

EXEGESIS OF VERSES 12 & 13:

VERSE TWELVE

“Now such ones we command and exhort in the Lord, Jesus Christ that they work in a quiet manner and eat their own bread”.

τοῖς δὲ τοιούτοις παραγγέλλομεν καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ Χριστῷ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι τὸν ἑαυτῶν ἄρτον ἔσθιωσιν.

(d.a.-d-m-pl ὁ/ho "the ones..." + post.pos. conj. δὲ/de "now" + near demonst. pron-a-m-pl τοιοῦτος/toioutos "such" + verb-pres.-act.ind.1st.pl παραγγέλλω/parangello "we command" + conj. καὶ/kai "and" + verb-pres.act.ind.1st.pl παρακαλέω/parakaleo "we exhort" + prep-loc. ἐν/en "in" + noun-l-m-s κύριος/kurios "lord" + proper noun' Ιησοῦς/Iesous "Jesus" + noun-l-m-s Χριστος/Christos "Christ" + conj. ἵνα/hina "that" + prep-gen. μετὰ/meta "with" + noun-g-f-s ἡσυχία/hesuchia "quietness/tranquility" + verb-pres.dep.part.n.m.pl ἐργάζομαι/ergadzomai "working" + pron-3rd-g-m-pl ww/ d.a. ἑαυτοῦ/heautou "of the one's own" + noun-a-m-s ἄρτος/artos "bread" + verb-pres.act.subj.3rd.pl ἔσθιω/esthio "they may eat").

VERSE THIRTEEN

“But as for you brethren, may you not grow weary of doing good”.

Ὑμεῖς δέ, ἀδελφοί, μὴ ἐγκακήσητε καλοποιοῦντες.

(pron-2nd-n-m-pl σὺ/su "you" + conj. δὲ/de "but" + noun-v-m-pl ἀδελφός/adelphos "brethren" + neg. adv. μὴ/me "not" + verb-aor.act.subj.2nd.pl. ἐγκακέω/enkakeo "grow weary" + verb-perf-act.part.n-m-pl καλοποιέω/kalopoieo "doing good").

ANALYSIS OF VERSES 12 & 13:

1. Paul begins to wrap up what he has to say regarding those who refuse to work in verse twelve.
2. In reference to them he states, **“Now such ones we command and exhort in the Lord, Jesus Christ that they work in a quiet manner and eat their own bread”**.
3. Note that this command is given “in the Lord, Jesus Christ”.
4. As previously stated, there were times when Paul simply gave his advice based on his human logic, apart from divine revelation (I Cor. 7:12).
5. We can trust that if he did not put such a caveat in as he did in I Cor. 7:12 that he is speaking from the wisdom given him from God.
6. However just to be sure that no one takes this as his personal opinion apart from Bible Doctrine, he states that this command and exhortation is done “in the Lord, Jesus Christ”.
7. Note that this instruction serves as both a command and an exhortation.
8. Our word translated as “exhort” is the present, active, indicative of παρακαλέω/parakaleo.

9. The verb literally means “to call to one’s side”. The idea of appealing to another person is in view, “to ask for, implore, exhort, urge, encourage, comfort”.
10. Since this is a call for such ones to correct terrible behavior, “exhort” fits the context the best.
11. Note that such ones are commanded and exhorted to do three things: a. Work b. live in a quiet, peaceful manner and c. eat their own bread rather than freeloading off of others.
12. Paul taught on the importance of such things in his previous letter (I Thess. 4:11).
13. We are to pray for a peaceful, tranquil life (I Tim. 2:2).
14. This flies in the face of those in the cosmos who want attention and fame as “influencers”, internet celebrities, etc., as well as those who always seem to stir up trouble, drama and controversy.
15. It also flies in the face of the masses that are always looking for a handout whether from an individual, organization, church or the federal government when it is in their power to provide for themselves.
16. He continues in verse thirteen, **“But as for you brethren, may you not grow weary of doing good”**.
17. Having dealt with those who were leading an undisciplined life, he moves on those in the church who were not caught up in such debauchery.
18. He tells such ones to “not grow weary of doing good”.
19. Our word translated as “grow weary” is the present, active, subjunctive of *έγκακέω/enkakeo*, “to become weary or tired of doing something, to give up, become discouraged, lose heart”
20. It describes the concept of “soul fainting” when a believer tends to get to the end of his/her rope and tires.
21. As believers, there will be times when the cosmos kicks the stuffing out of us and we begin to get discouraged and wonder whether or not it is all worth it.
22. This is a dangerous time for the believer as we all need to be on our game and continue to apply God’s word on a consistent basis.
23. However, people being people, we may tire and doubt at times.
24. It is important to do four things in such instances: Maintain FHS, Pray for faith, wisdom and strength, be consistent in taking in WOG and seek fellowship with +V that can give you the encouraging words you need to hear.
25. God has promised to give strength to the weary who are +V (Isa. 40:29, 30; II Cor. 4:1).
26. Getting your eyes off of our current sufferings and focusing on all that God has promised us in eternity helps us to not grow weary (II Cor. 4:16; Gal. 6:9).
27. We are not to grow weary or soul faint due to divine discipline (Heb. 12:5).
28. It is through the Christian trait of perseverance that we overcome times of difficulty and continue to apply on the Glory Road (Rom.2:7).

