

Thursday, August 4, 2022 ▫ Read 2Thessalonians 3:6–12

Questions from the Scripture text: What sort of statement is v6? In Whose Name? What must they do from certain brothers? Which ones—how are they walking? According to what are they not walking? Who had not walked this way (v7b)? And who should follow them (v7a)? What else didn't the apostolic team do (v8a)? What did they do, and when (v8b)? Why (v8c)? What else were they doing for the Thessalonians (v9)? When in Thessalonica, what had the apostolic team commanded (v10)? What have they heard about some (v11)? What didn't they do in their disorderliness? What were they being, in their disorderliness? Whom does the apostle command in v12? Through Whom? That they do what? And eat what?

How do we show charity to those unwilling to work? 2Thessalonians 3:6–12 looks forward to the second serial reading in morning public worship on the coming Lord's Day. In these seven verses of Holy Scripture, the Holy Spirit teaches us that **loving those who refuse to work means helping them love the Lord Jesus and His people.**

Withdraw from every disorderly brother, v6–9. This is the first of three commands that are the main teaching of this passage. This isn't excommunication; the person in question is still called "brother" in v6. But there is a distance to be maintained, which is indicated by the word "withdraw." This may just be a necessary precaution to keep the brother from applying too much pressure or to keep the tenderhearted believers from giving in to it.

The disorderliness here is wanting to eat without working. It is contrasted to the apostles' conduct (v7); even they paid for their food by laboring and toiling night and day, so that they might not be a burden (v8). One of the themes of this letter has been that God uses us in one another's sanctification. Surely, part of that sanctification is trying not to be a burden to others! When God's difficult providence makes us an opportunity for our brother's generosity, that's one thing. But when God's providence gives us the ability to work, He gives us an opportunity to put our brother first as well.

If anyone will not work, neither shall he eat, v10–11. Here is the second command. Again, the word "disorderly" features in v11. This being "disordered" is evident from the vocabulary at the end of the verse, which can be rather literally translated: not working-at-all but working-around. The idea seems to be that they were going around meddling in other people's business instead of being busy with business of their own. So, not only were they unwilling to contribute, but they were actually hindering others! For things to be ordered, their intentional un-working-ness should be properly matched to un-eating-ness.

Work in quietness and eat their own bread, v12. This is the third and final command that holds our passage together. This particular laziness was tied to a desire to be meddlers in others' business, so the corrective work is *quiet* work. Note that this command is given in the name of the Lord Jesus Christ, just as the first one was. Love for Christ must be the driving force behind our love for others. But Christ does more than command. He helps! And that is implied by the addition of the word "exhort" here. Our Lord Jesus was diligent, and those who He saves and makes to be like Himself will also be diligent.

In what ways are you tempted to be lazy? When might "helping" someone actually be hurting him?

Sample prayer: Lord, You are always working and accomplishing all Your holy will in this world. Forgive us for when we enable others to hurt themselves or disregard others. And forgive us for when we would prefer to be meddlers rather than workers. Grant that we would be diligent like You, through our Lord Jesus Christ, AMEN!

Suggested songs: ARP1 "How Blessed the Man" or TPH1B "How Blessed the Man"

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(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Second Thessalonians chapter 3 verses 6 through 12. These are God's words but we commend you brethren in the name of our Lord, Jesus Christ that you withdraw From every brother who walks disorderly and not according to the tradition, which he received from Oz for you. Yourselves know how you ought to follow us for.

We were not disorderly among you nor did we eat anyone's bread? Free of charge but worked with labor and toil night and day. That we might not be a burden to any of you, not. Because we do not have authority but to make ourselves an example of how you should follow us For when even when we were with you, we commanded you.

This, If anyone will not work, neither shall he eat for? We hear that there are some who walk among you in a disorderly manner, not working at all. But are busy bodies Now those who are such we command and exhort through our Lord, Jesus Christ that they work in quietness and eat their own bread.

So far The reading of Gods inspired and inherent tort, I mean, teaching this passage can be found in three commands. You see in verse 6, we command U brethren that you withdraw from every brother who walks disorderly. And then verse 10, even when we were with you, we commanded you.

This If anyone will not work, neither shall he eat? And then verse 12. Now those who are such we command and exhort through our Lord, Jesus Christ that they work in quietness and eat their own bread. The first two commands go together because withdrawing from the disorderly, brother means not eating with him or not letting him eat with you.

