

II Thessalonians 3:6–3:18

II Thessalonians 3:6 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.

THOUGH the Thessalonians were brethren, Paul and the other apostles with him maintained the spiritual right to *command* them regarding certain behaviors in the church. Gift ministries,¹ like those of apostles and prophets, are placed by Christ. Because of this, they have been given divine authority by the Son of God to carry out God's will when led by the Spirit of God. It is thus both the right² and responsibility for true ministries to come in God's name, hold forth His Word, and reveal His will to man.³ This is a heavenly charge and should not be taken lightly. *Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine.*⁴

¹ I Cor. 12:28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Eph. 4:10–12 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)¹¹ And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

¹²For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

² Matt. 28:18–20 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. ¹⁹Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: ²⁰Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

I Cor. 4:1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

II Cor. 3:6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

I Thess. 5:12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

I Tim. 2:7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

Heb. 13:7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.

Heb. 13:17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

I Pet. 5:1&2 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: ²Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

³ Rom. 10:14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

⁴ II Tim. 4:2

⁵ Rom. 12:12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

⁶ Matt. 26:16 And from that time he sought opportunity to betray him.

Luke 22:6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

(Barnes, *II Tim.* 4:2) *Preach the word* - The Word of God; the gospel. This was to be the main business of the life of Timothy, and Paul solemnly charges him in view of the certain coming of the Redeemer to judgment, to be faithful in the performance of it.

Be instant - see the notes at Romans 12:12.⁵ The meaning here is, that he should be constant in this duty. Literally, "to stand by, or to stand fast by;" that is, he was to be pressing or urgent in the performance of this work. He was always to be at his post, and was to embrace every opportunity of making known the gospel. What Paul seems to have contemplated was not merely, that he should perform the duty at stated and regular times; but that he should press the matter as one who had the subject much at heart, and never lose an opportunity of making the gospel known.

In season - εὐκαιρῶς *eukairōs*. In good time; opportunely; compare Matthew 26:16; Luke 22:6; Mark 14:11.⁶ The sense is, when it could be conveniently done; when all things were favorable, and when there were no ob-

structions or hindrances. It may include the “stated and regular” seasons for public worship, but is not confined to them.

Out of season - ἀκαιρως *akairōs*. This word does not elsewhere occur in the New Testament. It is the opposite of the former, and means that a minister is to seek opportunities to preach the gospel even at such periods as might be inconvenient to himself, or when there might be hindrances and embarrassments, or when there was no stated appointment for preaching. He is not to confine himself to the appointed times of worship, or to preach only when it will be perfectly convenient for himself, but he is to have such an interest and earnestness in the work, that it will lead him to do it in the face of embarrassments and discouragements, and whenever he can find an opportunity. A man who is greatly intent on an object will seek every opportunity to promote it. He will not confine himself to stated times and places, but will present it everywhere, and at all times. A man, therefore, who merely confines himself to the stated seasons of preaching the gospel, or who merely preaches when it is convenient to himself, should not consider that he has come up to the requirement of the rule laid down by the apostle. He should preach in his private conversation, and in the intervals of his public

Mark 14:11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

7 *Barnes' Notes on the Bible, II Tim. 4:2*

8 *Acts 13:2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.*

9 *Exod. 4:15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.*

Exod. 6:29 That the LORD spake unto Moses, saying, I am the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee.

Deut. 18:18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

I Kgs. 22:14 And Micaiah said, As the LORD liveth, what the LORD saith unto me, that will I speak.

Jer. 1:7 But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

Jer. 1:9 Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth.

Ezek. 2:7 And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious.

