2Thess #162

Be cautious of those with a disorderly life.

Let us pick it back up in 2Thessalonians chapter 3 RF.

2Thes 3:4 We have confidence in the Lord concerning you, that you are doing, and will do, what we command.

[2Th 3:5](https://www.blueletterbible.org/nasb20/2th/3/5/s_1119005) May the Lord direct your hearts to the love of God and to the perseverance of Christ.

The Apostle Paul is confident that the majority of the Bels at Thessalonica will align themselves inside the plan of GOD.

Those who went astray will either come back into line with accurate doctrine, or the Apostle Paul is highlighting how to deal with them.

/[2Th 3:6](https://www.blueletterbible.org/nasb20/2th/3/6/s_1119006) Now **we command you**, brothers *and sisters,* in the name of our Lord Jesus Christ, that you **keep away** from every brother *or sister* **who leadsa disorderly life** and not *one* in accordance with **the tradition which you received from us**.\

As I mentioned last message the Apostle Paul is very firm and almost repetitive in how he is covering this problem.

He uses the words command, disorderly and undiscipline in a very strong fashion.

[2Th 3:7](https://www.blueletterbible.org/nasb20/2th/3/7/s_1119007) For you yourselves know how you ought to follow our example, because we did not act in an undisciplined way among you,

[2Th 3:8](https://www.blueletterbible.org/nasb20/2th/3/8/s_1119008) nor did we eat anyone’s bread without paying for it, but with labor and hardship we *kept* working night and day so that we would not be a burden to any of you;

The Apostle Paul is admonishing a few - not the majority. Yet sometimes the first approach of dealing with this type of problem, is to simply make a general and large blanket statement.

The way to do this, is just like Paul’s approach here for Thessalonica – announce that there is a problem and it will not be tolerated.

Give a solution and let the chips fall where they will.

If that same problem pops up again, then you single out the people who continue in the rebellion or cause the problem.

REPEAT

The Apostle Paul reminds them that even though they should have been financially supporting his ministry, he did not pressure anyone to do so.

This was at the point of the Apostle Paul’s last few years working as both a tent-maker and an apostle establishing the early church.

[2Th 3:9](https://www.blueletterbible.org/nasb20/2th/3/9/s_1119009) not because we do not have the right *to this,* but in order to offer ourselves as a role model for you, so that you would follow our example.

One interesting principle that gets overlooked is that the Apostle Paul had to work twice as hard to establish himself in the office of apostleship because he was rejected by so many at first.

People remembered Saul of Tarsus and kicked against the Apostle Paul who Jesus called to fill the twelfth position of the office of apostleship.

It is wrong, but Bels as well as Unbels are truly not as forgiving as we are all called to be. They rarely forget our past mistakes.

REPEAT

This is probably what forced his hand at working two jobs for many years.

In fact, I have mentioned before that the poor health of Paul later in his life, was a direct result of how he had pushed himself so hard at the early formation of his calling as an apostle.

/The word – *command*, the Apostle Paul uses is a strong Greek verb written in a present tense, *parangellō.* It is the full duty and calling of authority to give firm instructions, present orders and take command of those under their authority. It is an ongoing expectation of any form of authority. It does not need to be approached as aggressive or angry. Often times, that is a sign of weak leadership. Authority does need to be firm, fair and robust.\

PAR-LON-GAY-LO, to direct, to take command or give firm instruction.

There is a keen balance of strength and compassion in leadership.

Commanding - is not pleading or being overly soft and gentle, it is straight forward and thorough.

The command and order the Apostle Paul puts forth is direct and to the point;

/2Thess 3:6 - *keep away from every brother or sister who leads a disorderly life;*

* *peripateō ataktōs peripateō;* This is pointing to a lifestyle, one who keeps walking in an undisciplined manner.\

ART-TAT-TOAS, disorderly, a soldier out of line, walking in a manner outside of what has been commanded.

This is the same word used in verse 11.

PERRI-PET-AT-O, speaks to walking, this means a lifestyle.

The word used for KEEP AWAY means a conscious separation, to avoid, to withdraw and take precautions.

/The command is directed at those who have not simply, stumbled on some false doctrine and needed correction. They began to follow a certain standard, an ideology which is in opposition to BD. To walk or dwell in opposition to what they had been taught. Any pastor or leader who has responsibility to a set of individuals, must warn against interior rebellion and opposition before it spreads.\

The reality is, if you are under a pastor-teacher, or really any leader. Then you suddenly believe they have willfully misled you, or given you false information, you need to make a choice.

You can not dwell in uncertainty.

You need to separate immediately or at the very least, approach that leader and question what you now believe is a falsehood.

If you do not get the answers you feel comfortable with…move on.

Sticking around under an authority you no longer trust always ends badly! Usually, the person rebels and subtly begins to ignite unrest among others.

God will not honor your rebellion in that situation…it goes against the doctrine of authority.

REPEAT

You may end up under discipline yourself, even if the authority figure is truly promoting lies.

/The Doctrine of Separation is legitimate and often misunderstood. Therefore, it is usually applied inappropriately. Anger, hate and volatile situations are not part of the doctrine of separation. Virtue Love must be the driving factor in separation as well as a healthy attitude of caution and empathy. The Apostle Paul is warning (2Thess 3), that Bels who have begun a new ideology or lifestyle opposed to truth must be recognized and dealt with a specific way.\

Jump over to 1Corinthians chapter 5 RF.

This will begin a study into the doctrine of separation. I have covered this more than once over the last 6 or 7 years, yet God the HS is pressing us here once again and so we will follow through.

