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## 2 John 1:9-11

### Does not Aid or Abet

**2 John 1:9-11:** “Anyone who goes too far and does not abide in the teaching of Christ, does not have God; the one who abides in the teaching, he has both the Father and the Son. If anyone comes to you and does not bring this teaching, do not receive him into your house, and do not give him a greeting; for the one who gives him a greeting participates in his evil deeds.”

In a way, when we come to this book of 2 John, it really is an anomaly in many ways; it's written to a lady. Most of the epistles, when you think about it are actually written to the church at large, but this is to an individual, and a woman in specific. So, it's a very unique book, and it begins to deal with very unique issues. It's very specific, and that is, what is the role of the woman in the lives of others? Certainly, the Lord has given women a tendency, proclivity to be more nurturing, kind, and generous. Women are oftentimes those that you can depend on to come alongside and help when nobody else will; which are all marvelous and wonderful traits. Nevertheless, nothing can be placed in front of your love for God, and this really becomes the issue. Oftentimes, the very strengths that we have in our life that God has called upon us to use for His name and His glory begin to be used for our name and our glory. When that begins to happen, then bad things begin to happen. The very good things that we do actually become very destructive in the lives of others. That's one of the reasons why Scripture says, “don't let that which is a good thing for you be spoken of as evil.” (Romans 14:16) You could actually have good pursuits, but then become destructive in doing it.

So, the elder, John, begins to write to this woman, to the lady that is really chosen of God, a believer, and he says, “You're going to have to make sure that your family's in order.” For whatever reason, there's not a husband involved in this particular situation; which means that she has the influence within the family, and because of that I think there might be a tendency on behalf of many women to make exceptions, or “maybe my children don't have all the things that some other children have.” So, you begin to compensate, maybe you overcompensate for the lack, and God says, “Don't do that, stay on track. Keep your family on track.” So, he begins to talk about the things that she needs to do. Alongside all this is the interesting truth that's found in Romans. One of the interesting truths that really come out of that book is that when somebody is given privilege, in particular when God blesses them in certain ways, the tendency is to not only feel entitled but to maybe take advantage of those blessings and to not really see that God was just merciful and gracious. So, Paul begins to write to many of the Jews in the church of Rome, and their perception was “I'm a Jew, I can do whatever I want to do. I'm called of God. I'm God's people.” And he says, “Don't think for one moment that that's going to fly.

God is looking for truth in you as well.” They’ll ask a question in Romans 3, “Well, what advantage does the Jew have then if we can’t call upon our privileges of our position?” He says, “Once again, your privileges are responsibilities, and God has called you to use them.” It ultimately kind of culminates in this interesting statement that is made by, I think, many people when they consider the whole thing of grace, in Romans 6:1,

“What shall we say then? Are we to continue in sin so that grace may increase?”

God is certainly merciful, God is certainly gracious, He’s certainly love. We talk about that over and over again. There’s no doubt about that. But you can’t throw out in that love that God is also righteous, and you can’t begin to define what you think love is. Once you begin doing that, then that becomes treachery not only to God, but to others.

So, when we perceive this grace, and mercy of God that’s being showered upon us, some people go, “You know, that’s license to sin. Quite frankly, if I do something wrong, all I have to do is ask forgiveness, and everything’s ok.” Paul says, “That’s not ok, because you don’t understand the degree of your sin, and therefore you don’t understand the degree of His mercy. You’ve taken lightly the mercy of God.”

We come to a book then by the name of Hebrews, that begins to talk about the fact that you have this wonderful thing called grace. I mean, “which of the angels did He ever call son?” God’s called you son, but just remember this that He calls you son by His grace, and that His grace is not something to be trampled on. You see, people perceive this whole love of God thing as once again, a license to do wrong. And God says, “No, there’s a greater accountability, that with the grace of God comes a greater responsibility.”

This is all building up to this particular book, but I want you to look with me in the beginning of Hebrews 2, he starts off in this way after he’s already clearly declared that we become sons of God; in fact, God has done this in such a marvelous way.

