

2Thessalonians 12-11-09b

Let's pick up our study now in 2 Thessalonians chapter 3. We've worked our way down to verse 12 those who are such and such are those who are Mooching or who are not supporting themselves in one way or another they are causing trouble and making themselves a burden rather than seeking to be self-sufficient and And as I pointed out rather emphatically in the first lesson we are commanded in the name of the Lord Jesus Christ to Self-sufficiency My God shall supply all your needs according to his riches in glory We are the righteous who do not go hungry and their seed does not beg bread and the reason we don't beg is because we work and Work is a biblical principle work in quietness eat their own bread Paul says As for you brethren do not grow weary in doing good Now this tends to make us think of Legalistic kinds of righteousness. Well, I'll go do some sort of charity work. I'll knit bandages for the soldiers or I'll go visit the the old people in the Retirement home or I'll I'll find some good deed that I can do I'll give the price of a cup of coffee to the United Children's Fund or whatever it may be.

I see these people that are pictured in the Ads on TV and I'll send money to them. That'll be my good deed. I'll not go weary in doing good Well, that isn't really what this is Referring to you see that as for is in italics and this is stronger without those added words But you brethren do not grow weary this continues the string of emphatic imperatives given by the Apostle Paul It's not as for you, it's you Hey you Do not grow weary And this is an interesting verb.

It's an kake. Oh eg k a ke o and This means to act badly kakos kakos is the word for evil in Greek and N kake o means to do bad in a thing or be engrossed or enmeshed or involved in doing Evil doing badness. It doesn't really talk so much about being weary in the sense of getting tired This is do not be evilly idle Do not be unoccupied Which is evil Our lexicon says that we'll find this same word in Luke chapter 18 verse 1 then Jesus spoke a parable to them that men ought always to pray and not egg cocaine Not to do badly and they translate it and not lose heart Well, what is it? What does it mean? Is it to grow weary? Is it to lose heart? No, it is to be in evil Paul uses it in 2nd Corinthians chapter 4 and verse 1 Therefore since we have this ministry as we have received mercy, we do not egg Cocaine we do not and again, they translate it lose heart, but it means we do not get lazy We don't fail to do what we're supposed to do Lose heart sounds like well, I just you know, it was just natural that I would get discouraged No This is an evil failure to fulfill your duty to do what you're supposed to do and expected to do required to do commanded to do egg cocaine cacos evil They soften it and water it down like oh, well, you know I was running for the finish line, but my lungs were burning and I just lost heart No, this is You're supposed to be standing to your post.

You're supposed to be alert and watchful and You get lazy and you get indolent and you get indifferent and you are derelict in your duty You fail to do what you are fully capable of doing and expected to do egg cocaine As for you brethren do not be evil in failing Would be a good expanded translation do not fail in an evil way to do good or in doing good and Doing good is also

a single word here It's call. Oh boy. Oh Kalas is the word for good.

So you've got egg kaka. Oh, which has embedded in it evil and Then you've got this present active it participle From call. Oh boy.

Oh boy. Oh means to make or to do and kalas is the good now There are several words for good. There's Agatha's and There is kalas and there's there's a slightly different Emphasis in these Kalas we tend to translate.

Well You did well Agatha's is more the good the Romans 828 God's God's good is Agatha's There's Agatha. Oh doing the moral good the righteous deeds This is kalas which which means You did well you you did properly this this is Appropriate this this is good in the sense that you you know, well you scored well on that test. You wouldn't say you Were morally successful on the test per se you did well you you did you met a high expectation of Performance and so that's the idea do not be evilly Failing do not be lazy indolent apathetic slothful In Doing well Do well, don't do poorly is the idea.