Matt. 10:19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

Luke 12:12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

Luke 21:15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

Acts 2:4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

10 *I Tim. 1:2-4 Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord. ³As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, ⁴Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.*

I Tim. 4:11&12 These things command and teach. ¹²Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

I Tim. 5:7&8 And these things give in charge, that they may be blameless. ⁸But 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.

labors, at the side of the sick bed, and wherever there is a prospect of doing good to any one. If his heart is full of love to the Saviour and to souls, he cannot help doing this.⁷

Because gift ministries have been called by Christ for ministry,⁸ they are given the spiritual inspiration to speak for God when prompted by the Holy Spirit.⁹

The Greek word for *command* is #3853 *paraggellō*. *HELPS Word-studies* defines it as “properly, to charge, give a command that is fully authorized because it has gone through all the proper (necessary) channels. / God commands (3853 /*paraggellō*) believers to act as He authorizes them through the revelation of faith (His inworked persuasions). Accordingly, 3853 (*paraggellō*) and faith (4102 /*pistis*) are closely connected in the NT – see 1 Tim 1:2-4, 4:11,12, 5:7,8.¹⁰ / 3853 (*paraggellō*) ‘originally meant to pass on or transmit; hence, used as a military term, of passing a watchword or command; and so generally to command.’” No true servant of Jesus Christ would give a command in

Christ's name without first being commanded by Him to do so.¹¹ To think otherwise is to know nothing of the strict subjection that the Lord Jesus demands from the spiritual ministries He has placed in His church.¹² For true servants, Christ's will is always superior to their own, and the influence of the Spirit of the Lord¹³ is greater than human flesh.¹⁴ Ultimately, God gives no man spiritual authority over another unless he is first willing to subject himself to Christ's Lordship.¹⁵ This ecclesiastical order encourages unity and harmony in the body of Christ and provides the means for spiritual growth.¹⁶

The Greek root word for *withdraw* is #4724 *stello*. *Thayer's Greek Lexicon* defines it as "to remove oneself withdraw oneself to depart, followed by ἀπό with the genitive of the person, to abstain from familiar contact with one." The

Thessalonians were commanded to avoid fellowship with those who were unruly and did not obey the spiritual doctrines given to them, those who had refused Paul's apostolic authority and lived as they chose, not as God willed.

The Greek word for *disorderly* is #814 *ataktós*, defined as "properly, disorderly ('breaking rank'); insubordinate to God's Word and hence fruitless (unproductive) – because lacking proper order (discipline)."¹⁷ When men, even those who claim to be brethren, are insubordinate to apostolic instruction and refuse to yield to its authority in their own lives, the believers of God who have chosen subjection to Him should avoid having religious fellowship with them. With this strong collective response, it is hoped that those who have sinned become ashamed and repent for their sin. To walk *disorderly* does not mean to take

11 Rom. 1:1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, Phil. 1:1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

Titus 1:1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

Jas. 1:1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

II Pet. 1:1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

Jude 1:1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

12 Rom. 13:1–5 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. ²Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. ³For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: ⁴For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. ⁵Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

13 Luke 4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

14 Jer. 20:9 Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.

15 Jer. 3:15 And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.

Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

16 Eph. 4:8–16 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. ⁹(Now that he ascended, what is it but that he also descended first into the lower parts of the earth? ¹⁰He that descended is the same also that ascended up far above all heavens, that he might fill all things.) ¹¹And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; ¹²For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: ¹³Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: ¹⁴That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; ¹⁵But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: ¹⁶From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

17 HELPS Word-studies

a false step here and there. Instead, it is a consistent habit of breaking rank by not submitting to gospel instruction. Rebels, or in this case even slackers, should not be fellowshipped with because the Lord does not want their sinful behavior to act as leaven in a humble and holy group of saints. *A little leaven leaveneth the whole lump.*¹⁸

(Cambridge Bible, Gal. 5:9) Leaven is that small portion of fermented dough which is introduced into the fresh lump of dough, and communicates lightness to the whole mass. It is employed figuratively in Scripture to denote the working of both good and bad influences, and is used both of persons and of principles or teaching—comp. Matthew 16:12; Luke 13:21.¹⁹ ... But error, once admitted, is a virus which will gradually spread and poison the whole system of doctrine, or the whole spiritual life of the individual or of the Church.²⁰

(Bengel's Gnomes, Gal. 5:9) [*One wicked man destroys much good, Ecclesiastes 9:18.*²¹

¹⁸ Gal. 5:9

¹⁹ Matt. 16:12 *Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.*

Luke 13:21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

²⁰ Cambridge Bible for Schools and Colleges, Gal. 5:9

²¹ Eccl. 9:18 *Wisdom is better than weapons of war: but one sinner destroyeth much good.*

²² Bengel's Gnomes, Gal. 5:9

²³ Acts 20:33–35 *I have coveted no man's silver, or gold, or apparel.* ³⁴*Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.* ³⁵*I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.*

I Cor 4:11&12 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; ¹²And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

I Cor. 9:12 If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

I Cor. 9:15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.

