

# HOW TO BE PROTECTED FROM EVIL

**A Biblical Perspective on What Evil is  
and How to Avoid it**

**taken from  
2 Thessalonians 3:1-18**



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In 2 Thessalonians 3:1-18 we have how to be kept from evil. In verses 1-3 we see, “Finally, brethren, pray for us, that the Word of the Lord may have free course, and be glorified, even as it is with you. And that WE MAY BE DELIVERED FROM UNREASONABLE AND WICKED MEN: for all men have not faith. But the Lord is faithful. WHO SHALL STABLISH YOU, AND KEEP YOU FROM EVIL.”

In verse 1 we have a concluding prayer. To remind the believer that the more doctrine you have, the closer you are to maturity, and the greater becomes your exploitation of the things that are commanded in the Word of God. **Prayer and witnessing are commanded but they cannot be fulfilled apart from the Word of God.** That Word has to **reside IN YOUR SOUL.** Both are commanded to all believers, but it is a big mistake to assume that just because you are saved, that you are a great prayer warrior, or you are a great witness for the Lord Jesus Christ. You are not.

What we need is maturity. We need maturity to witness and to pray and to enjoy the details of life, and the successes in life, and to have inner happiness. Most fundamental organizations assume that one minute after you are saved you can go out and witness for Christ. So they have gimmick systems to help you witness. Some of these human systems that are used in witnessing are also used in salesmanship, like the Dale Carnegie technique.

Sometimes organizations present the Lord Jesus Christ by “selling Jesus Christ” using gimmicks rather than the ministry of God the Holy Spirit. The last thing the believer is qualified to do today is to witness for Christ, and as a result of this immaturity, there is a great deal of confusion as to what Christianity really is.

What does it take to be saved? **The new believer out trying to “sell the Lord Jesus**

**Christ” is really blasphemous.** You cannot sell the Lord Jesus Christ to an unbelieving public. CHRISTIANITY IS NOT SALESMANSHIP. That is not Biblical witnessing. Witnessing is simply a monopoly of the royal priesthood of the believer, **which requires the filling of the Spirit. The filling of God the Holy Spirit plus a maximum amount of the Word of God in the soul applied is necessary for effective witnessing for Christ.**

Prayer is also another area in which people are under a great deal of illusion. Now, the exploitation of prayer is a phenomenal thing. The great things that are accomplished by prayer can never be minimized. But, the fact that you are a believer in the Lord Jesus Christ does not mean that you are going to enter into the exploitation of prayer, because it demands the Word of God in your soul. Ignorance of the Word of God causes misuse of prayer. Just turn on your TV and listen to some of those prayers. They pray “Oh, Holy Ghost,” and “Oh, sweet Jesus.” Those prayers that are addressed like that never get off the ground, much less to the throne room of God.

What then is the approach to the throne of GRACE? Well, we pray to God the Father, in the power of the Spirit, in the Name of Jesus Christ. “Come boldly,” literally with confidence, “to the throne of GRACE.” This is assurance in prayer.

The Father receives prayer from three sources. He receives prayer from God the Son, from God the Holy Spirit, and from the believer in the Lord Jesus Christ, when the believer is in fellowship. This third area of prayer is weak. This is the believer priest minus the Word of God in his soul. He always fouls up his prayer life. The dynamics of prayer is not when you are in trouble and cry out, “Oh, God, help me,” and then something happens. This does not mean that you are a great prayer warrior and that it is Divine dy-

namics. A PERSON'S PRAYER WAS ANSWERED IN ETERNITY PAST. The person is out of fellowship in time, and it is answered because of GRACE. God hears the shifting of gears in the soul. It isn't because you cry or yell. **It is what happens in the soul, the effectiveness is a change of mind.** The credit always belongs to God, and to God's omniscience, Who knew through circumstances that there would be a change of volition at a certain point in our lives, and **in His GRACE He provides for the change of volition also.** Effectiveness in prayer depends upon the Word of God in your soul utilized. Like everything else, it must be in the soul, NOT IN THE BOOK.

Verse 1, "Finally, brethren, pray for us." He commands them to pray for him, which means they have enough doctrine to do so. In Thessalonica they had enough of the Word to be effective in prayer, for Paul would not have asked them otherwise. "Finally," which is LOIPON, "for the rest," literally, for the remainder. This then is the epilogue. "Brethren." This is to the believer in the Lord Jesus Christ. This is the believer priest functioning before the Lord. They have advanced because Paul asks them to pray for him.

"Pray for us." This is a present, middle, imperative of PROSEUCHOMAI. This is the strongest word for prayer in the Bible. The present tense is futuristic. In the future they will pray for him because they are capable of praying for him. So this is a Christian compliment. When you ask someone to pray for you, that is a compliment to them. People say, "God bless you," and "pray for me," which are familiar phrases among Christians and non-Christians alike. **BUT GOD CAN'T BLESS SOMEONE BECAUSE SOMEONE ELSE SAYS SO.** And "pray for me." Well, the person who asks for prayer may be in a position where your prayers won't do a thing for them. And then you may not be in a position to pray for them, like you're out of fellowship. When you ask someone to pray for you, they must know how to pray, and they must want to pray for you. And remember that most people have short or no memories, and peo-

ple say, "I will pray for you," and they don't. They lie.

Prayer and witnessing are the results of a soul filled with the Word. The highest compliment that Paul could ever give to any group is to ask them to pray for him. He recognized, therefore, that the majority of this congregation he was addressing was mature. Would Paul have asked you to pray for him? Well, be careful who you ask to pray for you.

This is a present tense and it means keep on praying for me, being able to keep on praying. The middle voice means that this is reflexive. They will do it, which means that the so-called clergy doesn't have the monopoly on prayer. **Reverends do not have a special "in" with God.** Mature believers in any congregation can hit the throne of GRACE better than anyone. Here in context, Paul, the pastor, is asking the congregation to pray for him, not vice versa. This is simply because they know how to pray for him. The imperative mood says that this is a command. This is an order. **But you can't solo as a Christian right away. There must be some maturity.**

"That," HINA, which is a purpose clause. This is the direction to which they are to pray. "That the Word of the Lord." "The Word" is HO LOGOS. "The Word of the Lord," KURIOS. Genitive of possession. "The Word of the Lord" means the Word belongs to the Lord. In 1 Corinthians 2:16 the Bible is called the mind of Christ. The Bible is also called the voice of God the Holy Spirit. The Word is also called the Word of God the Father.

"That the Word of the Lord may have free course." This is a present, active, subjunctive. "Might have free course," TRECHO. This is a word used for running with the idea of successive intervals. It's a present tense, which means continuous. Active voice: Paul might produce the action of the verb. And the subjunctive mood means potential, maybe yes or maybe no.