So you brethren? Don't fall into evil Do well, and if anyone does not obey our word in this epistle and This is the word for obey is hoop Akua Hoop Oh or hypo Means under what is a hypodermic needle? What does it do goes under your dermis? Right goes into and under your skin. So hyper is under and then a kuo is to hear like acoustics So what does hoop Akua mean? It means you are under? Spoken orders you've been you've heard the order and you obey you're under it you exceed to it You perform those instructions if anyone does not hear and heed and do Our word in this epistle Our logos in this epistle in this letter note that person Well, I thought it was judge not lest ye be judged What a scripture say note that person this is the second time by the way in this passage that we have been enjoined we have been commanded to Make a distinction If someone is not Striving to support themselves do their own work eat their own bread We are to take note if there is a candidate That does not support self-reliant hard work make your own way Opportunity for all but unearned support for none We make opportunities we leave the corners of the field Ungleaned you glean it you carry it you thresh it you Separate it you sift it you grind it you mix it you bake it then you eat it All we've done is given you an opportunity. Here's some grain Now the indolent the unworking would say well, where's my bread? When somebody gonna bring me some bread? Hey, I'll go see Uzziah down the road and see if he'll invite me in for a meal If anyone does not obey our word does not listen and operate under our word in this epistle Note that person and do not keep company with him now This is soon on a magnum Il soon means with Anna means again or up It's a double compound and it means to mix together Hippocrates used it in mixing ingredients for a prescription for medicine this is what the pharmacist does they Soon on a magnum Il they they take various things and and mix them together and make them a unity It was used of weeds that spring up and intermingle with various kinds of grain it was used of divine beings holding aloof from any egg mixture with the Forces that pertain down on the earth and so on So it means don't mix don't mingle don't spend fellowship time With these people why? Well, he explains it in order that he may be ashamed you say well,

that's that's gonna hurt their feelings Yes That's the purpose.

It is supposed to hurt their feelings We don't like to hurt people's feelings. We don't like to you know, create a an issue We don't like to put a ripple in the water rock the boat, whatever you want to say but We say sorry no and By the way, what was most fellowship? Centered around in in this time in the ancient world meals Fellowship meals the Lord's table wasn't a little cracker and Kool-Aid ceremony. It was a meal That's why Paul Rebukes the Corinthians for coming together and people stuffing themselves.

They weren't stuffing themselves on crackers It was a meal and they said You're coming in and stuffing yourself. Don't you have food to eat at home? Why do you come down here and eat everybody else's food? there's other people that don't get to even partake of the fellowship meal because you engorge yourself because you are Defiling the body of Christ and he's talking about the fellow believers that they are ignoring and being inconsiderate of so It says do not keep company with him in order that he may be ashamed And this isn't a scandal on that. He may be scandalized or caused to stumble.

This is entrepot Which has as its fundamental meaning reverence? It means to give consideration and realization You know many times the prophet who would see a vision of God would fall on his face and And so you see the combination here It is reverence for God that causes us to fall on our face not so much in shame but in recognition of the distance between what we are and what we should be or could be and this isn't Well, you ought to be ashamed of yourself It is so that this person will recognize the distance between where they are and where they ought to be Peter after the first miraculous draft of fish remember what he said to the Lord Jesus depart from me for I am a sinful man. I Understand why you wouldn't want to keep company with me because I am woefully unrighteous well, that's the kind of thing that ought to be engendered in someone who is not Doing what they should do not obeying this command not heeding this letter You stand apart from them you're not judging them you're not Shaming them you are setting an example and saying this is what people who are doing what they are supposed to do Do they set their own table and eat their own food? You're not invited because you're not that kind of person and Remember that fellowship was was generally reciprocal so You come over and eat at the table this time this person comes over and eats at the table the next time well if this Person isn't setting their own table isn't earning their own bread It's always going to be this one-way thing and and the Bible says don't do that Don't have a constant one-way charity if someone is failing to work failing to eat their own bread Failing to to live a quiet life if they're standing around the edges of the work instead of doing work Don't invite them to your table do not mix With them it doesn't mean to persecute them doesn't mean to cold shoulder them it doesn't mean to rebuke and revile them it says Don't mingle don't mix in other words don't extend invitations Now we think well gosh that seems kind of harsh. Well.

Yeah Whom the Lord loves he chastens and he scourges every son whom he receives and this is

our part in that mode of instruction and we are not to gloss over this failure. We are not to pretend. It doesn't exist. There is a distinction and it says Take note of that person and do not mix with him in order that he may develop reverence. He may recognize Why you're doing what you're doing not because you hate him not because you don't like him not because you're uncharitable not because you've got a holier-than-thou attitude, but it is a and an instruction from the Lord and It is the same as when God told the Old Testament Israelites touch not the unclean thing You may love the unclean thing this may be your relative.

That's got an issue of blood or some Buddy that just passed away and this is their corpse well touch not the priests were not to mourn and not to grieve their dead because it disqualified them from service and God said don't do it Don't cut yourself. Don't go through overt signs of mourning and don't touch these dead bodies You've got work to do for the Lord and you don't have the luxury of that self indulgence It doesn't mean you didn't love the person or that you wouldn't be happy to care for them But you have a higher call you have a higher instruction then that should be our attitude when we restrain or forego Charity or invitation or fellowship with someone who is indigent Who is not supporting themselves? It's not malicious. It isn't ill-favored or ill-intended The purpose of it is that that person will come to reverence the Word of God that tells them Whatever's within their capability of doing by way of work.