I Cor. 9:18 What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

II Cor. 11:7–9 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? ⁸I robbed other churches, taking wages of them, to do you service. ⁹And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself.

²⁴ Matt. 5:42 *Give to him that asketh thee, and from him that would borrow of thee turn not thou away.*

Luke 6:38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

II Cor. 9:7&8 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. ⁸And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:

Gal. 6:10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Eph. 4:28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

The malice, cunning, or violence of a single person, often produces immense injury. — V. g.]²²

II Thessalonians 3:7–9 *For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;*

⁸Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

⁹Not because we have not power, but to make ourselves an ensample unto you to follow us.

Though Paul had the power and authority to demand that the Thessalonians provide for his physical needs, he did not exercise this right.²³ Instead, he set an example for how all Christians should labor in the church. Using the example of a laborer, Paul hoped to impart the idea that all true followers of Jesus Christ should work to give and not themselves be carried by others.²⁴ I

have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.²⁵ It is paramount, if not critical, that those who call themselves Christians realize the importance of work.²⁶ No Christian assembly should allow laziness²⁷ or idleness.²⁸ This extends even to evangelism.²⁹ However, many have taken the title of “Christian” yet choose to carry no weight whatsoever in advancing the gospel.³⁰ The truth is that no man should think he has met the spiritual criteria of being a servant of Christ until he has labored not only to care for his own needs but also to help others.³¹ Idleness, though not recognized by many as spiritually harmful, is one of the great dangers to any society.

This is why true Christians should not only care for their own needs, but also be willing to assist in the needs of others. This was Christ’s manner of living, and it should likewise be His people’s.³²

Jesus taught His disciples that because they had been given freely to, they should likewise freely give to others. *Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.*³³

(Barnes, *Matt. 10:8*) *Freely ye have received, freely give* - That is, they were not to sell their favors of healing, preaching, etc. They were not to make a money-making business of it, to bargain specifically to heal for so much, and to cast out devils for so much. This, however, neither then nor afterward precluded them from receiving a competent

I Tim. 6:17–19 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; ¹⁸That they do good, that they be rich in good works, ready to distribute, willing to communicate; ¹⁹Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

²⁵ Acts 20:35

²⁶ Eccl. 3:22 *Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?*

²⁷ Prov. 12:11 *He that tilleth his land shall be satisfied with bread: but he that followeth vain persons is void of understanding.*

Prov. 14:23 *In all labour there is profit: but the talk of the lips tendeth only to penury.*

Prov. 21:25 *The desire of the slothful killeth him; for his hands refuse to labour.*

²⁸ Prov. 12:24 *The hand of the diligent shall bear rule: but the slothful shall be under tribute.*

Prov. 19:15 *Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.*

Prov. 20:4 *The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing.*

Prov. 20:13 *Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread.*

Eccl. 10:18 *By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.*

Ezek. 16:49 *Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.*

Rom. 12:11 *Not slothful in business; fervent in spirit; serving the Lord;*

Heb. 6:12 *That ye be not slothful, but followers of them who through faith and patience inherit the promises.*

²⁹ I Cor. 15:58 *Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.*

Col. 3:23&24 *And whatsoever ye do, do it heartily, as to the Lord, and not unto men; ²⁴Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.*

Heb. 6:10 *For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.*

³⁰ II Thess. 3:11 *For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.*

I Tim. 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.*

³¹ Eph. 4:28 *Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.*

³² II Cor. 8:13&14 *For I mean not that other men be eased, and ye burdened: ¹⁴But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality:*

Gal. 6:2 *Bear ye one another’s burdens, and so fulfil the law of Christ.*

I Tim. 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.*

³³ Matt. 10:8

support. See Luke 10:7; 1 Corinthians 9:8–14; 1 Timothy 5:18.^{34, 35}

II Thessalonians 3:10 *For even when we were with you, this we commanded you, that if any would not work, neither should he eat.*

