + noun-g-f-s ἡμέρα/hemera "of day" + verb-pres.dep.part.n.m.pl ἐργάζομαι/ergadzomai "working" + prep-acc. πρὸς/pros "toward" + d.a-a-n-s ὁ/ho "the...." + neg. adv. μὴ/me "not" + verb.aor.act.inf. ἐπιβαρέω/epibareo "to weight down/burden" + adj-a-m-s τὶς/tis "any" + pron-2nd-g-c-pl σὺ/su "of you").

VERS NINE

“Not because we do not have the right, but in order to offer ourselves as a model for you, that you might follow our example”.

οὐχ ὅτι οὐκ ἔχομεν ἔξουσίαν, ἀλλ’ ἵνα ἔαυτοὺς τύπον δῶμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς.

(neg. adv. οὐ/ou "not" + conj. ὅτι/hoti "because" + net. adv. οὐ/ou "not" + verb-pres.act.ind.1st.pl ἔχω/echo "we have" + noun-a-f-s ἔξουσία/exousia "right" + conj. ἀλλὰ/alla "but" + conj. ἵνα/hina "in order that" + pron-a-m-pl ἔαουτοῦ "ourselves" + noun-a-m-s τύπος/tupos [type] "an example" + verb-aor.act.subj.1st.pl δίδωμι/didomi "we may give" + pron-2nd-d-c-pl σὺ/su "you" + prep-acc. εἰς/eis "for" + verb-pres.act.inf. w/ d.a. μιμέομαι/mimeomai "to follow" + pron-1st-a-c-pl ἐγώ/ego "us").

ANALYSIS OF VERSES 8 & 9:

1. Having reminded the Thessalonians that He and his associates were not idle amongst them, Paul now points out that they were not freeloaders either.
2. He states in verse eight, **“Nor did we anyone's bread without paying for it, but with labor and hardship day and night we kept on working so that we would not be a burden to any of you”.**
3. Paul, Timothy and Silvanus worked while they were in Thessalonica.
4. In addition to his education, Paul was also a skill tradesman who made tents (Acts. 18:3; 20:34).
5. He does not elaborate on what work they did while there but notes that night “day and night” they “kept on working” as noted in the continuous action of the present participle of ἐργάζομαι/ergadzomai.

6. While they had apparently stayed at Jason's house (Acts 17:7), they did not accept free food from him.
7. It should be noted that the Philippians did send a financial gift to him "more than once" to support his ministry there (Phil. 4:16).
8. Paul states that they worked hard so as not be a burden to anyone of them.
9. Generally Paul did not accept money from new converts.
10. It is not as if he, as apostle did not have a right to do so which is exactly what he states in the next verse.
11. He tells us in verse nine, "**Not because we do not have the right, but in order to offer ourselves as a model for you, that you might follow our example**".
12. As ministers of the Gospel, Paul and his associates had the right to ask for financial support from those he taught, as is the case today for a pastor-teacher (I Cor. 9:14; Gal. 6:6).
13. They did not do so in this instance. First, as previously stated, these were new converts. However Paul also tells them here that he wanted them to have an "example" to follow.
14. He had informed them of this in his first letter (I Thess. 2:9).
15. Again we note the importance Paul placed on not merely teaching in word only but by his actions teaching the churches through his own application of BD so as to give them an example to follow.
16. Why was this so important to do so at this church? The answer lies in the fact that they had a problem with not working and be responsible.
17. He brought it up in his first letter (I Thess. 4:11).
18. However he feels compelled to address this situation again as joblessness and idleness had persisted and even gotten worse.
19. Unfortunately, the Thessalonians, at least a contingency of them, had not learned the lesson either by word or example given them.
20. Certain ones were refusing to work, remaining idle and leaching off of other believers to attain sustenance (II Thess. 3:10-12).
21. A harsher approach will need to be employed to teach this lesson.
22. We will see Paul continue to address this issue in the following text.

EXEGESIS OF VERSES 10 & 11:

VERSE TEN

“For even when we were before you we gave you this message, “If anyone does not want to work, then don’t let him eat”.

καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν, ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι μηδὲ ἔσθιέτω.

(conj. καὶ/kai "even" + conj. γὰρ/gar "for" + verb-imperf.act.ind.1st.pl εἴμι/eimi "we were" + prep-acc. πρὸς/pros "before" + pron-2nd-a-c-pl σὺ/su "you" dem. pron-a-n-s οὗτος/houtos "this" + verb-imperf.act.ind.1st.pl παραγγέλλω/parangello "message" + pron-2nd-d-c-pl σὺ/su "to you" + rel. adv. ὅτι/hoti "that" + conj. εἰ/ei "if" + indef. pron-n-m-s τίς/tis "anyone" + neg. adv. οὐ/ou "not" + verb-pres.act.ind.3rd.s θέλω/thelo "keeps on wishing/wanting" + verb-pres.mid.inf. ἐργάζομαι/ergadzomai "to work" + neg. adj. μηδέ/mede "and not" + verb-pres.act.imper.3rd.s ἔσθιω/esthio "let him eat").