Paul was doing a lot of teaching, but the prayer here is for the presentation of the

Word. Now, every time you get up to teach you have to be relaxed. Nothing can distract your thinking and your relaxation. If there is any mental tension in a communicator, this destroys his ability to communicate. So, you must be relaxed. It is amazing how many attacks come that try to cause you not to be relaxed. You must have a relaxed mental ~attitude in order to communicate the Word of God. **There must be freedom, relaxation and a rapport between the teaching of the Word, and those who listen to the Word.** The ideal situation is Bible class. Paul asks for prayer that the Word of God might run freely, which is an idiom. Paul's problem was not content, but the freedom to teach effectively. This is an important issue. **We must provide for the free course of the communication of the Word.** Freedom to teach means there must be a constant elimination of those who are negative to the Word, and there must be a rapport of positive volition, a marriage, as it were.

"And be glorified." This is a present, passive, subjunctive of DOXAZO. The word "glorified" is a present tense: successive intervals. The passive voice: The Word of God receives glorification in its presentation. The subjunctive mood: It is potential. Depending upon the condition of the teacher at the time and the congregation at the time, we have free will. **This is the initiation and the response to the Word, the GRACE communication of the Word, and the faith response to the Word.**

"Even as with you." This indicates that these Thessalonians are believers who are positive to the Word and they were positive to Paul's ministry among them. This in itself was satisfying and relaxing to Paul. **Rapport between a teacher of the Word and the congregation comes from positive volition in the congregation, which in turn relaxes the pastor and the congregation.**

Some pastors spend most of their time with announcements. When the offering is taken he is advised that they are in the red, so "we need a pitch for money." **Well, if you pitch for money then you can't teach**

**GRACE.** Then there is usually a song service, and then there is a missionary speaker, and a testimony and then some reports from the various committees. Then some songs, and some missionaries, and some reports which tie most people up in knots. You have prepared, and you have the message in mind, and time is running out. And you give about an hour's worth in 10 minutes, simply because the people are getting restless. **Usually what is presented before the Word is eventually taught is non-Scriptural, and is really antagonistic to the Word.**

In the early Church, this blueprint Church we are studying here, the emphasis was on the teaching of the Word of God. **PERIOD. IT IS THE MESSAGE THAT COUNTS. Music will not carry you anywhere and neither do announcements.**

Notice that Paul is praying for the free flow of the teaching of the Word of God. The Word will be glorified, and "with you," he says, with the Thessalonians, PROS, face to face with you. Literally, "that the Word of the Lord may keep on running and keep on receiving glory as it has been with you face to face." That is the first purpose clause, a prayer for the Word to run.

Then we have a second purpose clause. Verse 2, "And that we may be delivered from unreasonable and wicked men: for all men have not faith." "That" is HINA, again, a purpose clause, plus the subjunctive. "That we may be delivered." "Delivered" is RUOMAI, which means to drag out of danger. This would mean antagonism to the teaching of the Word. Paul has encountered those who were antagonistic to the Word. In those days they didn't throw tomatoes, they threw rocks, which was Jewish execution.

"Delivered," RUOMAI, is a constative aorist tense, which means that his life was often in danger when he taught the Word of God. The passive voice, means that he needed to receive this deliverance. The subjunctive mood, which means that deliverance was possible, potential.

“From unreasonable and wicked men.” “From” is APO, from the ultimate source of. “Reasonable men,” ATOPOS. TOPOS is a pattern or example. So the “A” in front means not. This means not examples, not patterns. This refers then to believers, harmful, outrageous, perverse believers. **It is an excellent description of negative believers.** TOPOS is a word for the blueprint Church. ATOPOS is a reference to negative believers. “Wicked men” is literally malignant, PONEROS. This is the word used for Satan, the PONEROS man. This then is a term for unbelievers. **Here Paul states that he has two sources of opposition: Believers, ATOPOS, who are perverse, harmful, outrageous, negative. And the unbelievers, malignant, PONEROS, evil. He gets opposition from the believer who is negative and from the unbeliever, a member of Satan’s family.**

**All communicators of the Word get opposition from the unbeliever and the believer.** This is something the negative believer has in common with the unbeliever. Both of them are negative to the Word of God. “Men” is ANTHROPOS, a generic term for members of the human race.

Then literally, “not the faith,” HO PISTIS. Faith is literally what is believed. So PISTIS means both faith and doctrine, and both meanings apply here because we have two categories of homo sapiens: the negative believer, and the unbeliever. One does not put his faith in Christ as personal Saviour. And the other is a believer who has accepted Christ as personal Saviour, but he does not put his faith in the Word of God as a believer. Unreasonable, ATOPOS, and wicked men, PONEROS. **The believer lacks doctrine and the unbeliever lacks Jesus Christ as personal Saviour.**

**But now the Lord’s faithfulness is emphasized in the midst of negative volition.** Even though some do not accept Christ as Saviour and even though the believer is negative to the Word, well, verse 3, “But the Lord is faithful. who shall stablish you. and keep you from evil.” “The” KURIOS, “Lord. is faithful.” Deity is faithful. The Father, the

Author of the plan is faithful. Faithful is PISTOS, an adjective inspiring trust. Dependable, an object of full confidence, faithful, reliable. Unbelievers are not faithful. Believers that are negative are not faithful. **But God is faithful.** God the Father is inspiring of our trust. He is dependable. He is the Object of our complete confidence. He is faithful to us. He is reliable to us.

### **THERE ARE AT LEAST SEVEN WAYS IN WHICH GOD IS FAITHFUL TO US.**

1. 1 John 1:9, “If we confess our sins. HE IS FAITHFUL and just to forgive us of our sins, and cleanse us from all unrighteousness.” GOD IS FAITHFUL IN RESTORATION BACK TO FELLOWSHIP. This means He is always faithful to forgive the sins of the believer. He forgives our known sins, the sins we know to confess, and at the same time, this verse says he also forgives us our sins which we do not know, “from all unrighteousness.” “Father forgive them for they know not what they do.”

2. 1 Corinthians 10:13, “There is no testing taken you but such as is common to man: BUT GOD IS FAITHFUL. Who will not suffer you to be tempted above that ye are able to endure; but will with the testing also make a way to escape.” HE IS FAITHFUL. HE IS RELIABLE UNDER THE CONDITIONS OF TESTING. So, then GOD IS FAITHFUL IN TESTING.

3. 1 Thessalonians 5:24, “FAITHFUL,” or dependable, “IS HE THAT CALLED YOU WHO WILL DO IT.” GOD IS FAITHFUL IN HIS PROVISIONS. The calling here has to do with eternity past. God personally knew who would believe in Christ. So in eternity past He included us, and therefore, GOD IS FAITHFUL IN PROVIDING FOR US IN ETERNITY PAST.

4. 2 Thessalonians 3:3, “BUT THE LORD IS FAITHFUL. who shall stablish you. and keep you from evil.” THIS IS PROTECTION FROM EVIL, the world system, satanic opposition.