(Ellicott, *II Thess.* 3:10) The Thessalonians are not to be misled into a false charity: giving food in Christ's name to persons who are capable of working and able to get work, and are too indolent to do so. The support which is here forbidden to be given to these disorderly persons might come either direct from the private liberality of individuals, or from some collected church fund administered by the deacons.³⁶

There is no ambiguity in the apostle's words here: the very clear and forceful command is that *if any would not work* or choose not to labor for his own needs, though physically able, *neither should he eat*. If this biblical standard were applied today, much that has been done to promote supposed Christian charity would need to be abandoned. Because unfortunately, for many people Christianity is nothing more than a welfare state. Yet make no mistake about it: if men are unwilling to work to feed themselves or care for their own needs, there is little chance

³⁴ Luke 10:7 *And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.*

I Cor. 9:8–14 *Say I these things as a man? or saith not the law the same also? ⁹For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? ¹⁰Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. ¹¹If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? ¹²If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. ¹³Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? ¹⁴Even so hath the Lord ordained that they which preach the gospel should live of the gospel.*

I Tim. 5:18 *For the scripture saith, thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.*

³⁵ Barnes' Notes on the Bible, Matt. 10:8

³⁶ Ellicott's Commentary for English Readers, *II Thess.* 3:10

³⁷ *Jas. 2:14–24* *What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? ¹⁵If a brother or sister be naked, and destitute of daily food, ¹⁶And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? ¹⁷Even so faith, if it hath not works, is dead, being alone. ¹⁸Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. ¹⁹Thou believest that there is one God; thou doest well: the devils also believe, and tremble. ²⁰But wilt thou know, O vain man, that faith without works is dead? ²¹Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? ²²Seest thou how faith wrought with his works, and by works was faith made perfect? ²³And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. ²⁴Ye see then how that by works a man is justified, and not by faith only.*

³⁸ *I Tim. 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.*

I Pet. 4:15 *But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.*

³⁹ *I Thess. 4:11* *And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;*

⁴⁰ Barnes' Notes on the Bible, *II Thess.* 3:11

that they will exert the necessary faith, energy, and obedience to do God's will, which is essential for obtaining His salvation.³⁷

II Thessalonians 3:11 *For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.*

(Barnes, *II Thess.* 3:11) *But are busy-bodies* - Compare the 1 Timothy 5:13 note; 1 Peter 4:15 note.³⁸ That is, they meddled with the affairs of others - a thing which they who have nothing of their own to busy themselves about will be very likely to do. The apostle had seen that there was a tendency to this when he was in Thessalonica, and hence he had commanded them to "do their own business;" 1 Thessalonians 4:11.³⁹ ... In times of affliction and want, we should be ready to lend our aid. At other times, we should feel that he can manage his own affairs as well as we can do it for him; or if he cannot, it is his business, not ours.⁴⁰

(Jamieson-Fausset-Brown, *II Thess.* 3:11) *busy bodies*—In the Greek the similarity of sound marks the antithesis, "Doing none of their own business, yet overdoing in the business of others." Busy about everyone's business but their own. "Nature abhors a

vacuum”; so if not doing one’s own business, one is apt to meddle with his neighbor’s business. Idleness is the parent of busybodies (1 Ti 5:13). Contrast 1 Th 4:11.⁴¹

The Word of God is very clear on how people are to conduct themselves in the Lord’s church: by working with their own hands and quietly going about doing their own business and not the business of others. *And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you.*⁴²

II Thessalonians 3:12 *Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.*

The command given to the Thessalonian assembly that *if any would not work, neither should he eat*, is now directed toward the individual offenders. There is no doubt that silence and industry are more profitable in ministry than meddling and being a busybody. It should be enough, therefore, for all Christians to be about their own business and prove their own work, as doing so leads to godly contentment and genuine spiritual happiness.⁴³ *But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.*⁴⁴

(Barnes, Gal. 6:4) *In himself alone* - Compare Proverbs 14:14; “A good man shall be satisfied from himself.” The sentiment is, that he will find in himself a source of pure joy. He will not be dependent on the applause of others for happiness. In an approving conscience; in

the evidence of the favor of God; in an honest effort to lead a pure and holy life, he will have happiness. The source of his joys will be within; and he will not be dependent, as the man of ambition, and the man who thinks of himself more highly than he ought, will, on the favors of a capricious multitude, and on the breath of popular applause.