VERSE ELEVEN

“For we keep on hearing that some of you are leading an undisciplined life, doing no work at all but acting like busybodies”.

ἀκούομεν γάρ τινας περιπατοῦντας ἐν ὑμῖν ἀτάκτως μηδὲν ἐργαζομένους ἀλλὰ περιεργάζομένους·

(verb-pres.act.ind.1st.pl ἀκούω/akouo [akoustics] "we keep on hearing" + conj. γὰρ/gar "for" + indef. pron-a-m-pl τίς/tis "some" + verb-pres.act.part.a.m.pl περιπατέω/peripateo "walking" + prep-loc. ἐν/en "among" + pron-2nd-l-c-pl σὺ/su "you" + adv. ἀτάκτως/ataktos "undisciplined/lazily/idly" + card. adj. μηδείς/medeis "none/not one/nothing" + verb-pres.dep.part.a.m.pl ἐργάζομαι/ergadzomai "working" + conj. ἀλλά/allā "but" + verb-pres.dep.part.a.m.pl περιεργάζομαι/periergadzomai [hapax] "being a busybody/being preoccupied with trifling matters").

ANALYSIS OF VERSES 10 & 11:

1. Paul continues his exhortation on idleness in verse ten. At this point he uses even stronger language as he states, **“For even when we were before you we gave you this message, ‘If anyone does not want to work, then don’t let him eat”**.
2. At this point Paul again reflects back on what he and his associates had taught the Thessalonians face-to-face.
3. Note the use of the accusative case of the preposition, πρὸς/pros, "to, toward, before".
4. Such harkens back to the time when Paul, Timothy and Silvanus stood in front of the crowd teaching them many things during their time in Thessalonica.
5. Here he speaks of a specific message given them during the time, and that message is that they were not to allow anyone to eat if he were not willing to work and be productive.

6. He is not addressing those who are unable to work but those who do not “want to work” as seen in the present, active indicative of θέλω/thelo used with the negative adverb, “keeps on not wanting to work”.
7. Note the imperative mood of our word for “let him not eat”. This was not a suggestion but a command.
8. No they are not being commanded to take the food out of the hands of sluggards! Rather they are to refuse to support and feed those who are perfectly capable of working for their own food!
9. The fact that Paul was teaching them this while he was there indicates that it had already become a problem way back then!
10. As previously stated, thinking the world as we know it was about to end, certain ones had quick working whether within or outside of the home and focusing on whatever prepping they thought they needed to do for Tribulation!
11. They are not unlike today’s doomsday “preppers” who are off the grid and seeking some sort of alternative lifestyle which allows one to hide from the Apocalypse!!
12. Paul’s exhortation flies right in the face of so much of what we see today, where in certain instances joblessness and homelessness have become normalized.
13. He continues in verse eleven where he states, **“For we keep on hearing that some of you are leading an undisciplined life, doing no work at all but acting like busybodies”.**
14. Note the continuous, repetitive action of the present tense verb, ἀκούω/akouo, “we keep on hearing”.
15. Paul and his associates had not received some isolated report from back in the day. They had received multiple reports that this behavior had continued.
16. Paul does not say how many or what percentage of the church(s) had wandered down this path of OSN activity.
17. He certainly wouldn’t bring it up if were only one or two people. He uses the indefinite pronoun, τις/tis, in the plural, hence “some”.
18. He does not state that they are not working enough but that some are “not working at all”.
19. They had given up on living a responsible life and dropped out of the workforce completely, not unlike many Americans have in recent years.
20. While they are not busy in their prospective occupations, it has left them with plenty of time on their hands to get into additional OSN trouble.
21. He states that they were acting like “busybodies”. Our word translated as “acting like busybodies” is the present deponent participle of περιέργαζομαι/periergadzomai, “to be a busybody, to meddle with other’s affairs, to be preoccupied with trifling matters”.
22. I am sure each and every one of us has met at least one or two people in life who posses this OSN trend.
23. Note that their lack of being engaged in meaningful work, whether in or out of the home, is what has led to this behavior.
24. If one is not working a job, studying in school, maintaining a household, etc. he/she will find all kinds of time to be engaged in things that are not only a waste of time but outright sinful and harmful to themselves and others.
25. Paul addressed this situation in his first letter to the Thessalonians (I Thess. 4:11, 12).
26. To the degree that one is engaged in deeds that are fruitful and responsible, the less time he has to get involved in OSN activity (I Tim. 5:13).

27. To the contrary, when one is idle, his OSN will find all kinds of evil to fill in the time.
28. I am reminded of my late father-in-law's saying: "An idle mind is the devil's factory and idle hands are the devil's playground".
29. The Bible has a lot to say about idleness and the trouble it brings (Prov. 13:4; 21:25; 24:30-34; Eccl. 10:18; Matt. 25:26; Titus 1:12; 3:14).
30. The Proverbs 31 woman is the antithesis to idleness and wasting time (Prov. 31:1-31).