5. 2 Timothy 2:13, “If you deny Him. HE WILL NOT DENY YOU.” WHEN THE BE-

LIEVER IS UNFAITHFUL, GOD IS STILL FAITHFUL. You will discover sometime in your life that you will be unfaithful. You may renounce Him, but He will continue to be dependable, faithful to us.

6. Hebrews 10:23, "Let us hold fast the profession of our faith without wavering: (FOR HE IS FAITHFUL THAT PROMISED)." GOD IS FAITHFUL IN KEEPING HIS PROMISES.

7. 1 Corinthians 1:9, "GOD IS FAITHFUL. by Whom ye were called unto the fellowship of His Son Jesus Christ our Lord." GOD IS FAITHFUL IN FOLLOWING HIS PLAN.

In these seven categories, faithfulness is ascribed to God and it is to God the Father. He is the Author of the Plan and He is the Author of Operation GRACE. **BUT ALL MEMBERS OF THE GODHEAD ARE FAITHFUL.** Essence.

Verse 3, "The Lord keeps on being faithful, Who shall stablish you." "Who" is a relative pronoun referring to God the Father. "Stablish you" is a future, active, indicative of STERIZO, which means to set in a certain position or direction. It also means to be mentally stabilized, to be firmly established, to be firmly supported by something. This is accomplished through the Word. **STABILITY IN THE WORD.** The future tense means fulfilled progressively in future times. The active voice means that the Lord produces through the action of the Word. The indicative mood is the declarative mood, the mood of reality.

"And keep you from evil." "Keep" is also a future, active, indicative. The Greek word PHULASSO means to guard you, to preserve you. The progressive future followed by a nomic future, which means as you continue to take in the Word in the future, you will come to the place where you will be guarded or preserved from which is described here as evil. **You are guarded by the Word.** This is the principle of the sword in your soul. **The more Word you have the more you are guarded in your soul from evil.**

Angels guarded the Garden of Eden so man could not enter it. **The Word in your soul guards you from evil.** This is a military term for a guard mount situation. "Evil" is PONEROS, which is literally "the Evil One." **There is an unseen conflict that you need to be guarded from.** Satan is the ruler of this world, the prince of the power of the air. **The greatest defense you have against evil is the Word of God standing mount in your soul. Satan has a strategy against all believers.** We are in the world, the COSMOS system, the satanic system, i.e., the man of sin, the anti-Christ, the spirit of error. How can you be protected from this Evil One, i.e., the last great dictator, Satan's last manifestation of evil?

#### **SATAN'S STRATEGY AGAINST BELIEVERS:**

1. 2 Corinthians 2:11, "Lest Satan should get an advantage of us: for we are not ignorant of his devices." **This is a general principle that says that Satan accuses every believer in Christ.**

Zechariah 3:1, 2, "And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" Job 1:6, 11, "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." "But put forth thine hand now, and touch all that he hath, and he will curse Thee to Thy face."

Revelation 12:9, 10, "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the Earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night."

**Satan accuses believers.** He has a card file on you as a believer. **Demons watch you.** Your sins are known to Satan. **Satan brings up your sins and the Lord Jesus Christ throws them out of court as our Defense Attorney.** 1 John 2:1, 2, “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous: And He is the propitiation for our sins: and not for our’s only, but also for the sins of the whole world.”

**2. Satan tries to persuade the believer to avoid the Word of God and to go negative to the Word, and to be disobedient.**

Genesis 2:17, “But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.” **He tries to get the believer to reject the authority of the Word.** 1 Peter 5:7-9, “Casting all your cares upon Him: for He careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.” **He tries to get you to worry and have anxiety.** 1 Chronicles 21:1, “And Satan stood up against Israel, and provoked David to number Israel.” **He gets you to ignore the doctrine that you have learned.**

**Not all negative volition is Satan inspired. But he is also in the business, the same business of instilling negative volition to the Word.** Some believers are discouraged. Some are bored. Some are disillusioned. Some are filled with self-pity. Some are lonely. Some are suffering from frustration. Some have mental attitude sins, such as jealousy, or some shock that has happened to them in life, maybe a “dear John” letter. Maybe there are reactor factors in your life, a frantic search for happiness.

**3. Satan tries to entice the believer from the will of God.** Satan entices believers from the operational will of God, the geographical will of God, and the mental will of God.

Galatians 5:7, “Ye did run well; who did hinder you that ye should not obey the Truth?” 1 Thessalonians 2:18, “Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.” 2 Corinthians 2:11, “Lest Satan should get an advantage of us: for we are not ignorant of his devices.”

**4. The believer is challenged by Satan to destroy his focus by putting his:**

- **Eyes on self.** 1 Corinthians 1:10, 11, “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.” 1 Kings 19:10, “And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.” Matthew 26:31-35, “Then saith Jesus unto them, All ye shall be offended because of Me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee. Peter answered and said unto Him, Though all men shall be offended because of Thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny Me thrice. Peter said unto Him, Though I should die with Thee, yet will I not deny Thee. Likewise also said all the disciples.”
- **Eyes on others.** Genesis 19:28, 20:1, “And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.” “And Abraham journeyed from

thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar."

- **Eyes on things.** Hebrews 13:5, 6, "LET YOUR CONVERSATION BE WITHOUT COVETOUSNESS: and be content with such things as ye have: for he hath said. I will never leave thee, nor forsake thee. So that we may boldly say. The Lord is my helper, and I will not fear what man shall do unto me."

**5. Satan tries to frighten the believer in regard to death.** The fear of death is a great weapon in the hands of Satan and is only counteracted by the principle of dying in GRACE and/or the doctrine of death.

Hebrews 2:14, 15, "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same: that through death He might destroy him that had the power of death, that is, the devil: And deliver them who through fear of death were all their lifetime subject to bondage."

**6. Satan tries to infiltrate the believer's mind with religion. THE AUTHOR OF RELIGION IS SATAN. He tries to set up a system of religion in your soul.**

a) **He has a gospel, the gospel of religion.** 2 Corinthians 11:3, 4, "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him."

b) **Satan has ministers of religion.** 2 Corinthians 11:13-15, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ, And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

c) **Satan has a doctrine of religion.** 1 Timothy 4:1, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

d) **Satan has his own religious communion table.** 1 Corinthians 10:20, 21, "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils."

e) **Satan has his own righteousness: Religious, self-righteousness.** Matthew 19:16-20, "And, behold, one came and said unto Him, Good Master, what good thing shall I do, that I may have eternal life? And He said unto him, why callest thou Me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto Him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man saith unto Him, All these things have I kept from my youth up: what lack I yet?"

f) **Satan has his own religious system of spirituality.** Galatians 3:2, 3, "This only would I learn of you. Received ye the Spirit by the works of the Law, or by the hearing of faith? Are ye so foolish? HAVING BEGUN IN THE SPIRIT, ARE YE NOW MADE PERFECT BY THE FLESH?"

g) **Satan has his own religious operation.** Matthew 23.

h) **Satan has his own religious power: Tongues, signs, wonders.** 2 Thessalonians 2:8-10, "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders."



i) **Satan has his own religious gods.** 2 Thessalonians 2:3, 4, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition: Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."

