

## **DEALING WITH THE DISORDERLY (2 Thessalonians 3:6-15)**

### **I. The precept (vs. 6-9).**

- A. Paul begins this section with a command to withdraw themselves from those that are out of step.
1. This was not an optional thing.
  2. This was a precept from God through an inspired apostle.
  3. They did not have a choice if they wanted to be right with God, and we don't either.
- B. What was to be done is that faithful Christians were to remove themselves from the one who was out of step or rank.
1. There is a way to live properly in Christianity.
  2. When we fail to live that way, we get out of step with or fellow Christian soldiers.
  3. You can tell when a unit of soldiers is marching and one of them is out of step or ranks - it sticks out like a sore thumb.
  4. Christians should know when a brother or sister is out of step, and the world will as well.
  5. Those who fall into this category, at least in this text, are those that don't follow the tradition, those who are idle (vs. 11) and those who are disobedient (vs. 14).
- C. We do need to make clear here that this is the last step in the process of trying to bring a fellow Christian to repentance.
1. Paul had encouraged them in the first letter to work and not be lazy (1 Thessalonians 5:14).
  2. Since some did not heed the admonition, then they were to be disciplined.
- D. The reason for the discipline is that they would affect the lives of the other Christians and the viewpoint about Christianity of those outside of Christ.
- E. Instead of being disorderly, they were to follow the tradition taught by Paul.
1. This literally means transmission.
  2. It carries the idea of the precepts that Paul had transmitted to them.
  3. This is the doctrine of Christ that had been received in such a fine way by them originally (1 Thessalonians 2:13).
- F. They had been taught already by Paul both orally and by example.
1. The way Paul and his fellow missionaries lived had been an example to them of how to follow Christ.

2. They had not been lazy and idle, but busy working in the kingdom as well earning money to support themselves.

G. Paul took nothing from these brethren, but worked for his food.

H. It wasn't because Paul did not have a right to be supported by them, but because he did not want any suspicions about why he was preaching.

I. Not only that, he wanted to set a proper example before them about the value and benefit of work.

## II. **The problem (vs. 10-12).**

A. If one does not work that can, that one should not be supported.

1. How contrary to our society's thinking.

2. Welfare for able-bodied people is unbiblical.

3. Laziness is sin.

B. Some of the brethren in Thessalonica were out of step and not working at all.

1. The idea of the verse is interesting.

2. Literally, it means that there were some that were busy only with what is not their own business.

3. They were sticking their noses into other peoples business.

C. There are brethren who concern themselves with everyone else and fail to keep their own business done properly.

D. Paul condemns this with the authority of Jesus and commanded them to get busy working and supporting themselves and their own families.

1. Each of us has enough on our plate without trying to see what is on everyone else's plate.

2. Instead of being a busybody, one needs to be still at his own work is the idea of quietness.

E. Talebearers, or busybodies, can create havoc in a congregation.

1. Usually, when busy in others matters, the whole story is not gotten.

2. Thus, what the busybody finds out is incomplete and what is spread in only part of what is going on in the lives of those on whom they intrude.

F. This lifestyle is condemned in Paul's day and it is alive and well today and just as wrong.

## III. **The pattern (vs. 13-15).**

A. Good brethren don't need to give up doing what they are doing.

1. Those who are needy still need to be helped.

2. This is the sad part about helping others.

a. Those that don't need take from those that do.

- b. Those who are in true need suffer because of the actions of busybodies.
- B. Those who fail to adhere to this command are to be noted.
  - 1. They are to be marked for avoidance is the meaning.
  - 2. Each Christian is to know that this person is failing to walk properly.
- C. The one noted is to be avoided.
  - 1. There is not to be the friendly association of brethren with this person.
  - 2. Vine says “not to mingle with, not to mix it up together.”
  - 3. We don’t go out to this person’s house for a meal or play golf together or things like this.
- D. The purpose for this pattern is to cause this person shame.
  - 1. He/she needs to see that his/her actions have consequences.
  - 2. If friendship and familiarity is cut off, that person, hopefully and prayerfully, will see his actions for the sin that they are and change.
- E. When one is in sin and nothing is done then that person feels emboldened to continue that style of living.
- F. When this is to be done, it is out of love, not hatred, for the person that is noted.
  - 1. He is not an enemy, but a brother who is loved.
  - 2. Noting a person is not done out of hatred or harsh feelings.
  - 3. It is done because every other means of getting that person to change has failed and we want our brother saved.
- G. God disciplined Israel because He loved them and we discipline brethren because we love them and don’t want them lost.