(Hebrews 2:1) “For this reason we must pay much closer attention to what we have heard, so that we do not drift away from it.

(Hebrews 2:2) For if the word spoken through angels...” He’s specifically talking about the law of God in the Old Testament.

“For if the word spoken through angels proved unalterable, and every transgression and disobedience received a just penalty,

(Hebrews 2:3) how will we escape if we neglect so great a salvation?” In other words, that which people oftentimes perceive as a license to do wrong, i.e., the greatness of God’s grace, mercy and salvation, really holds a greater accountability. His point is that what, you think that because God was gracious to you, you can trample this? No, the cross of Christ holds you in greater culpability. So, the passage goes,

“how will we escape if we neglect so great a salvation? After it was at the first spoken through the Lord, it was confirmed to us by those who heard,

(Hebrews 2:4) God also testifying with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will.”

Now, if you look with me in Hebrews 6, he continues with this theme throughout the book. In Hebrews 6, he states that you and I are going to have certain blessings when coming into the family of God, and the way it reads in Hebrews 6:4 is,

“For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit,

(Hebrews 6:5) and have tasted the good word of God and the powers of the age to come,

(Hebrews 6:6) and then have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame.”

The text is saying it's a great and marvelous salvation, but there is greater accountability. That is not something to sneeze at. The tendency is to marginalize sin when it's in the realm of grace. “Oh God forgives you.” Don't marginalize sin. In fact, sin becomes more horrific because of the cross; because now you see what it did to Him, and now you should feel more deeply about your sin.

Hebrews 10:23 says, “Let us hold fast the confession of our hope without wavering, for He who promised is faithful;

(Hebrews 10:24) and let us consider how to stimulate one another to love and good deeds,

(Hebrews 10:25) not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near.

(Hebrews 10:26) For if we go on sinning willfully...”

“Oh, it's just grace, right? You can keep sinning all you want to.”

“If we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins,

(Hebrews 10:27) but a terrifying expectation of judgment and THE FURY OF A FIRE WHICH WILL CONSUME THE ADVERSARIES.

(Hebrews 10:28) Anyone who has set aside the Law of Moses dies without mercy on the testimony of two or three witnesses.

(Hebrews 10:29) How much severer punishment...”

Do you see the comparison? You have the law, oh, nobody wants to break the law. What do you think happens when you break grace?

“How much severer punishment do you think he will deserve who has trampled under foot the Son of God...”

What, do you think God looks more lightly upon sin when you spit on His Son? We've made a decision to follow Christ. We don't look lightly upon that. Sometimes people want to make allowances because it makes them feel better, it makes them look more magnanimous, or nicer. We're not in the business of making ourselves look better, we're in the business of glorifying God, and that's what we've been called to do. We point to Him, and we know that in pointing to Him that is the greatest love because in bringing people to truth, then they can change and be saved. But when truth begins to get blurred by virtue of caving to sin, then people begin to not see the need for repentance; or a need for brokenness in repentance, or a genuineness in the repentance.

In 2 John, the concern is that because family might be involved, there might be some placating. There might be some compromising in the household. John is concerned about it. He's especially concerned because it's a woman within the family, and her nature is to be nurturing, to be nicer. Those are not bad things, but if in fact they take precedence over truth, it becomes destructive. If you look within the passage, it is very poignant because he's going to tell her something that will not come naturally to her. He's going to tell her to put some people out of her house. This does not come naturally to a mother, or a woman, but she's going to have to take a stand. So, as we come to verse 9, he begins to talk about those that come into the house. Now, once again, if you back up, he says in verse 4, “I was very glad to find some of your children walking in truth.” The emphasis is “some of your children.” It's in that context that we realize that some of her children are not walking in truth. Who would she have to put out of the house? It would have to be family because they would be coming into the house with things that are not true; whether it be things that they're saying, or the lifestyle that they're living because one of the phrases that you see repeated over and over again in the passage is “walking in truth.” So, if you're not walking in truth, that means you're not living by truth.