**7. Satan involves the believer in temporal solutions to man's problems so that Divine solutions are excluded or ignored, which is the social action concept. This is the guilt complex and the assuaging of the guilt complex. These are believers who involve themselves in temporal solutions when what we need is Divine permanent solutions.** Just being anti-communist is not enough. You must have a positive program. You must have the Divine Viewpoint. So, **THE WORD IS THE ONLY SOLUTION.**

Verse 4, "And we have confidence in the Lord touching you, that ye both do and will do the things we command you." Now, **if there is one thing you need in life in this world, it is confidence.** There is no way in which it can be accomplished apart from the Lord and His Word. Verse 4 then gives us the principle of bonafide spiritual confidence in the Christian way of life.

"We have confidence." It is a perfect tense of the verb PEITHO, which means faith. The perfect tense is drawn out so it means confidence. It is an intensive perfect, which means that it is confidence in the past with a result you keep on having confidence. **CONFIDENCE COMES FROM KNOWING WHAT IT IS ALL ABOUT.** This means orientation to every situation in life. **This type of confidence comes with maturity resulting from the Word.**

Paul has confidence in every situation in his life. He has the Word of God in his soul, and it is operative. And he knows how things will go in every situation. So he says, "We have confidence." "In" is EN, a preposition, plus the locative of "Lord," KURIOS, or Deity. Now, "in the Lord." **Jesus Christ is Lord and it is not an experiential thing at all.**

Like, "if Jesus is not Lord of all, then He is not Lord at all." This is not an experience. You can't make Him Lord. HE IS LORD. He is Deity. He is God.

The Lordship of Christ is our position IN CHRIST. This is not a so-called holiness experience. Just like the baptism of the Spirit is our position **IN CHRIST**, and this is not a holiness experience. Baptism of Christ is not union with Christ positionally and it is NOT speaking in tongues.

You CANNOT feel the baptism of the Spirit. "By means of one Spirit we are all baptized into union with Christ." The baptism of the Spirit is not an experience. It is not something you feel. It does not produce an ecstatic experience. There is a group of people called the "victorious life crowd," who are always looking for something. Then there is the "Lordship of Christ" group, which means you actually work yourself up to an emotional pitch where Jesus Christ is Lord. And you are going to follow Him no matter what. It comes out in the "discipleship crowd" also. Discipleship leads to Lordship, and now He is Lord, etc., etc. and usually there is a campfire.

When you enter into union with Christ, Christ is Lord, KURIOS. This was a big issue in the apostolic period, because the Romans had a system to hold the Roman Empire together. It was "Caesar is Lord," KURIOS. So ~Christianity comes along and says that Jesus Christ is Lord, and not Caesar.

**Once you accept Jesus Christ as your personal Saviour He is your Lord automatically.** Jesus Christ is Lord of the worst carnal believer who ever lived. Jesus Christ is Lord of every backslidden believer. Jesus Christ is Lord of every flaky, "holier than thou," Holy Roller, and He is also Lord of every mature believer. Jesus Christ is also Lord of the brand new believer. Jesus Christ is Lord of ALL BELIEVERS. It is not an experience, but it happens at the moment of salvation.

There are all kinds of Americans: subjective, objective, normal, sane, and some ab-

normal and insane, but we all have the same KURIOS, president. We don't make him president. He IS president. **Jesus Christ is Lord of all believers.**

Paul's sphere here for his confidence is the Lord Jesus Christ. EN plus the locative, "in the Lord Jesus Christ," which refers to our position **IN CHRIST**, so that, all our confidence in the Christian way of life inevitably goes back to the start of Christianity. **For you and for me, it all starts for all of us the same way: our union with Christ.** This keeps Christianity out of a relative class, **IT IS A RELATIONSHIP.** It is not a world religion, which is satanic.

"We have confidence in the Lord," in the past with a result that we keep on having confidence, literally. That is a good Biblical description of Christianity.

"Touching you," is EPHE, plus the personal pronoun, is direction, literally, "toward you." So, "we have confidence in the Lord toward you." Toward you, and not in people, but in the Lord. Toward you, toward people **BUT NOT IN PEOPLE.** The confidence here is based on the fact that most branches of the body of Christ had a maximum number of believers who were interested in the Word. The confidence here then is based on the fact that Paul knows the Thessalonians, that local church, and they are interested in the Word. **So, if a person is interested in the Word, the word then becomes their criterion. Then that person can have confidence in the Lord toward others.**

So we have a principle: When believers are positive to the Word of God, when they are "growing in GRACE by the knowledge of our Saviour, Jesus Christ," and they reach maturity, it is possible to have confidence towards them in the sense that their lives will be consistent, their lives will be characterized by stability. **In this life you have people who can be counted on because of their relationship to the Lord and their relationship to the Word, as being those who are called royal priesthood believers.**

"That" is HOTI and is a conjunction. They will accept Paul as an apostle. **When believers are positive to the Word of God, they will accept the Word from a person who communicates the Word with a bestowed spiritual gift.** Verse 4, "That ye both do and will do the things which we command you." "Do" is a present, active, indicative of the word POEIO. Literally, you have been doing it, you will continue to do it, and will do it, future tense.

"Will do" means they will be faithful in taking in the Word of God. "The things" refers to the Word of God, the teaching of the Word in Paul's day. "We command." This is a present, active, indicative from a compound verb, PARAANGELLO. PARA means the immediate source. AGGELLO means to announce, notify or communicate. Literally, to communicate from the immediate source of self, to give a command, a detailed command.

"Which we command" The word "you" is not found in the original text. Paul is commanding the Word of God, the whole counsel of God. And through the Word they will become mature. Paul is confident of this process of growing in GRACE. **This is what the Word will do for believers who are positive to the Word in this world system of evil.**

Verse 5, "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." Here we have the same basic techniques and how you will recognize it when you get there. We have here a reference to the Lord again as directing the hearts or minds, into the love of God. **Not the love of people, but the love of God.**

The Lord here is God the Father. In the previous verse we had God the Son and both of them are Deity. The word "Lord" refers to Deity but also it refers to perfection. The Father is perfect so His Plan is perfect. **A plan coming from a perfect Person can only be perfect.** It is impossible to be imperfect, this Plan of God the Father, the Planner and Author.

Therefore we have the direction. "The Lord direct" is the same as Jehovah in the Old ~Testament. "Direct" is an aorist, active, optative of KATAEUTHUMO, which means to make straight. KATA, is according to a norm or standard. Now the norms and standards in this case are Divine norms and standards. They are God's norms and standards. "Direct" is a good translation, as long as you understand the verb. It connotes "to direct according to an absolute norm and standard."

