



II. THE EXPECTATIONS OF SEPARATION (2 Thessalonians 3:6-15)

A. The Command to Separate (2 Thessalonians 3:6)

1. The origin of the command—"we command"
2. The recipients of the command—"you, brethren"
3. The authority of the command—"in the name of our Lord Jesus Christ"
 - a. The phrase "in the name of" is often used to describe doing something under the authority or direction of another.
 - b. It is interesting that the world often calls the believer in question regarding this very thing.
 - c. In the end, the believer, the spiritual believer that is, can claim that he separates under the authority of the Lord Jesus Christ.
4. The responsibility of the command—"ye withdraw yourselves"
 - a. The admonition is given not to the carnal or disorderly brother.
 - b. Instead, it was given to the brother who is supposed to be spiritual.
5. The object of the command—"every brother that"
 - a. Walketh disorderly
 - b. And not after the tradition which he received of us

B. The Example of Proper Behaviour (2 Thessalonians 3:7-10)

1. The general reminder of the apostle's example (2 Thessalonians 3:7)
 - a. The knowledge of the Thessalonians—"yourselves know"
 - b. The expectation of the Thessalonians—"how ye ought to follow us"
 - c. The behaviour before the Thessalonians
 - (1) The ones behaving—"we"; the apostle Paul and those who were in Thessalonica with him
 - (2) The behaviour—"we behaved not ourselves disorderly"
 - (3) The witnesses—"among you"
2. The specific reminder of the apostle's example (2 Thessalonians 3:8)
 - a. The absence of laziness—"Neither did we eat any man's bread for nought;"
 - b. The presence of labour
 - (1) The manner of labour
 - a) We wrought with labour.
 - b) We wrought with travail.
 - (2) The time of labour
 - a) Night
 - b) Day
 - c. The purpose of labour—"that we might not be chargeable to any of you:"
3. The purpose of the apostle's example (2 Thessalonians 3:9-10)
 - a. The right of the apostle—"Not because we have not power" (2 Thessalonians 3:9)
 - b. The example of the apostle—"to make ourselves an ensample unto you to follow us" (2 Thessalonians 3:9)



- c. The teaching of the apostle
 - (1) The time of the teaching—“when we were with you”
 - (2) The nature of the teaching—“this we commanded you”
 - (3) The subject of the teaching
 - a) If any **WOULD NOT** work; Note: There is an obvious difference between a man who will not work and a man who cannot work.
 - b) Neither should he eat
- C. The Expectation of Separation (2 Thessalonians 3:11-15)
- 1. The news of disorderly behaviour (2 Thessalonians 3:11)
 - a. The spread of the news—“we hear”
 - b. The content of the news
 - (1) The number involved—“there are **SOME**”
 - (2) The practice involved
 - a) They walk disorderly.
 - b) They work not at all.
 - c) They are busybodies.
 - (3) The audience involved—“among you”
 - 2. The charge to the guilty (2 Thessalonians 3:12)
 - a. The audience of the charge—“them that are such”
 - b. The nature of the charge
 - (1) We command
 - (2) And exhort
 - c. The authority of the charge—“by our Lord Jesus Christ”
 - d. The content of the charge
 - (1) That with quietness they work
 - (2) And eat their own bread
 - 3. The charge to the innocent (2 Thessalonians 3:13-15)
 - a. The personal charge (2 Thessalonians 3:13)
 - (1) The obvious change in audience
 - a) Identified by the coordinating conjunction—“**But**”
 - b) Identified by the title—“ye, brethren,”
 - (2) The admonition
 - a) Be not weary
 - b) In well doing
 - b. The external charge (2 Thessalonians 3:14-15)
 - (1) The call to examination (2 Thessalonians 3:14)
 - a) If any man obey not our word by this epistle
 - b) Note that man
 - (2) The appropriate conduct (2 Thessalonians 3:14)
 - a) Have no company with him
 - b) That he may be ashamed
 - (3) The inappropriate conduct (2 Thessalonians 3:15)
 - a) Count him not as an enemy.
 - b) Admonish him as a brother.



III. THE EXPECTATIONS OF GOD (2 Thessalonians 3:16-18)

A. The Blessings from God (2 Thessalonians 3:16)

1. The source of the blessings
 - a. The Lord of peace
 - b. Himself
2. The nature of the blessings—"give you peace"
3. The extent of the blessings
 - a. Always
 - b. By all means

B. The Salutation of Paul (2 Thessalonians 3:17-18)

1. The explanation of the salutation (2 Thessalonians 3:17)
 - a. The delivery of the salutation
 - (1) The salutation of Paul WITH MINE OWN HAND
 - (2) So I WRITE
 - (3) In other words, although Paul incorporated the use of amanuenses, the salutation will always be written by his own hand and in his handwriting.
 - b. The purpose of the salutation
 - (1) The salutation of Paul served as THE TOKEN in EVERY EPISTLE.
 - (2) In other words, this is the only fool-proof way to determine whether or not an epistle was written by the apostle Paul.
 - (3) After all, men could write an epistle under the guise of being the apostle Paul.
 - (4) In fact, this very epistle reminded us in the beginning why Paul's practice was both wise and needful. Someone, or several someones, had written letters to believers as though the letters had come from the apostle Paul and those who worked with him.
2. The content of the salutation (2 Thessalonians 3:18)
 - a. The apostle Paul's salutation always included the blessing of grace.
 - (1) "The grace of our Lord Jesus Christ *be* with you all. Amen." (Romans 16:24)
 - (2) "The grace of our Lord Jesus Christ *be* with you all. Amen." (Philippians 4:23)
 - (3) "Which some professing have erred concerning the faith. Grace *be* with thee. Amen." (1 Timothy 6:21)
 - (4) "The grace of our Lord Jesus Christ *be* with your spirit. Amen." (Philemon 1:25)
 - b. However, others could potentially do this as well (see Revelation 22:21).
 - c. It is a strong reminder that the handwriting of the apostle Paul remained of paramount importance.