As he begins to talk about that, he knows that there are some that are going to come in and they're going to be deceptive in the way that they do it. I mean, some people are very good, charismatic and likeable. Some of the most powerful psychopaths in the world are very likeable people, but they don't mind killing you, and they don't mind destroying the world, and hurting other people. So, understand that truth has to be the guidelines, not how somebody makes me feel, not how somebody benefits me. I think oftentimes people make the decision, “Well, that's going to make me look like a bad mother. It's going to make me look hostile. How is it going to make me look?” or “what's the family going to think?” Stop. You and I have decided to follow God, we're not turning back. We're going to point to Him. Think about it, we've made Him Lord and Savior. “Well, what do I say?” Sanctify Him as Lord of your heart, and you'll know what to say. You'll be ready to give an answer to every man of the hope that's within you, but He's got

to be Lord of your life. I mean, you made the commitment, right? You not only received Him as Savior, but what's that other word? Lord. So, He's your Master, He's the one that you follow.

We come into this passage and she's going to have to make a difficult decision. Now, we understand as we've been going through this that he's defining for her that true love begins with truth, and he repeats the word over and over again at the beginning. I mean, he starts off,

(2 John 1:1) "The elder to the chosen lady and her children, whom I love in truth; and not only I, but also all who know the truth,

(2 John 1:2) for the sake of the truth which abides in us..."

So, it's very clear that truth is love, and as Jesus says, "I am the way, the truth." So, obviously if God is love, then truth is a very integral part. It is the beginning of love. Then, we also understand that if in fact you truly love somebody, you won't rejoice in anything but the truth. In other words, you're not happy unless somebody is walking in the truth. One of the great things that he states in 3 John, "I have no greater joy than this, to hear of my children walking in the truth." That's what makes us rejoice, nothing else. "Mom, you don't seem happy." "I'm not happy." "Aren't you happy that I'm here?" "Not necessarily, I'll be happy when you're walking with the Lord. So, if you want to know what will make me happy, that's what will make me happy." So, rejoice in the truth, and we also understand according to the passage in which he's telling her, "There are going to be deceivers that come in. I'm warning you, don't be naïve about this." Don't go along with flattery, don't let people push you in a corner; they're going to be deceptive; you focus on what is true.

Now, as we come to the passage, he's now going to have her make a difficult decision. He says this in verse 2 John 1:9,

"Anyone who goes too far and does not abide in the teaching of Christ..."

Now, the phrase "anyone goes too far" would probably be more appropriately translated as "goes on ahead." The phrase seems to convey that they continue to do the wrong thing. It's kind of like in Matthew 18, you know your brother sins, you go to him in private. If he doesn't change, he takes somebody else with him. He continues to do the wrong thing, and when somebody continues to walk in the wrong way, then you're going to have to make a stand. Then, you're going to have to say something about this. Once again, we put this in the context of family, and there's a reason for that because the text is about family. This is not the first time that this has been established in Scripture.

Let me just set the stage for you, as we go all the way back to Deuteronomy 13. As many times as I read these passages, it still seems like sometimes people just don't seem to get it because quite frankly, look, I'm excited about the fact that you love that God is love. And I'm excited about that fact that He's forgiving, and I love that wonderful truth. How wonderful it is, "for God so loved the world that He gave His Son." How grateful I am for that, but that doesn't give me license to do the wrong thing, and that truth that God is good, that God is love is the very

thing that man despises because what he wants to hear is that he's the good person. So, he becomes rebellious against that because he doesn't want to bank on the goodness of God, he wants to bank on the goodness of himself, and it becomes very divisive. Oftentimes, he'll also get into Scripture, and the loving God that we have will talk about things like righteousness; God forbid that He would talk about doing the right thing, and when He does, it goes against the grain of what people want to do. So, then they become very hostile against God, and the righteous person says, "Well, you can't do that." And wow, they really don't like that. They become extremely hostile about that. "Don't tell me what I can do and what I can't do." Ok, so Deuteronomy 13 talks about the fact that God may allow a facsimile of success to come about through an ungodly person. Someone may do the wrong thing, and everything works out really well, and they say, "Well, Mom it worked, didn't it?" "Well, yes it worked." "And you benefitted from it, didn't you?" "Well, yes, I benefitted from it." "Well, then it can't be bad." Like the song, it can't be wrong when it feels so right. It feels so good, so it has to be, right?