Separation from Undisciplined Believers

EXEGESIS OF VERSES 14 & 15:

VERSE FOURTEEN

“Now if anyone does not obey our word through this letter, take note and do not associate with him so that he will be put to shame”.

εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειοῦσθε μὴ συναναμίγνυσθαι αὐτῷ, ἵνα ἐντραπῇ.

(conj. εἰ/ei "if" + conj. δὲ/de "now" + indef. pron-n-m-s τὶς/tis "anyone" + neg. adv. οὐ/ou "not" + verb-pres-act.ind.3rd.s ὑπακούω/hupakouo [acoustics] "keeps on harkening/becoming obedient" + noun-d-m-s w/ d.a. λόγος/logos "to the word" + pron-1st-g-c-pl ἡγώ/ego "of us" + prep-gen. διὰ/dia "through" + noun-g-f-s w/ d.a. ἐπιστολή/epistole "the letter" + dem. adj. οὗτος/houtos "this" + verb-pres.mid.imper.2nd.pl σημειόω/semeioo "take note" + neg. adv. μὴ/me "not" + verb-pres.mid.inf. συναναμίγνυμι/sunanamignum [3xs] "to keep company/be intimate" + pron-3rd-i-m-s αὐτός/autos "with him" + conj. ἵνα/hina "so that" + verb-aor.pas.subj.3rd.s ἐντρέπω/entrepo "he may be ashamed").

VERSE FIFTEEN

“But do not regard him as an enemy, but admonish him as a brother”.

καὶ μὴ ὡς ἐχθρὸν ἡγεῖσθε, ἀλλὰ νουθετεῖτε ὡς ἀδελφόν.

(conj. καὶ/kai "and" + neg. adv. μὴ/me "not" + adj-a-m-s ἐχθρός/echthros "an enemy" + verb-pres.dep.imper.2nd.pl ἡγέομαι/hegeomai "regard/esteem" + prep. ἀλλά/alla "but" + verb-pres.act.imper.2nd.pl νουθετέω/noutheteo [8xs] "admonish" + conj. ὡς/hos "as" + noun-a-m-s ἀδελφός/adelphos "a brother").

ANALYSIS OF VERSES 14 & 15

1. Paul has a bit more to say about those refusing to work and leading an undisciplined life prior to wrapping up this letter.
2. He states in verse fourteen, **“Now if anyone does not obey our word through this letter, take note and do not associate with him so that he will be put to shame”.**
3. This passage has been taught over the years as one of the flagship verses in support of the Doctrine of Separation.
4. The NASB reads: “If anyone does not obey our instruction in this letter, take special note of that person so as not to associate with him...”
5. Such seems to read that all of the instruction given in Paul’s second letter to the Thessalonians is in view. However the *original Greek* gives us a differing view.