And not in another - He will not be dependent on others for happiness. Here is the true secret of happiness.⁴⁵

II Thessalonians 3:13 *But ye, brethren, be not weary in well doing.*

There is hardly a more accurate representation of manifesting Jesus’s true heart than when His people do good in His name.⁴⁶ This behavior encapsulated the Savior’s earthly walk, and it should be reflected in those saved by Him. *How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.*⁴⁷

(Barnes, Acts 10:38) *Who went about doing good* - Whose main business it was to travel from place to place to do good. He did not go for applause, or wealth, or comfort, or ease, but to diffuse happiness as far as possible. This is the simple but sublime record of his life. It gives us a distinct portrait of his character, as he is distinguished from conquerors and kings, from false prophets and from the mass of people.⁴⁸

To do *good* should be the Christian’s main purpose in life, a heavenly charge that is abundant in Scripture.⁴⁹ *Therefore to him that knoweth to do good, and doeth*

41 Jamieson-Fausset-Brown Bible Commentary, II Thess. 3:11

42 I Thess. 4:11

43 I Cor. 3:13 *Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is.*

44 Gal. 6:4

45 Barnes’ Notes on the Bible, Gal. 6:4

46 Matt. 5:16 *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*

47 Acts 10:38

48 Barnes’ Notes on the Bible, Acts 10:38

49 Ps. 34:14 *Depart from evil, and do good; seek peace, and pursue it.*

Ps. 37:3 *Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.*

Gal. 6:10 *As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.*

I Thess. 5:15 *See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.*

I Tim. 6:18 *That they do good, that they be rich in good works, ready to distribute, willing to communicate;*

Titus 3:14 *And let our’s also learn to maintain good works for necessary uses, that they be not unfruitful.*

Heb. 13:16 *But to do good and to communicate forget not: for with such sacrifices God is well pleased.*

it not, to him it is sin.⁵⁰ It is not enough for men to abstain from pursuing evil if they do not pursue good.

(Barnes, *Jas. 4:17*) *Therefore to him that knoweth to do good, and doeth it not, to him it is sin* - That is, he is guilty of sin if he does not do it. Cotton Mather adopted it as a principle of action, "that the ability to do good in any case imposes an obligation to do it." The proposition in the verse before us is of a general character, but probably the apostle meant that it should refer to the point specified in the previous verses - the forming of plans respecting the future. The particular meaning then would be, "that he who knows what sort of views he should take in regard to the future, and how he should form his plans in view of the uncertainty of life, and still does not do it, but goes on recklessly, forming his plans beastingly and confident of success, is guilty of sin against God." Still, the proposition will admit of a more general application. It is universally true that if a man knows what is right, and does not do it, he is guilty of sin.

If he understands what his duty is; if he has the means of doing good to others; if by his name, his influence, his wealth, he can promote a good cause; if he can, consistently with other duties, relieve the distressed, the poor, the prisoner, the oppressed; if he can send the gospel to other lands, or can wipe away the tear of the mourner; if he has talents by which he can lift a voice that shall be heard in favor of temperance, chastity, liberty, and religion, he is under obligations to do it; and if, by indolence, or avarice, or selfishness, or the dread of the loss of popularity, he does not do it, he is guilty of sin before God. No man can be released from the obligation to do good in this world to the extent of his ability; no one should desire to be. The highest privilege conferred on a mortal, besides that

⁵⁰ *Jas. 4:17*

⁵¹ *Barnes' Notes on the Bible, Jas. 4:17*

⁵² *I Tim. 1:18-20* This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; ¹⁹Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: ²⁰Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

II Tim. 2:16-18 But shun profane and vain babblings: for they will increase unto more ungodliness. ¹⁷And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; ¹⁸Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

II Tim. 4:10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

II Tim. 4:14 Alexander the coppersmith did me much evil: the Lord reward him according to his works:

Titus 1:10-13 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

¹¹Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. ¹²One of themselves, even a prophet of their own, said, the Cretians are always liars, evil beasts, slow bellies. ¹³This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