They need to be doing it. No excuses Notice verse 15 do not count him as an enemy Most of us who've lived any length of time in the adult world have relatives near and far That we have various levels of fellowship with for various reasons Some of them are politically distant or socially distant or have different values. Some are believers and unbelievers.

We don't hate them we don't treat them as an enemy at least we shouldn't but many times there is a Respectable distance Because we cannot be viewed as Supporting, you know, you got people that shack up without benefit of marriage Well, you can't go over to their house for Christmas and pretend like it's a family and they're married You can't invite them in and let them share a room in your house over a holiday not if you're a Christian who is Trying to shine as a light in the midst of a crooked and perverse generation. That's not shining a light. That's compromise That's doing what the world does.

Oh, let's just smile and pretend there's nothing wrong the Bible says take note and do not keep company with those who do not obey the traditions who do not respect and Reverence the Word of God in order that they may develop that reverence How are they going to know that reverence is needed if they don't? If it never becomes an issue Does God have to come down from heaven and strike them with lightning? Do they have to be blighted? does an angel have to appear and give them an instruction in the night or will they find out by people who are living a godly life and who are forbidden from interacting with them in a Mingling way and they say well why you say well, I'm sorry But there is a biblical value that is at issue here and my first allegiance as much as I love you My first loyalty and my first allegiance is to God and God says I cannot be a part of this. I'm sorry But you need to think about where you stand before God You need to recognize that if

you especially if you claim to be a believer you are out of line with the words of this epistle and It's between you and God I'm doing what I do between myself and the Lord and I am not Permitted to mingle with you so long as you persist in this Non-biblical forbidden behavior, I'm sorry, but it isn't me. You have created this situation by your disobedience to the Word of God and I You implicate me you drag me with you If if you demand that I socialize that I become a part of that and and I'm sorry I love you but I can't do that and Unless and until your reverence for God's Word Appears and kicks in and you you change this behavior We're not gonna be sharing food and we're not gonna be sharing domicile.

We're not gonna be sharing fellowship. I'm sorry I can't do not count him as an enemy but admonish him as a brother and this means That there needs to be an explanation It's not some mystery. Well, I don't know there they clammed up.

They won't tell me they don't invite me over I never hear from him anymore, but I don't know why Should be no mystery When it comes up when we refrain from inviting or we reject an invitation in some other direction There is an explanation and we say look why that this is why? Do not count him as an enemy an enemy you'd say, you know, you figure it out These aren't an enemy. This is a brother This is particularly within the household of faith, but someone who is not paying attention to the Word of God Then we have the benediction Now may the Lord of peace himself give you peace Isn't it interesting that this notion comes hard on the heels of having made a difficult decision Within the body of Christ if anyone does not heed the words of this epistle Separate from him this goes back to verse 6 withdraw from every brother who walks undisciplined disorderly and disorderly means out of step and out of line with The traditions the teachings of the Word of God. It's a lifestyle.

They're walking that way withdraw Do not keep company with Now may the Lord of peace himself give you peace This disturbs us. It's uncomfortable. We don't like this sort of thing we don't like having to draw a line and saying you're on that side and I'm on this side and I cannot cross over and you can't come here.

There's a great goal fixed and unless and until you Make a different decision about what you're doing We're just gonna have to maintain this distance I love you You'll always be family. I pray for you But there is a biblical issue and my first loyalty. Remember what Jesus said? Unless you if a man loves father and mother or sister and brother son or daughter more than me.

He cannot be my disciple Discipleship demands ordering priorities and deciding who gets first consideration and you can't Disobey the Lord in the interest of brotherly harmony and It will never work. Anyway, you will get dragged into the muck in the mire. You will be compromised This never works out.

Well That's why God forbids it but When we do this, it is troubling. It's difficult. And so Paul has a prayer For peace may the Lord of peace himself give you peace always in every way we have to

look at the scripture and Comfort ourselves.

Let God the Holy Spirit the paraclete Come alongside and give us peace You're a student. This may be a fellow student You're in a family it may be a fellow family member you're at work it may be a fellow employee particularly within the realm of those who claim Christ We have to make a distinction and withdraw and not mingle with disobedient believers it doesn't initially look like it makes for peace, but we go to the Lord of peace and we ask for his peace and One of the ways we can have peace is that we have done this, right? We've not made an enemy of the person. We've not failed to explain.