**In other words, it is God's objective to move you to a point, namely maturity, called, "fathers," with that in mind.** The previous verse tells us that the Word communicated will move you to that objective. **The objective of the heart, which is the word KARDIA, is the mind, the mentality of the soul, and not the emotions.** This is the thinking part of the mind, the frame of reference, the memory center, the vocabulary, the norms and standards. The Word in your mind, i.e., "Let this mind be in you," "As a man thinketh in his mind." This is the mind thinking about the Lord Jesus Christ. **This is then the principle of occupation with Christ.**

"Into the love of God." This is occupation with the Person of Jesus Christ. The principle that "we love Him because He first loved us." **You cannot love God by some experience. The word "love" is AGAPE, and it is mental first. Jesus Christ is not now present, so this is not physical love. You can only love God on the basis of the Word of God, which is the mind of Christ.**

**YOU CAN'T LOVE GOD IF YOU DON'T KNOW GOD. AND YOU DON'T KNOW GOD TILL YOU HAVE HIS WORD IN YOUR SOUL. "Whom my soul loveth." That is the issue. You must be aware of Him. You must be thinking about Him. You must make decisions for Him. You must have the capacity to appreciate Him. And He fills your norms and standards and frustrates your old sin nature, which is pride, lust, etc.**

The loving of God is the maturity of the believer. God loves us at the point of

**salvation. Then after that His attitude toward us is maximum love and that is regardless of what kind of a believer you are.** But we don't love Him. You can't get a baby to love you. The baby has no capacity for love. They go from zero capacity to full capacity by training by communication. **So, we need to respond to God's love. In order to do this, to respond to Him and His love, we must know Him. That comes only through maximum knowledge of the Word of God.**

"Unto patient waiting for Christ." "Patient waiting" is the believer with the proper perspective to all circumstances in general. HUPOMONE is patience, endurance, faith in the promises of God in time of pressure, maximum faith, the "trial of your faith which comes forth more precious than gold." **This is the maximum utilization of the Word of God, of His principles, of His promises. This is the exploitation of GRACE. This is done in the sphere of "waiting for Christ."**

Verse 6, "Now we command you, brethren, in the Name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." There were people in Thessalonica, and there are people in all churches, no matter what kind of a local church it may be, who are negative to the Word of God. **You will never have believers who are positive to the Word, without having those who are negative to the Word.**

So in Thessalonians there were many people who were positive to the Word, and there were also people who were negative to the Word. Well, what should your attitude toward believers who are negative to the Word be? You know you are told to "Love the brethren." And you are told to say about five nice things about them. And you are supposed to give them a lot of attention. In other words, trying to convince them that they are something which they are not, sort of a Dale Carnegie approach.

**In verse 6 we have the true Biblical perspective of that. "Now we command."**

This is the same word we had before, PARAANGELLO, which means to command into a direction. The direction is that if you are going to reach your objective as a Christian in this world system, if you are going to reach your objective in your Father's Plan for you, **YOU MUST LEARN THE PRINCIPLE OF SEPARATION. NO ONE REACHES MATURITY UNLESS THEY SEPARATE FROM THOSE WHO ARE NEGATIVE TO THE WORD OF GOD.** When the Word is taught, it will throw out the negative believers. "They went out from us, because they were not of us." But the world is filled with negative believers, which is one of Satan's objectives for the believer.

And the people come and go. They are always around. **And the negative people always attract the positive people and IT CAUSES THE POSITIVE PEOPLE TO BECOME NEGATIVE.** That is what happened in churches in the past and that is what happens in churches today. **So that the believer loses out on maturity, blessing, happiness and prosperity, simply because they are under the influence of a believer who they admire or love or are attracted to, but who is actually negative to the Word.** They may be sweet, but they are negative. Sweet but ~negative. But there can only be one attitude when it comes to your maturity. That is the doctrine of separation. **YOU MUST MAKE YOUR DECISIONS BASED ON WHAT THE WORD OF GOD HAS TO SAY.** And YOU MUST CUT YOURSELF OFF FROM **NEGATIVE BELIEVERS.**

So, we have the doctrine of separation. What does the Bible say about separation? **Most of the doctrine of separation, contrary to the usual fundamental concepts, is NOT SEPARATION FROM THE UNBELIEVER, but SEPARATION FROM THE BELIEVER.** The doctrine of separation is designed to make you wise with regards to believers in the Lord Jesus Christ. You may fall into an emotional trap. This dictates to you the policy that you must be sweet and nice and kind and love everybody, and be more or less a bean bag, or a "welcome mat" for all

believers. NOTHING COULD BE FURTHER FROM THE TRUTH.

**The kind of love that is commanded for all believers is strictly MENTAL ATTITUDE, which means you should not be bitter, jealous, vindictive, envious, or implacable, or hateful, or even have a guilt complex about believers.** That is love, AGAPE love. No mental attitude sins. Now "love everyone" is a mental attitude only. "Love the brethren" has nothing to do with your social life. It has nothing to do with speaking to other people. It has nothing to do with the general attitude of friendliness. It has only to do with one thing, and that is your **mental attitude.**

So, "Love the brethren," means you should not hate, or be bitter, or be jealous, or have any other mental attitude sins toward any believer. Because "as a man thinketh in his mind, so is he." What should your general attitude, your overt attitude toward other believers be? **Well, one thing, be careful about whom you associate with.** Just because you see believers in church today doesn't mean that you should want to have them as your very closest of friends.

**FAR FROM IT. They may be in church because they are going through some great problems. And all you would do by hooking up with them is get into their problems and be as miserable as they are, if not even worse.** You don't need that. So, here is a marvelous, gracious, practical verse in Thessalonians, which is designed to give us some wisdom about some good old common sense about people.

The Bible is clear and accurate when it talks about people. The first few principles of separation are all about separation from believers. Here are some **believers** that you should avoid:

1. 1 Corinthians 5:10, 11, "Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters: for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is

called a brother be a fornicator, or covetous, or an idolater, or an railer, or a drunkard, or an extortioner: with such an one no not to eat."

**There are certain types of CARNAL BELIEVERS from which we must separate.** Note: This is not all carnality because you can't separate from yourself. But, there is a type of carnality that you must separate from and it is mentioned in our verse. **This is any type of BELIEVER involved in any type of abnormal sex:** homosexuals, lesbians. We are told to stay away from them. The policy of the church should be to get rid of them.

Now, there is something that is just as abnormal as can be and still be on this planet, and that is incest. There is nothing more abnormal than sexual relationships between a mother and a son, and a father and a daughter. Now that is as abnormal as bestiality.

In 1 Corinthians 5:10, 11 we have a believer fornicating with his mother. He was copulating with his mother. The Greek culture had a very relaxed attitude about anything in the sex realm. They inherited it from Athens, from where we get our western European civilization and its culture. The Athenians, like Aristotle, who was a homosexual, and Plato, who was a homosexual, were a decadent society. So, there is a toleration toward this type of thing, which is an abnormal toleration.

The Bible says to stay away from them. Paul was tough, simply because in Corinth, this guy was causing so much trouble. He was idolized as being a big man. And Paul said, "I turned him over to Satan for the destruction of the flesh. So stay away from him."