6. Make no bones about it. Paul is instructing the Thessalonians to separate from members of their church that are disobedient to the insurrection in this letter, as should we.
7. However what *specific* instruction are we referring to here? Is Paul refereeing to all of teaching in the letter of II Thessalonians or is he referring to specific teaching in the immediate context?
8. When Paul refers to the text of an entire letter, it is obvious (Rom. 16:22; Col. 4:16; I Thess. 5:27).
9. The *immediate context* in our passage is that of believers who would not work and who were leaching off of those who were working cultivating a life being busybodies (II Thess. 3:11).
10. Note that Paul uses a first class conditional clause with the conjunction, εἰ/εἰ, “if” which begins the protasis featuring a verb in the indicative mood, the present, active indicative of ὑπακούω/hupakouo, “to harken, be obedient”.
11. A first class conditional clause assumes the protasis to be true.
12. We could translate this sentence as “...if anyone one does not obey our word through this letter (and they don’t)...” or “...since certain ones do not obey our word through this letter...”
13. In other words, Paul knows darn well that certain ones are disobeying “our word” that is being taught to them.
14. The immediate question arises, “what word”? The singular number implies a specific teaching or set of teachings.
15. Well, for starters, it is modified by the prepositional phrase, διὰ τῆς ἐπιστολῆς, τοῦτον, “through this letter”.
16. Hence he is referring to a specific teaching given them, through the medium of the letter, not the entire text of chapters 1 – 3.
17. Why such prominence on “this letter”? What about what he taught them in his first letter or what he taught them while he was there in Thessalonica?
18. The reason is that he has taken a much more serious tone in his second letter so as to address the issue of joblessness, idleness and the OSN activity that has filled the void of certain ones who have pursued such a course in life (II Thess. 3:11, 12).
19. Such is the immediate context of what he is teaching on and those who are violating this teaching are the people that are to be separated from.
20. Paul then uses a present, middle imperative of σημειώω/semeioo, "to mark, note, distinguish by marking, take special note of, identify".
21. We are to keep our eye out for people who are trouble spiritually speaking (Rom. 16:17; Titus 3:10).
22. It is followed by the negative adverb, οὐ/οὐ, “not”, followed by the present middle infinitive of συναναμίγνυμι/sunanamignum. It is actually a cooking term which refers to mixing up the ingredients of a recipe.
23. When used in the passive voice it is used figuratively to mix or intermingle closely with people, "associate with, keep company with, be intimate with".
24. The idea here is that people who are lazy and unwilling to work, choosing rather to beg or leach off of others and who fill the void in time with gossiping, maligning, being a busybodies and stirring up drama and dissention are to be avoided.
25. This is not the only category of believer from which we are to remain aloof from.
26. However this is the group of believers that are *contextually* in view in this passage.

27. Such is designed to give shame to those who are misbehaving. It may or may not work depending on their free will (cp. Prov. 9:9; 25:12; Jer. 6:15).
28. Paul quickly follows up by saying, **“But do not regard him as an enemy, but admonish him as a brother”**.
29. We are not to treat other believers, or unbelievers for that matter, poorly. We are not to mistreat, humiliate, marginalize or speak in a condescending fashion to people!
30. With regard to a believer who has chosen such a course as lined out above, we are to “admonish him as a brother”.
31. Our word translated as “admonish” is the present, active imperative of *νουθέτω/noutheteo*, “admonish, exhort, give instruction”.
32. The present tense indicates that we are to do so continually if certain ones go astray.
33. The formula on how to go about such admonishment is found in Matthew 18:15-17 (cp. I Cor. 5:5; II Cor. 2:6-10; Gal. 6:1; James 5:19; Jude 1:22).

EXEGESIS OF VERSES 16 – 18:

VERSE SIXTEEN

“Now may the Lord of peace Himself give you peace always and in every circumstance. The Lord be with you all”.

Αύτὸς δὲ ὁ κύριος τῆς εἰρήνης δώῃ ὑμῖν τὴν εἰρήνην διὰ παντὸς ἐν παντὶ τρόπῳ. ὁ κύριος μετὰ πάντων ὑμῶν.

(pron-3rd-n-m-s αὐτός/autos "himself" + conj. δὲ/de "now" + noun-m-s w/ d.a. κύριος/kurios "the lord" + noun-g-f-s w/ d.a. εἰρήνη/eirene "of peace" + verb-aor.act.opt.3rd.s δίδωμι/didomi "he might give" + pron-2nd-d-c-pl σύ/su "to you" + noun-a-f-s w/ d.a. εἰρήνη/eirene "peace" + prep-gen. διὰ/dia "through" + adj-gen.-n-s πᾶς/pas "all" + prep-loc. ἐν/en "in" + adj-l-m-s πᾶς/pas "every" + noun-l-m-s τρόπος/tropos "circumstance" + noun-m-s w/ d.a. κύριος/kurios "the lord" + to be verb [supplied] "be" + prep-gen. μετὰ/meta "with" + adj-m-pl πᾶς/pas "all" + noun-2nd-g-c-pl σύ/su "of you").

VERSE SEVENTEEN

“The salutation of Paul is with my own hand, which is a distinguishing mark in every one of my letters. This is how I write”.

Ο ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὃ ἔστιν σημεῖον ἐν πάσῃ ἐπιστολῇ· οὕτως γράφω.

(noun-n-m-s w/ d.a. ἀσπασμός/asposmos "the salutation" + d.a.-n-m-s ὁ/ho "the one..." + pos. pron--f-s w/ d.a. ἐμος/emos "mine/my own/that which I possess" + noun-i-f-s χειρ/cheir [chiropractor] "with hand" + proper noun-g-m-s Παῦλος/Paulos "Paul" + rel. pron-n-n-s ὁς/hos "which" + to be verb-pres.ind.3rd.s εἰμι/eimi "is" + noun-n-n-s σημεῖον/semeion "a sign/distinguishing characteristic" + pre-loc.. ἐν/en "in" + adj-l-f-s πᾶς/pas "every" + noun-l-f-s ἐπιστολή/epistole "letter" + adv οὕτω/houto "thus" + verb-pres.act.ind.1st.s γράφω/grapho "I write").