/There are certain types of carnal Believers that we must separate from, one is noted in 1Corinthians chapter five because it involved sexual perversion or sexual debauchery. This is almost always a gateway into evil. For the Bel it is a demonic influence that can touch the lives of many. Legalism, emotionalism and Bels who embrace the cosmic system (apostasy), are also those we are to evaluate and many times withdraw from.\

Now in the church at Corinth there were several issues the Apostle Paul had to deal with.

There were originally about 5 letters from the Apostle Paul to Corinth. It is believed a few of them were questionable so we only have the two that we know for sure were from the Apostle Paul.

The problems at Corinth were revolving around loose living, sexual promiscuity, arrogance in the realm of works programs as well as some issues with greed.

This case we will look at revolves around incest – an adult son being intimate with his step mother.

The church had alerted the Apostle Paul and this is part of his letter answering back to the incest issue.

1Cor 5:1 It is actually reported that there is sexual immorality among you, and sexual immorality of such a kind as does not exist even among the Gentiles, *namely,* that someone has his father’s wife.

The reference to the Gentiles is pointing to the Unbels – the church at Corinth was predominately Greek (Gentiles).

The cultures of the Greeks and Romans were very sexual promiscuous.

Within the temples were prostitutes and they enjoyed the party lifestyle, where anything goes.

/[1Co 5:2](https://www.blueletterbible.org/nasb20/1co/5/2/s_1067002) **You have become arrogant** and have not mourned instead, so that the one who had done this deed would be **removed from your midst**.

The Apostle Paul was warning them that this type of sexual cancer has to be dealt with swiftly. It is not acceptable, nor could they turn a blind eye to this.\

Sexual promiscuity, especially within a marriage is an attack on one of the very pillars of Divine Institutions and it is the one sacred institution that GOD warns no one should ever interfere in.

[1Co 5:3](https://www.blueletterbible.org/nasb20/1co/5/3/s_1067003) For I, on my part, though absent in body but present in spirit, have already judged him who has so committed this, as though I were present.

The Apostle Paul was not there, physically, so he is making a strong command for the congregation to take the toughest possible stance within the doctrine of separation.

This was a serious matter and there was no more time for mild caution and empathy.

[1Co 5:4](https://www.blueletterbible.org/nasb20/1co/5/4/s_1067004) In the name of our Lord Jesus, when you are assembled, and I with you in spirit, with the power of our Lord Jesus,

/[1Co 5:5](https://www.blueletterbible.org/nasb20/1co/5/5/s_1067005) *I have decided* to **turn such a person over to Satan for the destruction of his body,** so that his spirit may be saved on **the day of the Lord.**

The Apostle Paul is stating the strongest separation possible, excommunication. Unless the Bel repented they will bring discipline and possibly the sin unto death.\

The Day of the LORD is the Rapture of the church.

The Apostle Paul is giving us an example of the worst-case scenario of how to handle the doctrine of separation.

You completely hand them over to the cosmic system and their OSN – a complete separation.

/[1Co 5:6](https://www.blueletterbible.org/nasb20/1co/5/6/s_1067006) Your boasting is not good. Do you not know that **a little leaven leavens the whole lump *of dough****?*

There was an attitude of not only tolerance by most of the Corinth Bels, but many seemed to approve of grace as a license to sin.\

Liberal tolerance with no boundaries and using grace as a license to sin, can become a very serious problem in Christianity.

[1Co 5:7](https://www.blueletterbible.org/nasb20/1co/5/7/s_1067007) Clean out the old leaven so that you may be a new lump, just as you are *in fact* unleavened. For Christ our Passover also has been sacrificed.

Purge the sinner and the sin issue that is among you, that is what the Apostle Paul states.

Separate and do so in a very visible and quick fashion.

TLJC is our Passover – HE is our savior, in HIM is our salvation.

We are in union with HIM - we have been purged of the leaven (OSN). Do not walk in that old nature and certainly do not allow this to became a lifestyle inside the congregation.

[1Co 5:8](https://www.blueletterbible.org/nasb20/1co/5/8/s_1067008) Therefore let’s celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

/1Cor 5:9 I wrote to you in my letter **not to associate with sexually immoral people;**

A Bel can never walk in tolerance with a lifestyle of sin and think it will not rub off upon them eventually.\

This is not a call of separation for an occasional sin and a Bel struggling with a sin issue.

This was a blatant lifestyle choice and a complete rebellion to the doctrine of Christian marriage.

REPEAT

[1Co 5:10](https://www.blueletterbible.org/nasb20/1co/5/10/s_1067010) I *did* not at all *mean* with the sexually immoral people of this world, or with the greedy and swindlers, or with idolaters, for then you would have to leave the world.

This is the balance needed, and this is the reason for a Christian to detach from emotional nonsense and attach themselves onto accurate doctrine.

You need mental stability and solid BD to guide you.

/[1Co 5:11](https://www.blueletterbible.org/nasb20/1co/5/11/s_1067011) But actually, I wrote to you not to associate with **any so-called brother** if he is a **sexually immoral** person, or a **greedy person**, or an **idolater**, or is verbally **abusive**, or **habitually drunk**, or **a swindler**—not even to eat with such a person.

This is very specific to a lifestyle of a Believer. The Christian who willfully and habitually lives outside the truth of scripture we are called to separate from them!\

[1Co 5:12](https://www.blueletterbible.org/nasb20/1co/5/12/s_1067012) For what *business* of mine *is it* to judge outsiders? Do you not judge those who are within *the church?*

[/1Co 5:13](https://www.blueletterbible.org/nasb20/1co/5/13/s_1067013) But those who are outside, God judges. **REMOVE THE EVIL PERSON FROM AMONG YOURSELVES**.

This was a serious call to warn this young man not to come back into the congregation living this same lifestyle.\

Within the most difficult separation like this one, you have to make a strong stance and remain firm in your commitment.