⁵³ *Gen. 4:15* And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

⁵⁴ *Ellicott's Commentary for English Readers, II Thess. 3:14*

of securing the salvation of his own soul, is that of doing good to others - of alleviating sorrow, instructing ignorance, raising up the bowed down, comforting those that mourn, delivering the wronged and the oppressed, supplying the wants of the needy guiding inquirers into the way of truth, and sending liberty, knowledge, and salvation around the world. If a man does not do this when he has the means, he sins against his own soul, against humanity, and against his Maker; if he does it cheerfully and to the extent of his means, it likens him more than anything else to God.⁵¹

***II Thessalonians 3:14* 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.**

It is not wrong to *note* and mark as offenders those who break spiritual rank and think themselves above divine authority. Likewise, it is not transgressive or unrighteous to refuse companionship with the proud or unruly.⁵² If men, then, have chosen to be disobedient to God's will for their lives, then they should not be fellowshipped with. This is the gospel's command, and any who profess to follow it should obey its message.

(Ellicott, *II Thess. 3:14*) *Note that man.*—The reflexive voice of the verb implies mutual warning against him: "Agree to set a mark upon him, to make a marked man of him." The notion is that of making him easily recognisable, so that no Christian should "have company" with him unawares. (Comp. *Genesis 4:15*.⁵³)⁵⁴

II Thessalonians 3:15 Yet count him not as an enemy, but admonish him as a brother.

Christians are instructed to separate themselves from those who *walk disorderly*. However, if such people are brethren and are themselves truly saved, then they should not be thought of as enemies. This teaches us that there is a great difference between those who remain weak in the faith⁵⁵ and those who publicly break rank and, even when corrected, reject apostolic authority.⁵⁶ Men are known by their fruits and should be dealt with accordingly.⁵⁷ Men's actions reveal who they truly are,⁵⁸ whether they are merely young in the gospel or have indeed set themselves against it.

II Thessalonians 3:16 Now the Lord of peace himself give you peace always by all means. The Lord be with you all.

Here we have the apostle's wish and prayer for the Thessalonians, that the *Lord of peace*, Jesus Christ, would impart to them His own spiritual peace. Every true Christian knows the inward stabilizing force of the Christ Spirit within,⁵⁹ which produces the spiritual fruits of joy and peace. This spiritual peace, whose source is God, surpasses human understanding. *And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.*⁶⁰

(Barnes, *Phil. 4:7*) *And the peace of God* - The peace which God gives. The peace here par-

ticularly referred to is that which is felt when we have no anxious care about the supply of our needs, and when we go confidently and commit everything into the hands of God. "Thou wilt keep him in perfect peace whose mind is stayed on thee;" Isaiah 26:3; see the notes at John 14:27.⁶¹

Which passeth all understanding - That is, which surpasses all that people had conceived or imagined. The expression is one that denotes that the peace imparted is of the highest possible kind. The apostle Paul frequently used terms which had somewhat of a hyperbolic case (see the notes on Ephesians 3:19;⁶² compare John 21:25),⁶³ and the language here is that which one would use who designed to speak of that which was of the highest order. The Christian, committing his way to God, and feeling that he will order all things aright, has a peace which is nowhere else known. Nothing else will furnish it but religion. No confidence that a man can have in his own powers; no reliance which he can repose on his own plans or on the promises or fidelity of his fellow-men, and no calculations which he can make on the course of events, can impart such peace to the soul as simple confidence in God.⁶⁴

God fills His people's hearts with peace, enabling them to continue doing His will in their lives. Consequently, at the core of every faithful Christian walk God's peace will be found. It is also only by men possessing the Spirit that allows them access to God's peace, yet if the Spirit is withdrawn, God's peace will vanish as well.⁶⁵ Because of this, when one is no longer strengthened supernaturally by God,⁶⁶ all

55 Rom. 14:1–3 *Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.*

56 II Tim. 4:14&15 *Alexander the coppersmith did me much evil: the Lord reward him according to his works: Of whom be thou ware also; for he hath greatly withstood our words.*