This is important when it comes to young people. **We have to be careful with whom our children associate.** And I mean children starting at five or six and so on. You must watch boys who hang around boys all the time and are never interested in girls. And you have to watch girls who hang around

girls all the time and are never interested in boys.

It is wrong and it is evil and it is vicious. **It is the responsibility of parents to keep children away from abnormal sexual habits.** Therefore, separation means using your head. **Separation means that you think. It means that you have brains. You are smart and you are not stupid and herd-bound.** THIS IDEA THAT ALL BELIEVERS ARE WONDERFUL PEOPLE IS RIDICULOUS!! Some people think that if believers go to a certain church regularly that they are spiritual giants. Some people attend church because they are sick. And some people attend church because they are out of it and need help. Some people come to church because it is their last stand, because they are on their way out. Many of them are the worst people you could ever imagine.

Some girl comes to church and sees some good looking guy in class every night and he smiles at her and she thinks this is it. And it is. She is pregnant. Why? **Because she thinks that everyone who comes to class has class, or is a wonderful person.** That is not true. There are wonderful people in church. But there are also some who are not wonderful. **YOU SHOULD NOT ASSOCIATE WITH THEM UNDER ANY CIRCUMSTANCE IN THE WORLD.** They need help. **THE WORD WILL HELP THEM.** So, just wait until the Word helps them. So, if you are smart you will stay away from them, separate from them.

Now, Right-Man, Right-Woman is not abnormal sex. Because all things are honorable in marriage where both parties are in consent.

**2. Separation from believers who are negative to the Word.** It could be called the "holy rollers." It could be the "Saturday morning breakfast group," "those who tarry," the "super speakers," the "victorious life group." There are many passages on this subject.

2 Thessalonians 3:6, 14, 15, "Now we command you, brethren, in the Name of our Lord Jesus Christ, that ye withdraw your-

selves from every brother that walketh disorderly, and not after the tradition which he received of us.” “And if any man obey not our Word by this epistle, note that man, and have no company with him, that he may be ashamed.” “Yet count him not as an enemy, but admonish him as a brother.”

1 Samuel 22:1, “David therefore departed thence, and escaped to the cave Adullam; and when his brethren and all his father’s house heard it, they went down thither to him.”

The principle of 1 John, how to have fellowship.

The principle of 2 John, who **not** to have fellowship with.

The principle of 3 John, who to have fellowship with.

**3. Separation from the believer who makes his emotions his criterion.** This is a special category of negative believers, which is emotional backsliding. This is the principle of some super-duper personality.

Passages are found in Romans 16:17, 18, “Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly (emotions); and by good words and fair speeches deceive the hearts of the simple.”

**4. Separation from the fast crowd.** 1 Peter 4:4, “Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you.” Proverbs 1:10-19.

**5. Separation from the superficial social life and apostate so-called “fun crowd.”** Jeremiah 15 and 17.

**6. Separation from the unbeliever. This is where doctrine is compromised. Don’t separate yourself from all unbelievers.** You work for unbelievers. You may have projects with unbelievers. **BUT NEVER COMPROMISE THE WORD. NEVER!!!**

2 Corinthians 6:14, “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?” Hebrews 13:13, “Let us go forth therefore unto him without the camp, bearing his reproach.”

**7. Separation from human viewpoint, which is worldliness, Satan’s system.**

Romans 12:1, 2, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.” **WORLDLINESS IS A MENTAL ATTITUDE.** It is the principle of renewing of your mind. **It is not something people do.** Worldliness is something people think.

**8. You must separate from religion and/or apostasy.**

2 Corinthians 6:17, “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.” 2 Peter 3:5, “For this they willingly are ignorant of, that by the Word of God the heavens were of old, and the Earth standing out of the water and in the water.”

Our passage which we are studying is dealing with separation from backsliding, negative believers. “Withdraw,” here, is the verb “that you withdraw.” It is a present, middle, infinitive of the verb STELLO, which means to separate or withdraw. The present tense indicates that this occurs and will take place at some time and so be alert to it. The middle voice is reflexive. This means you yourself must withdraw. The infinitive is the purpose. It is God’s purpose for you to separate yourself. “From” is APO, which is a preposition of ultimate source. “Every brother” is PAS ADELPHOS. This is a command to **separate from believers who are negative to the Word.** This command **does**

not conflict with the command to love the brethren.

Romans 13:8, "Owe no man no thing, but to love one another: for he that loveth another hath fulfilled the Law." 1 Peter 1:22, "Seeing ye have purified your souls in obeying the Truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 Peter 2:17, "Honour all men. Love the brotherhood. Fear God. Honour the king." 1 Peter 3:8, "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." 1 John 3:23, "And this is His commandment, That we should believe on the Name of His Son Jesus Christ, and love one another, as He gave us commandment." 1 John 4:12, "No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us."

**The command to love the brethren is a mental attitude of love, which means minus mental attitude sins, i.e., hatred. You can separate yourself from negative believers and still love them. You love them from a distance.** Sometimes the further the better. The farther the better.

"Withdraw from every believer that walketh disorderly." "Walketh" is a present tense, active voice and a participle of PERIPATEO, which is pattern of life. This means they have been walking that way in the past, long enough for you to observe their attitude, and they are still walking that way. Active voice: They do it themselves, their own free will. People are walking. The participle: This is a circumstantial participle which indicates the condition of the people from whom you withdraw.

"Disorderly" is an adverb, ATAKTOS, which is a military term. ATAKTOS means to be out of rank, insubordinate. **This is constantly walking in insubordination, rejecting the authority of the Word communicated, orders.** Not following orders. "And not after" is ME KATA, which is an accusative of "tradition," PARADOSIS. Literally, not according to the tradition of the church,

**which is the constant intake of the Word advancing to maturity.** PARADOSIS means tradition or delivery or transmission, which is, in context, the communication of the Word. ME is interesting here. He doesn't use the negative, OUK, which would mean there is no hope. They still can recover from this insubordination. While they are in it, though, you separate. "Which he received of us," PARA LAMBANO, which is received through teaching and communication from us. PARA is from the ultimate source of us. Paul taught them in the past. So did others. The Word was communicated.

In verse 7 we have an apostolic example of maturity. The way in which Paul matured is the same way they will mature. People with spiritual gifts of communication reach maturity the same way, BY THE INTAKE OF THE WORD OF GOD.

"For yourselves know how ye ought to follow us, for we behaved not ourselves disorderly among you." "Know" is a present, active, indicative of OIDA. It is used as a present tense. It is something they do understand. They have knowledge of this. They have a frame of reference for this at this point.

"How you ought" is: it is necessary, an obligation. It is a present, active, indicative of DEI, an idiom of obligation, which is literally "must." "You yourselves know you are obligated to follow us." The present tense is habitually. The active voice means you must do it yourselves. The indicative mood is the reality of purpose and the Word. MIMEMEAI means to imitate, to mimic, which is the basis for our English word. **We are to imitate continually as believers.** This is the infinitive of God's purpose for every believer. In other words, do what Paul did.

