

Hidden Hills Sovereign Grace Baptist Church

Wednesday Sermon

Date: August 19, 2020

Text: 2 Thessalonians 3:6-18

Scripture Reading: 2 Thessalonians 3:6-18

Subject: Withdraw from the disorderly; Peace to you

In the previous message from chapter 2, verses 15 through 17 and the first five verses of this 3rd chapter, we considered the command to stand fast in the things which we had heard and to rejoice in the comfort which comes from God in our word and work. What a blessing to consider the everlasting consolation and good hope the LORD provided for you and I through his amazing grace! Now, we come to the 6th verse of the 3rd chapter and crystal clear instructions for us concerning those who walk disorderly among us.

2 Thessalonians 3:6 (KJV) *Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.*

This withdrawing from every brother who walks disorderly is in obedience to a command. It is not an option. If one walks not after the tradition (Greek word: παραδοσις paradosis, which appears 13 times in the New Testament and is translated 12 times as tradition and 1 time as ordinance.) Tradition means an "oral delivery or instruction." Paul had told them how they are to walk orderly. In the verses which follow, we see the how we are to carry it out and why we are commanded to withdraw from a disorderly brother.

2 Thessalonians 3:7 (KJV) *For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;*

When Paul, Timotheus, and Silvanus were among the Thessalonians, they walked among them in an orderly fashion and never did they behave themselves disorderly. In doing so, they gave the church a concrete example of how to walk – an example which the church should follow, because it was the proper manner in which to walk and conduct themselves.

2 Thessalonians 3:8 (KJV) *Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:*

Neither did we eat any man's bread for nought; -- The apostle and his companions never ate any man's bread freely. That is, they did not expect that others should feed them without charge.

They worked and travailed night and day so that they would not be chargeable to any of those in the church. These men bore their own burden working with their hands and also giving themselves to the word of God in study.

2 Thessalonians 3:9 (KJV) *Not because we have not power, but to make ourselves an ensample unto you to follow us.*

Not because we have not power (to eat other men's bread). – For God hath ordained that they who preach the gospel should eat of the gospel. They could have insisted the church take care of them because it is right that a church care for her ministers, but

Why did they work day and night? It was to make themselves an example unto the church so they would follow that example.

2 Thessalonians 3:10 (KJV) *For even when we were with you, this we commanded you, that if any would not work, neither should he eat.*

It is sickening to see the people in our land descend from being responsible individual to becoming those who say I have a right to take what is yours. How horrible! May it never be said among us in the church! The apostles commanded them: ***If any would not work, neither should he eat.*** This is the key verse of this section about a disorderly walk.

2 Thessalonians 3:11 (KJV) *For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.*

The word always gets around. Paul and his companions had heard of this. Some among them were walking disorderly, working not at all. These are busybodies. This plural word appears only here in the New Testament (the singular form appears once) and speaks of one who “bustles about uselessly, to busy one’s self about trifling, needless, useless matters – and those who are inquisitive about other men’s matters.” In other words, his lack of working gives him a mind to think and do trifling things, things which are of no profit – and to ask others about their affairs. How tragic!

A person busy with work has no time for such foolish things!

2 Thessalonians 3:12 (KJV) *Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.*

Here is a commandment and an exhortation to those who are not working at all, but are busybodies, by the Lord Jesus Christ. With quietness they work and eat their own bread. Every man is responsible to work and make a living for himself and for his family – and for others who CANNOT provide for themselves.

1 Timothy 5:8 (KJV) *But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.*

Ephesians 4:28 (KJV) *Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.*

2 Thessalonians 3:13 (KJV) *But ye, brethren, be not weary in well doing.*

But ye – not as the disorderly brethren from whom you withdrew yourselves, but you don't be worn down and out in doing well – doing the right things. Remember to do the right thing in this matter also.

2 Thessalonians 3:14 (KJV) *And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.*

This is plain enough for anyone to understand. The only reason you and I could not obey this commandment is that we were stubborn, stiff-necked and rebellious. It is the same principle when a parent obeys the LORD in the discipline of his child. Discipline is not something we do **TO** someone, it is something we do **FOR** someone!

And if any man obey not our word by this epistle, note that man, -- As church members, we see the disorderly walk of a dear brother and note that man. What does that mean? "Note means to observe or mark carefully. To give heed or attention to. To notice closely." So we pay close attention to the manner of his disorderly walk! Wait, wait, somebody says! A person's life is personal and is nobody else's business. Excuse me, all of this is addressed to

members of the Lord's church – his body. What affects one also affects everyone else in the church. When we come to follow the LORD, we give ourselves up to one another to follow the LORD together. We are responsible one for the other. All of us are subject to the discipline of the church – the congregation.

and have no company with him, that he may be ashamed.—

We not the unruly man, then refuse to have company with him. What does it mean to have company? "To go in company with; to accompany; to have society with." Would we play together – eat together – have the LORD's supper together? No. What is the purpose of this? That the disorderly brother may be ashamed of himself and his disorderly walk. Is there more? Yes, there certainly is.

2 Thessalonians 3:15 (KJV) Yet count *him* not as an enemy, but admonish *him* as a brother.

Yet count him not as an enemy, -- The disorderly brother is not our enemy – no, a thousand times no. He is our dear brother who has fallen into disorder. It could happen to any of us if we are not careful to walk uprightly. You and I cannot properly deal with him in an hostile, fierce, furious, and passionate manner, as if we were seeking his destruction, and not his restoration.

But admonish him as a brother. – Not as an enemy, we could never admonish an enemy. An enemy would never hear admonishment. What do we do when we admonish another? We put him in mind of his duties and counsel him against wrong practices. We give him authoritative warning and advice from the Holy Scriptures which are God's holy words. We exhort and warn him of continuing to walk disorderly.

2 Thessalonians 3:16 (KJV) *Now the Lord of peace himself give you peace always by all means. The Lord be with you all.*

Now the Lord of peace himself – The Prince of peace, who is peaceable himself, and the author of peace in all his churches, and who requires peace, calls for it, and encourages it.

Give you peace always by all means. – O, beloved, we want a peace in our conscience which is taught of the word of God, through the blood, righteousness, and sacrifice of Christ, and faith in Him as our all sufficient savior. We have peace with God through our Lord Jesus Christ – a peace which he gives and which none can take away. We have that individually. But we want also peace among ourselves in the church, being freed from all such disorderly persons and those who ad and abed them, those who disturb the peace of the church. The way to have true peace and prosperity in churches is to keep up the discipline of the house of God. Paul’s prayer is for constant and perpetual peace, which is greatly to be desired and which is to be enjoyed by the Lord’s people in the church. Notice, the apostle says “***always by all means.***” That means in every way through worship, praying, preaching, administering the ordinances, laying on censures, when necessary, and the Christian manner of life and godliness.

The Lord be with you all. – A wonderful benediction. Thanks be to God who said: “And, lo, I am with you alway even unto the end of the world.” And “I will never leave thee, nor forsake thee.”

2 Thessalonians 3:17 (KJV) *The salutation of Paul with mine own hand, which is the token in every epistle: so I write.*

In writing his epistles, the body and substance of them Paul used an amanuensis (one who copies and writes by the dictation of

another) but Paul's salutation is signed by Paul himself – a token in every epistle (letter).

2 Thessalonians 3:18 (KJV) *The grace of our Lord Jesus Christ be with you all. Amen.*