57 Matt. 7:16 *Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?*

58 Gal. 5:22&23 *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.*

59 Gal. 4:6 *And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*

60 Phil. 4:7

61 John 14:27 *Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.*

62 Eph. 3:19 *And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.*

63 John 21:25 *And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.*

64 Barnes' Notes on the Bible, Phil. 4:7

65 I Sam. 16:14 *But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.*

66 Exod. 15:2 *The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.*

desire and energy to do His will are lost. Thus, without the Lord's own presence in the saved, they could never remain faithful to Him.⁶⁷

The Lord be with you all. It is spiritually necessary for those called to heaven through God's Son⁶⁸ to depend on Christ's presence in their lives.⁶⁹ *Commit*

*thy works unto the LORD, and thy thoughts shall be established.*⁷⁰

(Ellicott, *Prov. 16:3*) *Commit thy works unto the Lord.*—Literally, roll them upon Him, as a burden too heavy to be borne by thyself. "Thy works" signify all that thou hast to do. (Comp. Psalm 37:5.⁷¹) God provides such works for us. (Comp. Ephesians 2:10.⁷²)

Ps. 28:7&8 The LORD is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him. ⁸The LORD is their strength, and he is the saving strength of his anointed.

Ps. 46:1 God is our refuge and strength, a very present help in trouble.

Ps. 73:26 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

Ps. 118:14 The LORD is my strength and song, and is become my salvation.

Isa. 12:2 Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation.

Isa. 40:29 He giveth power to the faint; and to them that have no might he increaseth strength.

Isa. 40:31 But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

Isa. 41:10 Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

Hab. 3:19 The LORD God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.

II Cor. 12:9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

Eph. 3:16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

Phil. 4:13 I can do all things through Christ which strengtheneth me.

⁶⁷ *Ps. 28:7&8 The LORD is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him. ⁸The LORD is their strength, and he is the saving strength of his anointed.*

Ps. 29:11 The LORD will give strength unto his people; the LORD will bless his people with peace.

Ps. 73:26 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

Neh. 8:10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our LORD: neither be ye sorry; for the joy of the LORD is your strength.

Isa. 25:4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.

Eph. 6:10 Finally, my brethren, be strong in the Lord, and in the power of his might.

⁶⁸ *John 3:16&17 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. ¹⁷For God sent not his Son into the world to condemn the world; but that the world through him might be saved.*

John 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

John 6:27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

John 6:39&40 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. ⁴⁰And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

John 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

I Cor. 1:9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

II Tim. 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

⁶⁹ *Josh. 1:5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.*

I Sam. 18:14 And David behaved himself wisely in all his ways; and the LORD was with him.

Ps. 46:7 The LORD of hosts is with us; the God of Jacob is our refuge. Selah.

Isa. 41:10 Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

⁷⁰ *Prov. 16:3*

⁷¹ *Ps. 37:5 Commit thy way unto the LORD; trust also in him; and he shall bring it to pass.*

⁷² *Eph. 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*

*And thy thoughts shall be established.—Thy plans shall prosper, for they will be undertaken according to the will of God, and carried out by His aid.*⁷³

II Thessalonians 3:17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

Paul's epistles were personal letters to communities of believers.⁷⁴ These epistles, thirteen or perhaps fourteen (including Hebrews) in number, were later made part of Christ's doctrine for the Christian church. Because they came from Paul's own hand, they had the proper spiritual authority to be received as revelation from Jesus Christ.⁷⁵ Ultimately, it was Jesus Christ who taught Paul, and Paul who communicated this revelation to the Thessalonians. What is true concerning Galatians is also true of Paul's other letters to early Christians. *But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.*⁷⁶ Though an unspiritual man cannot understand how God is able to impart heavenly revelation, those who have received Christ's Spirit can attest and bear witness to the fact that spiritual things can be received only spiritually.⁷⁷ Paul's gospel, he assures the Thessalonians, did not come either from man or by man but rather only through receiving divine revelation given by Jesus Christ. Therefore, it was not the apostle's personal gospel that

he preached to the Thessalonians but only that divine Word received from the Son of God. It was Christ Who was the source of Paul's message and not himself or other men.