"We have not behaved ourselves disorderly among you." We have not broken ranks. We have not been insubordinate to the Word. He has not broken ranks with the Word. He is not out of step. **So, we are either insubordinate to the Word or we are subordinate to the Word.** This is the principle of "doers of the Word." Imitate us. We

have not been insubordinate. You be subordinate to the Word. Paul respected the authority of the Word of God. He walked accordingly. **Some don't, so separate from them.** So, Paul then is a witness that **THE WORD WORKS.** So follow or imitate him in regard to the Word, in regard to Paul's pattern of life.

Verse 8, "Neither did we eat any man's bread for nought; but wrought with labor and travail night and day, that we might not be chargeable to any of you." Paul was not a moocher. He did not come to eat for nothing. He said, "we are not moochers. We are not takers." "Did we eat" is an aorist, active, indicative. It's a constative. We constantly did not mooch. We were never free loaders. "For nought" is the adverb DOREAN, which is a gift, for free. There is no place for moochers in Christianity. Paul didn't even take an offering there because it would have made a false issue. They were not ready for it. So they worked when they were among them. "With labor." by means of hard work. "Travail," is wearisome labor. "Day and night that we might not be chargeable." that we would not be a financial burden to any of you.

Verse 9, "Not because we have not power, but to make ourselves an ensample unto you to follow us." Literally this is "that we might give ourselves as a pattern, blueprint, that you might imitate. Not because we have not power." Power is EXOUSIA, which is authority. We do have the authority to take up an offering. But we didn't "that we might give ourselves unto you as a pattern." "Make ourselves" is DIDOMAI, an aorist, active, subjunctive. A constative aorist. The active voice: Which comes to mean that Paul is also teaching by example. The subjunctive mood is potential: Which means it isn't followed everywhere. He has the liberty to take up an offering or not to take up an offering. So, it is rare not to.

"Example" is TUPOS, a type, or pattern, or blueprint. "Unto you to follow us." or imitate us. This is a present, active, infinitive. **So Paul says, they are to mimic, or follow him in three areas here:**

1) Verse 9. **He did not take advantage of them.**

2) Verse 8. **He did not mooch from them.**

3) Verse 7. **He did not walk disorderly. He was under subordination to the Word.**

Here is a principle: **IF YOU HAVE RESPECT FOR THE AUTHORITY OF THE WORD, YOU WILL HAVE RESPECT FOR THE RIGHTS OF OTHERS. IF YOU HAVE RESPECT FOR THE RIGHTS OF OTHERS, YOU WILL HAVE RESPECT FOR THE PRIVACY OF OTHERS.** Respect for authority leads to respect of rights, freedom, privacy. This is the principle of live and let live.

Verse 10, "For even when we were with you, this we commanded you, that if any would not work, neither should he eat." Literally, "For also we have not only given you an example, but we gave you a positive command." "Commanded" is a Greek imperfect. We were commanding. We kept charge of you. "Would not work." Literally, "is willing to work." "Neither should he eat."

This is maxim quoted in the ancient world, based on Genesis 3:19. ("In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."). In a book by Carlyles, in chapter 3 there is the following statement: "In all ways it needs, especially in these times, to be proclaimed aloud that for the idle man there is no place in this England. He that will not work according to his faculty, let him perish according to his necessity."

#### **THE DOCTRINE OF WELFARE.**

1. **Since the fall, God has ordained that mankind work hard.** Genesis 3:19. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground."

2. **This hard work is equated with eating.** Genesis 3:17, "Cursed is the ground for thy sake. In sorrow shalt thou eat of it all the days of thy life."



3. The capacity for man to hold down a job and get profit for his labors is based on the GRACE of God. Proverbs 10:3, "The Lord will not permit the soul of the righteous to perish."

4. If a man, a believer, does not provide for his household, he is worse than an unbeliever, an infidel. 1 Timothy 5:8, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

5. Not working results in idleness, which breeds the busybody and often a bad mental attitude like "the world owes me a living." 2 Thessalonians 3:6, 10, 11, 12.

6. Welfare is a bonafide principle among the helpless and hopeless.

A. Among widows. Acts 6:1-7. James 1:27, "Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

B. Among the fatherless, which is orphans, or a parent deserting. James 1:27.

C. Among the physically handicapped. Luke 5:17-26.

D. Among the aged. 1 Timothy 5:9, 16, "Let not a widow be taken into the number under threescore years old, having been the wife of one man." "If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed."

E. Among those in an emergency, the Good Samaritan. Luke 10:3-42, 11:5-10.

7. The abuse of welfare can destroy a nation. The following passages express the "give me attitude." 2 Thessalonians 3:6, 10-12. Proverbs 24:30ff. Proverbs 30:5, "Every Word of God is pure: He is a shield unto them that put their trust in Him."

A. Welfare is abused when it promotes a mental attitude of laziness.

B. Welfare is abused when it promotes a lack of initiative.

C. Welfare is abused when it promotes a "society owes me a living" mentality.

8. Welfare can cause excessive taxation. Just study the word "tribute" in Proverbs 12:14, "The hand of the diligent shall bear rule; but the slothful shall be under tribute." And Romans 13:6, 7, "For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due: custom to whom custom: fear to whom fear: honour to whom honour."

9. Illegitimate welfare is the child of socialism where the state cares for every need of the citizen. However, it is always a suicidal path. See Lamentations. Also, like Issachar, who became the servant to tribute.

10. What is the Biblical solution to excessive welfare and taxation, and a lack of motivation in a nation? In other words, where is our nation headed? Will it retreat into excessive taxation? No, because God has a solution to national cancer:

A. Judgment:

1) Economic collapse. Leviticus 26:26, "And when I have broken the staff of your bread, ten women shall bake bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied."

2) Slavery. Slaves do not pay taxes. This is occupation by a foreign power. This comes from war, which results in slavery. Leviticus 26:25, "And I will bring a sword upon you, that shall avenge the quarrel of My covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered unto the hand of the enemy."

B. The Word of God: If enough believers in the Lord Jesus Christ will study the Bible and become mature, they will preserve a nation because of the salt of the Earth and the light of the world principles. However, up to the fourth cycle of discipline, the tide can be changed.

Leviticus 26:27, "And if ye will not for all this hearken unto Me, but walk contrary unto Me." But when a nation gets into the fifth cycle of discipline it is too late. Just as the sin unto death is to the individual believer, so the fifth cycle of discipline is to a national entity.

Verse 11, "For we hear that there are some which walk among you disorderly, working not at all, but are busybodies." "Busybodies." In the Greek we have the similarity of sound, which marks the antithesis. "**Doing none of their own business, yet over doing in the business of others.**" **BUSY ABOUT EVERYBODY ELSE'S BUSINESS BUT THEIR OWN.** This is not minding their own business. All of nature abhors a vacuum, so if you're not doing one's own business, one is apt to meddle with his neighbor's business. **Idleness is the parent of busybodies.**

1 Timothy 5:13, "And withal they learn to be idle, wandering about from house to house, and not only idle, but tattlers, also, and busybodies speaking things which they ought not."