Well, at the beginning of this chapter he talks about a prophet. He comes with a dream, and the dream seems to have come true. Things seem to be working out, and he arrives, and he gives a sign and wonder, and how magnificent it is. He says,

(Deuteronomy 13:1) "If a prophet or a dreamer of dreams arises among you and gives you a sign or a wonder,

(Deuteronomy 13:2) and the sign or the wonder comes true, concerning which he spoke to you, saying, 'Let us go after other gods (whom you have not known) and let us serve them,'

(Deuteronomy 13:3) you shall not listen to the words of that prophet or that dreamer of dreams; for the LORD your God is testing you to find out if you love the LORD..."

Not if you love the Lord if you get something; if you love the Lord, period. Sometimes it's the benefits that we love and not necessarily the person that we love. God will test you. It will sometimes become very difficult to do the right thing. God will test you in this. Do you love Him more than anything else?

It goes on, and says,

(Deuteronomy 13:4) "You shall follow the LORD your God and fear Him; and you shall keep His commandments, listen to His voice, serve Him, and cling to Him."

Now, all of those points, "you shall fear Him." Why do we do most of the things that we do? Why do we acquiesce? Why do we cave? We know certain people are doing the wrong thing. Why do we give into that? Because we fear them, right? If you think about it, oftentimes we listen to their voice. We don't listen to His voice, and we begin to serve them. We don't serve Him, and we find ourselves clinging to their side, not His. So, this passage then puts it in the context of family.

(Deuteronomy 13:5) "But that prophet or that dreamer of dreams shall be put to death..."

“If he’s telling a lie, he’s got to go.” You go, “Ok, I’m with that.” He goes, “...even if it’s family.” Ok, now we’re getting into a different zone.

So, he says this in verse 6,

“If your brother, your mother’s son, or your son or daughter, or the wife you cherish, or your friend who is as your own soul, entice you...”

You’re going to kill them too, right? What, it’s drawing the line, isn’t it? That’s pretty intense. In fact, it goes on, and says in verse 8,

“you shall not yield to him or listen to him; and your eye shall not pity him, nor shall you spare or conceal him.”

It goes back to that Deuteronomy 6, “You shall love the Lord your God with all your heart.” What exactly does that mean? That’s an interesting question, and somewhere along the line it’s going to be tested. “Do you love Me more than these?” Sometime the question will come up, and how you answer that question will decide whether or not you truly love God. Because really, it isn’t evident until you’ve gone against something you love, but when you place something that you love alongside of God, now it’s tested. There’s going to come a time when God is going to test your love for Him, and He’s going to find out through that testing the genuineness of your heart. “You shall not yield to him or listen to him,” it’s an interesting passage.

You see the same thing as you go through the book of Deuteronomy, and there are a number of cases that make reference to this point; but the ultimate point is that you have to love God more than anything else. You go, “Well, that was Old Testament.” Well, that’s true, that was the Old Testament, but the principle is still here, and it’s found in Matthew 10, in which Jesus begins to call His disciples out. Now, what’s interesting about man is that we all fear different things. So, one person may care less about acceptance and that’s not a big issue to them, or another person may care less about security or safety and that’s not a big issue to them; some people actually don’t wrestle with self-worth issues, but we all have our fears somewhere. You’re afraid of something, and it’s whatever you’re afraid of that’s going to be the area of attack in your life.