You may have on occasion, Notice. Hopefully, an unintentional coinciding of when it is time to work people disappear and what it is time to eat. They show back up In this case, it's dealing with those who will not work, not those who cannot work and they disappear during time of work or rather.

They are busy gossiping busy moving themselves around telling other getting meddling in other people's business. As the word busy bodies means, and so they are not being busy with their own business. But meddling and others. But then when it's time to eat. Oh, they're back again. You wouldn't cut me off from fellowship.

Would you you wouldn't withhold bread from me? Would you? Well, Yes, I would because I've been commanded by God to withdraw in the first place. From disorderly brethren, We command you brethren in the name of our Lord, Jesus Christ that you withdraw from every brother who walks disorderly and not according to the tradition, which he received from us.

Now, you remember from chapter 2 and verse 15, proper use of the word tradition. It's not church tradition, but Bible tradition as delivered by Christ's apostles, chapter 2, verse 15, therefore brother, and staying fast, and hold the traditions. What you were taught whether by word or by our epistle, So in the preaching, Apostolic preaching, in the apostolic writing, which we still have today in front of us, translated into English.

Some 2000 years later will the apostle and his team. Not only preached and are now writing that which is right and true that which is just correct. But they also lived it. They had authority their office commanded respect. In fact, in another place, the same apostle is going to tell them that they are not to withhold earthly things actually and multiple places, not to withhold, the earthly food from those who labor in spiritual things.

But when he and Sylvanus or Silas, and Timothy were with the Thessalonians, they worked hard night and day, and eat anyone's bread free of charge. They participated in the buying in the procuring did not want to be a burden to others. See, it's part of not only loving your neighbor but especially in the church, loving your brother that you don't want to be a burden to them and God's providence, sometimes you are without means.

And your brother has means and they have an opportunity to love you with those means and those of the first great ways that the church showed the love of Jesus in them. Was that no one had lack because those who were lacking others who had extra would come and sell, what they had laid at the apostles feet and so forth.

But The one who has little also has an opportunity to love his brothers as himself, who would be providing for him. And his opportunity is to work, whatever he can to obtain whatever he can to be as little of a burden as possible. Both are to walk and love and helping your brother either to be lazy for himself or inconsiderate of those who would be burdened.

The way the apostles were trying, not to be a burden to anyone in verse 8, helping about brother be thoughtless, like that is not helping him. It is hurting him. And so the first thing he says is to withdraw from every brother who walks disorderly Note that this is not excommunication because he is still in this case being called a brother.

And so there is a relational and geographical to some extent, withdrawing from such a brother, giving him the opportunity, perhaps to work. Since he chose not to work during working time we withdraw from him during fellowship time and maybe he can do some working time where some repenting time the next working time, he will do some working time with a hungrier stomach than usual.

This is and age old practice of good Christian parents who know that their children are not only their children, but their brother, their sister, and the Lord, and we want to help them in. What is good not to help them harm themselves. And so the first two commands that withdraw from the disorderly brother who is are matched to another to draw from the disorderly brother.

And if anyone will not work, neither shall he eat the

Note that this is a command from the apostle. For even, when we are with you, we commanded you. This. And so, and it's important that we not coddle or accommodate unwillingness to work. It is one of the worst things, one of the worst miseries in this life to be a waster.

You yourself become miserable and you make others miserable. We should beware of a culture in which getting out of work or being able to get to a time when you don't have to work anymore or delaying the season in which you would work is. So highly priced. When the example that the apostle said in verse 9 is to labor and toil night.

And today, we're designed to be working people working. God, when we come and finish our works in this life, then we enter his everlasting rest and they give us gives us Sabbath-keepings along. The way one day in seven in order to anticipate that entering into his rest in glory but it is there by implied that we ought to do work.

There is a refreshment and recreation that can be had in a bodily sense. That is necessary every day or spend almost a third of our life sleeping so that we can work. And sometimes as we wear down by repetition or tediousness for body or for mind, there is a change in the work that we do or pursuit of recreation.

That is necessary. That is not the same as unwillingness to work. Well, the third command is actually given to those who are these meddlers and other people's business instead of being diligent in their own business. Now, those who are such, he says, in verse 12, We command and exhort through our Lord, Jesus Christ.