We've not let mental attitude sins of judging or trying to inflict some sort of retribution on this person or trying to serve as their conscience trying to elbow the Holy Spirit out of the way and You know make them change get into their business Be a Stander around the periphery of their work. We are doing this for ourselves. It is self-preservation In the hopes that they will develop reverence May the Lord of peace himself give you peace always in every way the Lord be with you all That's also not an accident You separate and lose fellowship with someone that you would love to have fellowship with where is your fellowship? The Lord be with you That's the first Priority fellowship with the Lord You may have to separate from people Never have to separate from the Lord The Lord be with you all Then you have this final the salutation of Paul with my own hand, which is a sign in every epistle So I write one of the reasons it's in this epistle at this place Look at the invocations of authority that have permeated this chapter We command you in the name of the Lord Jesus Christ in case there's any doubt About the authenticity and the veracity and the emphasis on these particular commands Paul gets the letter and He always signs his letters he says I always sign him but he says I always sign my letters I want you to note that my signature is on here.

Don't let anybody anybody try to explain this away as a forgery or a Pseudepigraphical epistle. I am the Apostle Paul and I'm telling you in the name of the Lord Jesus Christ how important these fraternal commands are We don't have a tremendous amount of guidance About how the church should function and how believers should interact with one another other than general principles of love and forgiveness and Encouragement to good works and singing songs and hymns and spiritual songs and not forsaking our assembly But in terms of specific interactions and specific guidelines, they're relatively few but this is one of them and it is very emphatic and The reason it is is because it impinges on all of us sooner or later we will be on one side or the other we'll either be the The person not eating his own bread or somebody who is dealing with him Salutation of Paul with my own hand, which is a sign in every epistle So I write the grace of our Lord Jesus Christ be with you all. Amen first and foremost from beginning to end At the beginning of every epistle What does Paul say grace to you and peace from God our Father and the Lord Jesus Christ at the end of the epistle? Grace of the Lord Jesus Christ be with you all We don't have or accrue anything that gives our opinion wait We don't become good enough to walk into God's presence everything we have we have by grace and Even in the execution of commands like this

that seem difficult and seem harsh It is the grace of the Lord Jesus Christ that we keep in view that ensures that we maintain our humility that we maintain our love and That we maintain our peace If you find someone who is a believer that does not have peace They have lost sight of grace That's why Paul so often links the two grace to you and peace one accompanies the other and as we seek to be pleasing to God as we seek to have that expectation of the return of the Lord Jesus as we Endure in this world persecution and affliction and the lawless spirit that permeates Our society always has always will Until we reach glory.

It is the grace of God. It's the grace of the Lord Jesus Christ and when we're Beset when we're knocked off our pins when we're confused when we're upset when issues arise when there's turbulence and We say well, I just need peace. I don't have peace about this.

I need peace. I where's my peace Looking for peace you never find it look for grace Go for the grace Concentrate on grace go to the passages that talk about grace focus on the grace of the Lord Jesus Christ peace always follows You think about the 23rd Psalm? The Lord is my shepherd he Makes me to lie down in green pastures. He leads me beside the still waters.

He restores my soul He leads me in the paths of righteousness for his namesake. He does he does he does it's grace. It's all of grace and Focusing on grace brings peace looking for peace.

You'll never find it That's why Paul concludes as he began the grace of our Lord Jesus Christ be with you all. Amen well that concludes our study of 2nd Thessalonians, and we are going to begin a We're going to be back in the Old Testament. I'm really excited about it.

We're going to begin our sojourn through the post Davidic history of Israel going through the books of Kings and Chronicles and fitting in all of the minor prophets where they belong By the time we finish this we've a pretty well knocked out all of the history and prophecy in the Old Testament all we'll have left is Proverbs and the Song of Solomon and we won't get to the Song of Solomon until after the Lord Jesus comes back So you can just plan on that. Let's close here in a word of prayer father. Thank you for the truth of your word thank you for this wonderful letter and the Comfort and encouragement and guidance and direction that it gives to us.

We pray that God the Holy Spirit will find us amenable and pliable and teachable that these truths will sink into the Soil in our souls and grow up and bear fruit that we will find it pertinent for application and for encouragement and motivation in the time that remains to us in this life so that our lives Will reflect the glory of the Lord Jesus Christ. We pray these things in his name. Amen