In Matthew 10, Jesus knew that His disciples were going out, and He says basically, “There are a lot of wolves out there, and you don’t have a lot of ammunition except your faith in Me. So, be careful.” As He sends them out, He knows that there are going to be those that are going to go against them, and they’re going to be hit on every side. In Matthew 10:19 He’s telling them that the time is going to come when they’ll be delivered up. Then in verse 20, don’t worry, it’s not you who speaks, but it’s going to be your Father who speaks in you, and I want you to know this, verse 21,

“Brother will betray brother to death, and a father his child; and children will rise up against parents and cause them to be put to death.”

(Matthew 10:22) You will be hated by all because of My name, but it is the one who has endured to the end who will be saved.”

In this passage we’re dealing with the acceptance of a family, and he’s saying that you’re going to be hated by your family. He goes on to say, “And I just want you to know,” in verse 25, “If they have called the head of the house Beelzebul, how much more will they malign the members of his household!”

That’s an interesting phrase, in which He says that they’re going to call you names. They’re going to attack your character; you’re going to be reviled. Some people may not be afraid of being killed by someone, but verse 28 says, there are going to be people that are afraid of people that kill the body. But some people go, “Yeah, I don’t mind. I’ll go to war.” When you put them in a situation where somebody’s talking against them, and they’re just deathly afraid of that; or you put them in a situation where their family no longer accepts them. So, in every case they’re going to be tested in these areas, and Jesus is letting them know, “You’re going to be tested, but here’s the deal, you cannot fear them because what you’ve done is you’ve chosen to follow Me more than anything else.”

In Scripture, when you look at the person of Jesus Christ, He’s very polarizing, and it’s one of the reasons why you see in the Gospel of John things like light and darkness going back and forth; because He separates the two, and lines are drawn in Christ. The statement that Jesus makes in Matthew 12:30 is “he who is not with Me is against Me.” Well, immediately He’s made a distinction, and He says, “Look, the lines are clear.” In fact, John 3:20 says, “For everyone who does evil hates the Light...” Verse 21, “But he who practices the truth comes to the Light.” Now, we know that truth in a way is a metaphor for light because it exposes things. So, the fact is, are you willing to have things exposed? If you’re a cover up artist, you like the lies, you like the darkness, and that’s why you hate every time the word of God tells you, “You can’t do that!” But the woman at the well goes, “I love it. You know that I’m married to all these guys and the man that I’m living with isn’t my husband? Thank you!” What are you embracing that for? Because she loves the truth, and the fact that Christ is going to save her despite her failings. It’s so refreshing to her. But Christ is polarizing, and fellowship is severed between the person who embraces Christ and the person who despises Him. It’s going to separate and that’s why we have the word of God described as a sword, in particular in Matthew 10:34, “Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword.”

What is He talking about? He’s saying that it’s going to be very divisive. It’s very important to understand. Fellowship is severed not because we wish it so, but fellowship is severed because the one we love above all else has been despised and rejected. “You separated from Me.” You separated from God. So, who wants to be severed from their family? I don’t. Why is your brother wanting to kill you? I don’t know, I just love God; but the stronger you focus on your love for God, the greater the division is. I know the solution oftentimes is “Well, I’m just not going to talk about God around the table, at least with my family anymore because they just get upset.” Don’t you dare. He’s your Lord and Savior. How can you stop talking about the person



you love? How can you feel comfortable sitting at a table with someone who despises and rejects your Savior? How can you feel comfortable doing that? I mean, I can understand sitting at the table with sinners who want to hear the word of God, but I can't understand sitting at the table with somebody who hates Him and despises Him. There's no reason for you to sit at the table. What fellowship do you have? That's fundamentally 2 Corinthians 6, right? As you go through 14-18. Look, we don't work for the same beliefs, we don't participate in the same things. Nothing about us is the same. We have no fellowship with deception and darkness. We don't have any fellowship with you. What is this compromise that has infiltrated the church? I don't fully understand it. I mean, when I decided to follow Christ all the way, there were certain friendships that just ceased to be. You go, "Yeah, but that's my family." Oh well. Scripture doesn't seem to make allowances for that. It doesn't say, "You need to separate from anybody but your family." It doesn't say that. If you can find the text, I'll be glad to go along with it.