So there isn't just a command, but there's the sense that this command is designed to help them do the thing that is commanded the word exhort comes from or is translation of that word from which we get paraclete. So some people need to be rebuked and correct example, people need to be comforted and encouraged Some people need a little bit of help and all of these ideas and more are summed up in this word.

Exhort Now those who are such we command that is, they must do it. And exhort we are commanding it in order to help them do it. And as the apostle is setting, this as an example, for the Thessalonians, then this opens up or sets an example for them because the apostle is at a distance but the Thessalonians are near and often those who are sluggish or lazy need help getting going and the help may be of different kinds and it takes wisdom to observe and perceive what both in the character of the person and in his circumstances are hindering His working.

So those who take the passage and use it as a blunt object, just to beat anybody who doesn't seem to be as productive, as they would want that person to be. They're not following the apostolic example because there is not only command, but exhortation the urging and helping along.

Now, those who are such we command and exhort through our Lord, Jesus Christ that they work in quietness and eat their own bread. Yes, even before social media, the desire to be social was often a hindrance to getting things done. That's what the busy bodies were doing. And so there is the disciplining of the spirit to be able to enjoy quietness, to have our thoughts and feelings set in order before God and to carry on internal conversation with him.

As we do, what we are called to is an important skill and discipline of the heart, and of the mind that enables good work, those who are either social with others

or have an unquiet, and distracted mind will hinder themselves from their work and those were social with others will endure others from their work.

So note that the helpfulness and necessity of this quietness. Finally, you'll note, and this shouldn't be a surprise to you. That there's the apostle gives us these scriptures commands. He gives them in the Lord. Jesus Christ. The first command. Verse 6, We command you brethren in the name of our Lord Jesus Christ.

The last command verse 12, those who are such, we come in and exhort through our Lord. Jesus Christ, and this gives us comfort. And this gives us confidence comfort because Jesus Christ was diligent in his work, there was never lazy. Self-indulgent. All of his words a fellowship or instruction or otherwise were wisely and intentionally chosen appropriate words as an appropriate times.

Not hindering from that, which must be done. Recognizing sometimes that the words were more important than the work. You remember, Martha and Mary and his acknowledging and commending that Mary had chosen the better part not because there wasn't work necessary for the eating. But because there are, there is fellowship.

That is also necessary. So, we have comfort because the Lord, Jesus is the perfect obeyer, both of the commands to work and of the command, to help others to work. And it's his obedience that is counted for you. When you believe in Him, that we must not think that the Lord will punish us as our sin deserves when we fail to keep this command diligence is one of the things in which we often once we recognize that it is required by God, diligence is one of the things in which we can very often, be stumbling and failing and lacking in and it's easy to get discouraged.

And yet the first part of being encouraged just to be comforted and remember these commands come in the Lord Jesus Christ. Which points us to the fact that he already has been our righteousness. So God is counting for us. They obedience of Christ, but he's also conforming us to the obedience of Christ.

This his character worked out in us by the Holy Spirit that will enable us to be diligent that will enable us to be helpers to others that they would be diligent to. And so the fact that the command in verse 6, and the command in verse 12 are both given in Jesus Christ directs us away from thinking that simply by the strength of our current resolve and the intensity of our renewed effort, that diligence will thereby.

Come. It will come by the Lord's, sustaining us in that resolve and sustaining us in that effort. The result in the effort are necessary or also wouldn't be commands. There would only be the Lord. Jesus will make you diligent the end, but no, there are commands. And yet, they are commands in the Lord.

Jesus Christ. So the result and the effort we can have good hope. Certainty are sustained by him, who's obedience, whose diligence even has already been counted for us. Let's pray.

Father, we thank you. You give us instruction for every area in life. Lord, Jesus. We thank you that you have given us the scriptures by your spirit and especially for this very plain lesson in a very important part of life, the working and the eating, and which we spend so much of our time and energy in this world.

Help us, Lord to do so. In an orderly way, in a way that corresponds to loving you, knowing our purpose in your image and loving one. Another well grant that as your spirit applies, your character to us, Lord Jesus. You would be glorified by the resemblance that you produce in us just as you did in the Apostles.

So that they might be an example to the Thessalonians pray that you would help me to be an example to my family. And that as you can form me to these children to Christ, you would prepare them to be examples to their families after them. We ask all these things in Jesus name.

Amen