VERSE EIGHTEEN

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

ἡ χάρις τοῦ κυρίου ὑμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.

(noun-n-f-s w/ d.a. χάρις/charis "the grace" + noun-g-m-s w/ d.a. κύριος "of the lord" + pron-1st-g-c-pl ἐγώ/ego "of us" + proper noun' Ιησοῦς/Iesous "Jesus" + noun-g-m-s Χριστός/Christos "Christ" + to be verb [supplied] "be" + prep-gen. μετὰ/meta "with" adj-g-m-pl πᾶς/pas "all" + pron-2nd-g-c-pl σύ/su "you").

ANALYSIS OF VERSES 16 – 18:

1. Paul wraps up his second letter to the Thessalonians vv. 16 – 18.

2. He states in verse sixteen, “**Now may the Lord of peace Himself give you peace always and in every circumstance. The Lord be with you all**”.
3. Our word translated as “may...give” is the aorist, active, optative of δίδωμι/didomi, “to give, grant”.
4. The optative mood is the mood of *remote possibility*. This is a wish on Paul’s part, on behalf of the Thessalonian believers.
5. The aorist tense demonstrates punctiliar action, action at a point in time without reference length.
6. However note that Paul wishes this peace upon them “always in every circumstance”.
7. The Greek literally reads “through all and in every circumstance”.
8. Our word translated as “circumstance” is the locative, masculine, singular noun, τρόπος/tropos, “manner, way, fashion, character”.
9. Paul’s wish is that at various points and in various situations, when needed, God will step up and through resident BD as well as circumstances in their niche, provide them with “peace”.
10. That does not mean that God will keep them from the hour of testing or remove their testing. Rather, regardless of how dicey things may get, God can provide us with peace, though outwardly things appear to be falling apart.
11. Knowing what God expects of us and being okay with whatever trials or difficulties provide an inner peace in any and all situations (Psa. 23:4; John 14:27; 16:33; Rom. 5:1; 8:28; II Cor. 4:17; Eph. 2:14; Phil. 4:6, 7).
12. It is Paul’s hope for these believers that they will make the proper choices to allow God to be in a place to give them such peace.
13. He continues in verse seventeen by stating, “**The salutation of Paul is with my own hand, which is a distinguishing mark in every one of my letters. This is how I write**”.
14. Our word translated as “salutation” is the nominative, masculine, singular noun, ἀσπασμός/asposmos, “salutation, embrace, greeting”.
15. Note that it possesses the definite article, “the salutation”. The defined salutation is the one he is giving to them in verse sixteen and eighteen. Verse seventeen serves as a parenthetical note of explanation.
16. He further describes it as the salutation “of Paul” and also states that it is written with his own hand. Why describe it as such?
17. Recall earlier that Paul addressed a situation whereby someone had reached out to this church to spread false doctrine posing as Paul and or his associates. Such a person may have written them a letter (II Thess. 2:2).
18. He wants to make sure that they realize that this letter is from him and one of the marks is his salutation.
19. Had he dictated to Timothy or Silvanus to write, he himself is penning the final salutation.
20. Hence it is not only in the grammar and vocabulary Paul uses, it is in his own handwriting of the salutation.
21. Note that he states that the manner and way he writes is a “distinguishing mark” in his writing.
22. Our word translated as “distinguishing mark” is the nominative, neuter, singular noun, σημεῖον/semeion, “a sign, distinguishing mark or characteristic, indication, signal”.

23. This is what marks Paul's writing as distinct from any false teacher attempting to again impersonate Paul (cp. I Cor. 16:21; Col. 4:18).
24. He closes out the letter in verse eighteen where he states, "**The grace of our Lord Jesus Christ be with you all**".
25. It is customary for Paul to wish grace and peace to the readers of his letters (cp. Rom. 16:20, 24).
26. This would be considered part of the "distinguishing mark" (along with v. 16) in his writing.
27. Paul did not write every letter himself. He sometimes dictated his thoughts and had a person from his organization pen them down (cp. Rom. 16:22).
28. It is for this reason that the 2nd person plural subject is used throughout his two letters to the Thessalonians (I Thess. 1:1, 2; 4:6; II Thess. 1:1-3, 4, 11; 2:1, 13).
29. In other instances he wrote the entire letter on his own (Gal. 6:11; Philem. 1:19).
30. However the salutation at the end of the letter is something that he himself undertook and therefore it serves as "the distinguishing mark" in every one of his letters.

***The End of II Thessalonians**
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