It goes on, and says, "For I came to SET A MAN AGAINST HIS FATHER, AND A DAUGHTER AGAINST HER MOTHER..." (Matthew 10:35) Not because we wish it so, but because we love God, and we don't feel togetherness with somebody that's pursuing wasteful endeavors. Why would you feel comradeship with somebody that's pursuing the opposite of Christ? What fellowship has Christ with Belial? No fellowship there, and we don't want to be with those who don't trust Christ. "Do you trust Christ?" "No, I believe He's a liar." I don't have any fellowship with you. You and I are not going the same way. We're going in different directions. So, it's very clear within the passage, and he goes into some detail; set a man against his father, and daughter against mother, and Luke even goes into wife.

(Matthew 10:36) "and A MAN'S ENEMIES WILL BE THE MEMBERS OF HIS HOUSEHOLD."

(Matthew 10:37) "He who loves father or mother more than Me is not worthy of Me..."

Once again, it goes into that. It's this foundational truth that Jesus was proclaiming, that John is going to emphasize within 2 John. So, if you go back there to 2 John, you'll see this emphasis of the words of God, the words of Christ, the words of truth, and the things that Christ lived by.

He says this in 2 John 1:9, "Anyone who goes too far and does not abide in the teaching of Christ," the doctrine of Christ. "*Didachē*" is the word that he uses within the passage.

"... does not have God; the one who abides in the teaching, he has both the Father and the Son."

(2 John 1:10) "If anyone comes to you and does not bring this teaching..."

Once again, I think the tendency is to think that we're talking about somebody that is a teacher of sorts that is coming in, but the bringing, another way of describing this word is someone that carries this teaching; or more specifically, somebody that has applied this teaching. In other words, if they're not applying the teaching of Christ in their lives, that means they're applying the teaching of the world in their lives, and they're following a different lord. Then, you have no fellowship with them. In other words, they're going too far, beyond the boundaries. They keep going away from God, not drawing closer to Him. So, it's an interesting picture. I have people

going, "I'm confused, aren't we supposed to witness to ungodly people?" Yes, are they coming closing or are they going further away? Because if they're going further away, get away from them. "Bad company corrupts good morals." You're not going to change them.

"If anyone comes to you and does not bring this teaching..." does not apply this teaching in their life, does not carry this teaching around them, "do not receive him." There are not many ways you can read that. It says it in the imperative by the way. So, that would be a command. Now, when he says, "do not receive him," it means don't take him in, don't give him access.

"...do not receive him into your house," into your dwelling place, into your family, you can actually use the text, "and do not give him a greeting." Now, the term that he uses for greeting, *"chairō,"* is a word that makes reference to being happy to see somebody. You know how people come, and they go, "Well, I'm here!" and you go, "Ok." You're not supposed to be happy about seeing them. "I'm not happy about seeing you." "Well, that doesn't sound very friendly, that doesn't sound like Jesus." Wait a minute, you think Jesus was happy to see the Pharisees? If you do, read Matthew 23 again. Is that bad? No, that's love. If you would acquiesce to evil, if you would give them the "ok," if you would say, "It really doesn't matter that you're stabbing yourself in your eye," "it really doesn't matter that you're killing people around you," "it doesn't matter..." That's not love. But love is saying, "You know what, it does matter, and you know what else? I don't like it, and you know what else? God doesn't like it, and the worst thing you have ever done in your entire life is that you've offended God today. None of us are happy about that;" because love rejoices in the truth, and when somebody's not walking in the truth, we have nothing to rejoice about. I know the picture is that every Christian walks around, "Oh, everybody's happy, everybody's happy." Stop. I'm not happy when people are sinning, and I'm not happy when people are hurting somebody else; and it's not a good day. Now, God can turn things into good, but there needs to be repentance, there needs to be a change of heart; and to act like everything's ok would be wrong.