(Benson, *Gal. 1:11&12*) *But I certify you, brethren — He does not, till now, give them even this appellation; that the gospel which was preached by me — Among you; is not after man — Of mere human authority and invention; is not from man, not by man, nor suited to the taste of man; for I neither received it of man — From the authority or interposition of any man; neither was I taught it — By any writing or any human method of instruction; but by revelation of Jesus Christ — Who communicated to me by inspiration his gospel in all its parts, and sent me forth to publish it to the world. If Paul did not receive the gospel from man, as he here asserts, and as we are therefore sure he did not, the perfect conformity of his doctrine with the doctrine of the other apostles, is a proof that he was taught it by revelation from Jesus Christ, who revealed to him at first his resurrection, ascension, and the calling of the Gentiles, and his own apostleship; and told him then there were other things for which he would appear to him.*⁷⁸

II Thessalonians 3:18 The grace of our Lord Jesus Christ be with you all. Amen.

The *grace* spoken of is that grace and favor that come from God and have their source in His Son. *For the law was given by Moses, but grace and truth came by Jesus Christ.*⁷⁹ True Christianity is a

⁷³ Ellicott's Commentary for English Readers, Prov. 16:3

⁷⁴ Romans, I & II Corinthians, Galatians, Ephesians, Philippians, Colossians, I & II Thessalonians, I & II Timothy, Titus, Philemon, and perhaps Hebrews

⁷⁵ I Cor. 11:23 *For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread:*

Gal. 1:16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

⁷⁶ Gal. 1:11&12

⁷⁷ I Cor. 2:9–14 *But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.* ¹⁰*But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.* ¹¹*For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.* ¹²*Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.* ¹³*Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.* ¹⁴*But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*

⁷⁸ Benson Commentary, Gal. 1:11&12

⁷⁹ John 1:17

The Word of the Lord

religion of divine favor,⁸⁰ spiritual gifts,⁸¹ and heavenly blessings.⁸² These realities become available through exposure to and belief in the Son of God. It is Christ Who has revealed the true nature of heaven,⁸³ and He who through the sacrifice of His own life provides a path for men to be accepted by God.⁸⁴ *For Christ*

⁸⁰ Acts 15:11 *But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.*

Rom. 3:24 *Being justified freely by his grace through the redemption that is in Christ Jesus:*

Eph. 2:5 *Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)*

Eph. 2:8&9 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: ⁹Not of works, lest any man should boast.*

⁸¹ Acts 2:38 *Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*

Acts 10:45 *And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.*

Rom. 5:15–18 *But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. ¹⁶And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. ¹⁷For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) ¹⁸Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.*

Rom. 6:23 *For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*

Rom. 12:6 *Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;*

I Cor. 12:4–10 *Now there are diversities of gifts, but the same Spirit. ⁵And there are differences of administrations, but the same Lord. ⁶And there are diversities of operations, but it is the same God which worketh all in all. ⁷But the manifestation of the Spirit is given to every man to profit withal. ⁸For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; ⁹To another faith by the same Spirit; to another the gifts of healing by the same Spirit; ¹⁰To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:*

⁸² Gal. 3:14 *That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.*

Eph. 1:3 *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:*

Heb. 6:14 *Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.*

I Pet. 3:9 *Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.*

⁸³ Matt. 11:25–27 *At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. ²⁶Even so, Father: for so it seemed good in thy sight. ²⁷All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.*

Luke 10:21 *In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.*

John 1:14 *And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*

John 1:18 *No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.*

John 14:1–4 *Let not your heart be troubled: ye believe in God, believe also in me. ²In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. ³And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. ⁴And whither I go ye know, and the way ye know.*

John 17:25&26 *O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. ²⁶And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.*

⁸⁴ Isa. 53:4–6 *Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. ⁵But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. ⁶All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.*

John 3:16 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

Col. 1:20–22 *And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. ²¹And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled ²²In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight:*

Heb. 2:9 *But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.*

also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.⁸⁵ It is reasonable, then, that since Jesus died for us, we should live for Him. Since Christ has brought us to God, then it is only fitting that we should live the remainder of our earthly lives for

Him. And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.⁸⁶ This has been our heart in writing and publishing *The Word of the Lord: An Expository Study of I & II Thessalonians*.

Heb. 9:15–16 *And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.* ¹⁶*For where a testament is, there must also of necessity be the death of the testator.*

⁸⁵ I Pet. 3:18

⁸⁶ II Cor. 5:15

Gal. 5:13 *For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.*

