

2 Thes. 3:6-15

This section takes up an issue first addressed in 1 Thes. 5:14

Apparently the first epistle did not completely clear up the issue and Paul had to address it again

Possibly because of the misunderstanding of the timing of the parousia, some people quit their jobs and were sponging off others as they waited for the second coming

Possibly some were by nature lazy and used the parousia as an excuse to be lazy

Paul has corrected the teaching on the parousia

Now he corrects the ethics/lifestyle of the Gospel

I. Deal with entitled, lazy idlers (6-12)

A. Don't be, and shun entitled, lazy idlers (6-10)

1. Command: Shun all entitled, lazy idlers (6)

a Brothers, we are commanding to you in the Name of our Lord Jesus Christ (6a)

Strong warning

b For you to stand aloof from/avoid every brother (6b)

1) Who is living as an entitled, lazy idler

Both laziness and disorderliness that has a connotation of expecting others to provide

2) And not according to the tradition which you received from us

Cf. 2:15 on "tradition" see 1 Thes. for the content of the tradition

2. Reason: You have already been taught against being entitled lazy idlers (7-10)

a For you yourselves know how it is necessary to emulate us (7a)

b We taught and modeled against being entitled, lazy idlers (7b-10)

1) Because we did not behave as entitled, lazy idlers among you (7b)

2) We modeled NOT being entitled, lazy idlers among you (8-9)

a) We worked to avoid being a burden to others for support (8)

(1) Neither did we eat bread from anyone for free (8a)

(2) Reason: We worked for our food to not burden others (8b-c)

(a) Working by labor and toil night and day (8b)

cf. 1 Thes. 2:9, 3:10

(b) Purpose: in order to not burden anyone of you (8c)

cf. 2 Cor. 12:14 children don't support parents, parents support children

b) Explanation of the motivation: To model Christian responsibility (9)

(1) Neg: We didn't do this because we had to (9a-b)

(a) [We did] not [do this] (9a)

(b) Reason: because we don't have authority (9b)

(because we do have authority to receive payment, see 1 Cor, ch. 9)

(2) Pos: We did this to teach you Christian responsibility (9c-e)

(a) But [we did this] (9c)

(b) Purpose: To model responsible work ethic (9d-e)

(i) so that we might give ourselves to you as an example (9d)

(ii) Purpose: so that you might emulate us (9e)

- 3) We taught you that entitled, lazy idlers were not to be supported (10)
 - a) When we were with you (10a)
 - b) We told you not to support someone not willing to work (10b-d)
 - (1) We commanded this to you (10b)
 - (2) No willingness to work should be met with no ability to eat (10c-d)
 - (a) Condition: If someone is not willing to work (10c)
 - Notice that the issue is willingness, not ability
 - There is a place for welfare/charity towards those who are unable
 - There is no place for welfare cheats, who are unwilling
 - (b) Effect: Neither let them eat (10d)
 - The two go together – working and eating

B. Reason: Entitled, lazy idlers are a problem, and need to be dealt with (11-12)

1. We know there are lazy, unruly bums among you (11)
 - a For we have heard (11a)
 - b What we have heard: that there are unruly, lazy bums among you (11b-d)
 - 1) That some among you are behaving as entitled, lazy idlers (11b)
 - 2) Specifically: They don't work, but meddle (11c-d)
 - a) Doing no work (11c)
 - b) But meddling in the affairs of others (11d)
 - There is a wordplay in the original language
 - “Not busy working, but busybodies/busy meddling”
2. Therefore: We command them to support themselves peaceably (12)
 - a We are commanding and exhorting the unruly idle (12a-b)
 - 1) We are commanding (12a)
 - 2) And we are exhorting in the Lord Jesus Christ to such as these (12b)
 - Notice the repeat of the solemn language of exhortation in the Name of the Lord cf. v. 6
 - Paul is using his serious voice to emphasize the gravity of the command
 - b Purpose: So that they can support themselves peaceably (12c-d)
 - 1) That by working with a peaceful manner (12c)
 - Without disturbance, peaceably
 - 2) They would eat their own bread/food (12d)

II. Therefore: Continue to do good and deal with the bad in your midst (13-15)

- A. Pos: Continue to do good with perseverance (13)**
1. Brothers, you yourselves, do not lose enthusiasm (13a)
 2. In doing good (13b)

- B. Neg: Deal with a stubborn, unrepentant brother (14-15)**
1. **Condition: If someone does not listen to our word through this command (14a)**
In light of Paul's repeatedly invoking the authority of Christ in these commands, cf. v. 6, 12
Disobedience to Paul's command is disobedience to Christ, and therefore sin
And it should be dealt with accordingly
 2. **Then: Confront his sin with a goal of repentance and change (14b-15)**
 - a **Exclude him from fellowship as a rebuke for his sin (14b-14d)**
 - 1) **Take note of and shun him (14b-c)**
 - a) **Take note of this one (14b)**
Take note of them, recognize what they are doing
 - b) **To not associate with this one (14c)**
To show that you do not approve of their sin – positive peer pressure
So that they will be ashamed of their sin
 - 2) **Purpose: in order that he may become embarrassed and/or ashamed (14d)**
 - b **Do this with an aim toward his repentance and restoration (15)**
 - 1) **Neg: Do not consider him an enemy (15a-b)**
 - a) **As [being] an enemy (15a)**
 - b) **Do not consider [him] (15b)**
 - 2) **Pos: But warn him as a brother (15c-d)**
 - a) **But admonish [him] (15c)**
 - b) **As [you would admonish] a brother (15d)**