I often give the picture when I was discipling people, and I'd go, "Look, you're sitting at the table with somebody that you say you love, they have a knife, they're stabbing themselves in the hand, and you're going to say nothing?" "I don't want to disturb them. I don't want to make them feel offensive that I'm saying something." They're destroying their lives, and probably family members around are going, "Don't do it! Don't do it!" Screaming it at the top of their lungs, and what, you're just going to sit there and continue to play checkers? You can't do that.

"Do not receive him." Do not be happy. It's a very interesting way of putting it within the passage, (2 John 1:11) "for the one who gives him a greeting participates in his evil deeds."

We have the title, "True Love Does Not Aid and Abet." What does that mean, "abet"? Well, it means to encourage in any way. There's actually a law in the state of Florida that if in fact you aid and abet somebody that did a capital offense, from what I understand, you can go 30 years in prison; simply because you encouraged in some way. Maybe you supported them in some way. This passage is saying that when you help them in any way, encourage them in any way;

let me just emphasize, listening is an act of encouragement. If somebody tells me they're doing something wrong, a lot of times I'll stop them, and say, "Look, you want me to report you? Keep talking, because I'm not going to listen. If you're doing something wrong, I'm going to the police. So, I just want to let you know. Do you want to keep talking?" A lot of times people will go, "No." The point is if you give a listening ear, they're going, "I think at least somebody's empathizing with me. Somebody actually feels with me;" that's not true at all. "I don't agree with anything you're doing, and I want to let you know that from the very start, and I'm not going to help you in any way by caring about what you say. Don't talk to me."

This is why in Thessalonians it's very clear, look, you have somebody that's not working with his hands, don't invite him to dinner. He needs to go to work. "Well, I feel sorry for him. He doesn't have any..." Tell him to go to work. If he has two hands and two legs, go to work. I mean, McDonald's is paying \$15 an hour now, I think. But are you helping somebody by allowing these things to continue? That's not love, and this is part of the confusion. See, we are not only those who refuse to do the things that they do, but we're not going to help in any way. We're not going to agree with what they do. We talked about this, I think, last week in Acts 5 when we were talking about Ananias and Sapphira. The sin of Sapphira was that she agreed with her husband. We are not of those that agree. We will not give tacit approval to people. What do you mean by tacit approval? That means that if they say something wrong, I'm not going to not say anything. I'm going to say something. Something's come along to where people think that Christians should be passive wimps that just agree with wrong, and that's not true. We do not give tacit agreement. We will not say nothing.

In fact, let me give you a couple of passages that deal with this:

(Proverbs 24:11) "Deliver those who are being taken away to death,  
And those who are staggering to slaughter, Oh hold them back.

(Proverbs 24:12) If you say, "See, we did not know this,"  
Does He not consider it who weighs the hearts?  
And does He not know it who keeps your soul?  
And will He not render to man according to his work?"

People do the wrong thing, and people would say, "Well, you know, I don't want to get involved. I don't want to say anything. I don't want to rock the boat"

There's an interesting passage in Proverbs 29:24,

"He who is a partner with a thief hates his own life;  
He hears the oath but tells nothing."

What is that talking about? Well, the thief says something that he doesn't want anyone else to say, and you say nothing. You heard what the thief said he was going to do. You heard that he was going to rob the bank, you didn't say anything. You must hate your own life because by

saying nothing, you actually participated in the deeds. Look, government law sees that truth as well.

There's a passage in Leviticus 5:1,

“Now if a person sins after he hears a public adjuration to testify when he is a witness, whether he has seen or otherwise known, if he does not tell it, then he will bear his guilt.”

Do you understand that verse? If you're a witness to something, you've heard of something, it's been brought to your attention, and you don't do anything, you'll bear the guilt. You participated in the guilt. You become joint companion with the person that's doing wrong. You're not only helping a person do wrong, but you're also encouraging them to not repent.