1 Thessalonians 4:11, 12, "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; That ye may walk honestly toward them that are without, and that ye may have lack of nothing." Literally, "so whereas I am told that some of your number are behaving in a disorderly fashion, not busy, but busybodies, fussy and officious, doing anything but attending to their own daily trade."

The first persecution at Thessalonica had been fostered by a number of fanatical loungers. Acts 17:5, "But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people."

Verse 12, "Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." "By" is literally "in the Lord

Jesus Christ," implying the sphere wherein such conduct is appropriate and consistent. "We exhort you thus, as ministers in Christ." Exhorting our people in Christ. "With quietness," which is quiet industry, laying aside restlessness, laying aside bustling, as in verse 11. "Their own." Bread earned by themselves, not by another's bread, verse 8.

There were three causes for disquiet in Thessalonica:

1. The disturbing effect of persecution.
2. The tension produced by the thought of the advent of Christ.
3. As an outcome of the latter, irregularity and social disorganization in the community.

Verse 13, "But ye brethren, be not weary in well doing." "Be not weary." In the oldest manuscripts it is literally, "be not cowardly in." **DO NOT BE WANTING IN STRENUOUSNESS, IN DOING WELL**, the strenuous life. **DO NOT CAPABLY NEGLECT TO DO WELL.** With patient industry in strenuousness in doing well, do your duty. In contrast to the disorderly, insubordinate, non-working, busybodies. Galatians 6:9, "And let us not be weary in well doing, for in due season we shall reap if we faint not." In other words, don't give up. Whoever else drops out of the ranks of the industrious, steady, Christians, do not. The Thessalonians had not grown slack.

There is here maybe a special reference to the presence of people who abused charity. **Generous Christians must not forego liberality and help, arguing that it is to no use or help because some will take advantage of the church's GRACE.** Like, "**BITE THE HAND THAT FEEDS!!**" Do it as unto the Lord. The Lord will repay.

Verse 14, "And if any man obey not our Word by this epistle, note that man, and have no company with him, that he may be ashamed." This is implying here that the matter ends with this letter. Paul has spoken his final words on this subject. "Note that man," is literally, "mark him in your mind." He is someone to avoid, as in verse 6. "That he may be ashamed." The Greek says "made to

turn and look into himself, and so be put to shame." Feeling himself shunned by other Christians he may become ashamed of his manner of life.

Verse 15, "Yet count him not as an enemy, but admonish him as a brother." Do not excommunicate him, admonish him. Do not shun him in contemptuous silence, but tell him why he is being avoided. Admonish him. Put this into his mind. Matthew 18:15, "Moreover if thy brother shall trespass against thee, go and tell him his fault, between thee and him alone, and if he shall hear thee, thou hast gained thy brother." 1 Thessalonians 5:15, "Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men."

**Disapproval, as a means of discipline, loses all of its effect if the offender does not realize its object and reason, or if it is tainted with personal hostility.** The punishment of the offender is expressly called "brother," believer. He's not addressed as "sinner." Deuteronomy 25:3, "Forty stripes he may give him, and not exceed, lest if he should exceed, and beat him above these many stripes, then thy brother should seem vile unto thee." This is a court case between the righteous and the wicked.

Verse 16, "Now the Lord of Peace Himself give you peace always by all means, the Lord be with you all." "By all means" means no matter what happens, Praise the Lord anyhow. "The Lord of Peace" is the Lord Jesus Christ. The same title is given Him as to the Father, the God of Peace.

Romans 15:33, "Now the God of Peace be with you all. Amen." Romans 16:20, "And the God of Peace shall bruise Satan under your feet shortly. The GRACE of our Lord Jesus Christ be with you. Amen." 2 Corinthians 13:11, "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

An appropriate title in prayer here, where the harmony of the Christians and the

Christian community was liable to disruption from the "disorderly," the Greek article requires this translation. "Give you peace, which it is His to give." "Peace" is an outward and inward peace here and hereafter. Romans 14:17, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit." "Always" means unbroken, not subject to change because of outward circumstances.

"By all means," is literally, in every way. Some manuscripts say "in every place," so this is praying for peace in all times, always and in all places. "Lord be with you" means not only bless you with His peace, but also with His presence. Now, even the disorderly brother is involved in this prayer. Peace, tranquility, as opposed to fears and troubles in the local church.

Verse 17, "The salutation of Paul with mine own hand, which is the token in every epistle, so I write." The epistle was written by an am- anuensis, perhaps Silas or Timothy, and only the closing salutation was written in Paul's own hand. CF Romans 16:22, "L Tertius, who wrote this epistle, salute you in the Lord." 1 Corinthians 16:21, "The salutation of me Paul with mine own hand." Colossians 4:18, "The salutation by the hand of me Paul. Remember my bonds. GRACE be with you. Amen."

Wherever Paul does not sojoin this autograph salutation, we may presume he wrote the whole epistle himself. Galatians 6:11, "Ye see how large a letter I have written unto you with mine own hand." "Which" is which autograph salutation. "The token" is to distinguish genuine epistles from spurious ones put forth in his name. 2 Thessalonians 2:2, "But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the Gospel of God with much contention."

"In every epistle." Some think he signed his name to every epistle with his own hand. But since there is no trace of this in any manuscript, of all the epistles, it is more likely that he alludes to his writing his own hand in closing every epistle, even in those epistles

like Romans, Ephesians, Philippians, 1 Thesalonians, and 2 Corinthians. "So I write," so I sign my name. This is then a specimen of my handwriting by which to distinguish my genuine letters from the forgeries. Paul now takes the pen from his amanuensis, to add the salutation in his own handwriting for the purpose of authenticating the epistle. And the fact of a personal written greeting at the close.

Verse 18, "The GRACE of our Lord Jesus Christ be with you all. Amen." This epistle begins with GRACE and ends with GRACE. The whole plan of God is in the sphere of GRACE. Romans 16:20. 1 Corinthians 16:21. 2 Corinthians 13:14, "The GRACE of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen." Galatians 6:18, "Brethren, the GRACE of our Lord Jesus Christ be with your spirit. Amen."

**GRACE. GRACE. GRACE.**

He closes every epistle by praying for GRACE to those whom he addresses his letters. "Amen" is omitted in most manuscripts. It was doubtless the response of the congregation after hearing the epistle read publicly. **The Divine presence is realized through the experience of Christ's GRACE.** Verse 16: Peace. Verse 18: **GRACE. This the whole plan of God. GRACE always precedes peace. Peace is the result of GRACE. You can't have peace apart from God's GRACE.**

"For by GRACE are ye saved through faith: and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."

Buddy Dano, Pastor  
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