You and I should be a force that exposes sin. How do we know that? Well, Ephesians 5, and we'll close with this passage. Paul is very clear that certain things actually shouldn't be named among us,

(Ephesians 5:3) “But immorality or any impurity or greed must not even be named among you, as is proper among saints.”

Then, he talks about the things that we say to one another,

(Ephesians 5:5) “No immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God.”

(Ephesians 5:6) Let no one deceive you with empty words...”

“Empty words” would be something like; “It's ok, everything's going to be alright.” That's not true.

(Ephesians 5:7) “Therefore do not be partakers with them.”

Once again, according to 2 John, how do you become partakers with somebody? You do nothing, you say nothing, you let them in. You encouraged them, you listened to them. These are all aiding and abetting.

(Ephesians 5:8) “for you were formerly darkness, but now you are Light in the Lord; walk as children of Light

(Ephesians 5:9) (for the fruit of the Light consists in all goodness and righteousness and truth),

(Ephesians 5:10) trying to learn what is pleasing to the Lord.

(Ephesians 5:11) Do not participate in the unfruitful deeds of darkness, but instead even expose them.”

“Oh, that's mean.” No, that's love because love does not rejoice in unrighteousness. It rejoices in the truth. I would trust that all of us are strong enough lights that we actually repel evil. Once

again, I don't think that means necessarily that you're going around policing everybody because that's not our job, but if certain things have been brought to your attention, if you've been brought divinely into the realm of some information, you're accountable to that; besides the fact that you're accountable to proclaim the name of Christ without apology and to love Him far more than anybody else, why would you compromise His name for theirs? Why would you not say anything? Why would you feel comfortable being with them?

This lady is going to be asked to do something that is almost impossible probably in her head to fathom, and that is "get them out of your house." But I'll tell you, I have seen where mothers have done this. Where mothers have said to their children, "Well honey, I guess you're just going to be in jail; and honey, no we're not going to send any money; and no, we're not happy with you; and no, things aren't well with us. You need to get right." And I have seen those kids change. I have seen the other where the mother is trying to change them herself, "Oh, well, they're going to change because I'm so wonderful, I'm so nice, I'm so loving; and we'll just kind of overlook all the bad that they do." And it never ends well. We were in a situation a while back where a mother came to us, "What do I do? What do I do?" We told her what to do, and I remember she came back, and she said, "I can't do that. I'm going to have to go against what you say." Of course, what can you say to that? Then, we found out her son was starting to beat on her and abuse her; a 34-year-old man in the house. You think being nice is going to help? You can't be nicer than God, and when He tells you what to do, that's an act of love. Do what He tells you to do. God will take care of the rest.

### **Closing Prayer:**

Father, we come before You today, and we submit our lives to You. We believe that by putting You first, and by not compromising for anyone we convey the gospel of Jesus Christ. I mean, how shall we escape if we neglect so great a salvation? If in fact we don't convey this as a great salvation, God, what are people going to think? That it was no sacrifice? That sin was not horrific? What are people going to think? Father, forgive us for misrepresenting the holiness of Your word, of You; for that's the greatest of crimes that we've transgressed against You.

Your heads bowed and your eyes closed, in many respects, this epistle is speaking not only to women, but it's speaking to the men. You have to remember John's writing to her. It is the man in her life that is taking the stand, that is directing her in the right way, that's not being led by her emotions but is helping her to direct her emotions in truth; and men, you have that responsibility. If you have not been taking the responsibility, you need to step up. And women, you may be alone, but the church is going to direct you to do the right thing. We have no hidden agenda. We care for you, but most of all, we care for God, and we know that by doing what God says, God will change lives. He'll cause things to work together for good to those who Love Him above all else, and to those who walk according to His purpose.

Your heads bowed and your eyes closed, I'm asking you, I'm pleading with you, be reconciled to God.