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## SALVATION

If you are not a believer in Jesus Christ, or aren't sure and would like to become one, then you need to believe that Jesus Christ was and is the Son of God, that he was God who became a man, that he lived a sinless and perfect life, keeping the Law of God perfect in every way, that he kept faith perfectly, and that he was crucified on that cruel cross for your sins, mine and the entire world - he died for our sins! His death on the cross paid the penalty fully, one time for all sins that we have ever committed and that we will ever commit. He died; he went down into the bowels of the earth, even into Hell, and was raised from the dead on the third day in a resurrected, eternal body. He ascended back into heaven, was seated at the right hand of God, and is now Lord over heaven and earth. He is coming again to judge the world, to raise the dead, where he will give an eternal, resurrected, glorified body to everyone that has believed on him as their Lord and Savior, and to establish his kingdom one earth.

You come become a Christian right now as you read this, by personally placing your faith and trust in Jesus Christ as your Lord and Savior; believing that he is God's only begotten Son, that he died on the cross for you and that he was raised from the dead and is now seated in heaven at the right hand of God the Father. *“Believe on the Lord Jesus, and you will be saved..” Acts 16:31a* And when you do trust Christ, and Christ alone, as your Lord and Savior, then go to God the Father in heaven in prayer and tell him so. Tell him that you have believed on his Son, thank him for his Son, and thank him for forgiving your sins and saving you! *“That if you confess with your mouth, “Jesus is Lord”, and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved.” Romans 10:9,10* *“For, “Everyone who calls on the name of the Lord will be saved.” Romans 10:13* *“Therefore, being justified by faith (declared righteous), we have peace with God through our Lord Jesus Christ.” Romans 5:1*

## Busybodies and Faultfinders

“*And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;*” 1 Thessalonians 4:11

### A. Minding our own business.

“*And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;*” 1 Thessalonians 4:11 - και φιλοτιμεισθαι 'ησυχάζειν και πρασσειν τα ιδια και εργαζεσθαι ταις ιδιαις χερσιν 'υμων καθως 'υμιν παρηγγειλαμεν.

First of all we need to understand what **our own business** refers to, *kai prassein ta idia*. In America today people have gotten into the accepted habit of minding other people's business and not their own. Most are ignorant of the **Doctrine of Privacy**, which is the freedom from unauthorized intrusion. The Greek uses the word *idios*, which denotes that which belongs to an individual in contrast to that which is public property which belongs to all the individuals. And because *idios* is found in the plural this tells us that **there are many things that pertain only to us**.

So what constitutes your own business? Your thoughts, your beliefs, your husband or wife, your children, where you live, what kind of domicile you live in, how you furnish it, how well you keep it clean, the food you eat, what you drink, your style of dress, what you decide to do with your life, your goals, your dreams, your decisions, your marital status, your finances, if you want to plant a garden, what you want to plant in that garden, if you want pets or not and what kind of pets you want; it denotes anything and everything that pertains to you in contrast to other people. That's your business, and as such, it is not anyone else's business!

**To do** you own business tells us that we're to be actively involved in our own business and not other people's business. The word *prasso* denoted an activity, a function, to accomplish; it was an activity directed toward a specific goal. It can refer to being active in one's business, or any other undertaking in mind, but it denoted being actively involved in specific goals that pertain to one's own affairs. It is in the present active infinitive, which tells us that 1) this is to be an ongoing thing in our lives, 2) that we're the only ones who can do this, and 3) that we're to make this one of our purposes in life.

When people get married, settle down, have children, raise their families, etc., there are many things to do and *prasso* tells us that there are to be certain goals in mind that one directs their time and energies toward; to have a successful marriage, raise healthy and happy kids that love the Lord, that their home is productive, people in the home actively involved in getting the home and family to the place of being successful and prosperous, that's what some of our goals are to be that pertain to us.

Now Paul commands us in the first clause to “*And that ye study to be quiet*” to study to be quiet. The word for **study** is the present active infinitive of *philotimeomai*. It has the idea of an aim, or ambition. It came as a compound of two words: to love, and honor. It was to do something in life as your goal because it was honorable, so what it's saying is that we are to make these three concepts our goals in life because they are honorable, and because we love honor and want to be considered honorable men and women in life, we pursue after them. They are “*to be quiet, and to do your own business, and to work with your own hands*,”. Or in our vernacular today: 1) to live a quiet and peaceful life; 2) to mind our own business, not other people's; 3) work with our own hands.

To be **quiet** is *hēsuchazō* found in the present active infinitive, which, like to **study**, shows an ongoing activity that only we can do; it is our choice as to whether we want to have a quiet life, and that it's to be one of our purposes in life. Plato spoke of *hesouchios* as the tranquility of the philosopher who escapes from the turmoil of politics. One can only imagine the scene of leaving the talking, yelling and arguing going on in the political arena and going out into the quiet of the countryside. Or the one who withdraws from the lawlessness of a world he cannot change. Even worse today where politics and criminality go hand in hand in Washington.

**Quietness** would be the absence of harsh or irritating sounds, or music, the absence of arguments, the absence of verbal and overt activities of the old sin nature, the absence of screaming and fighting, the absence of the negative energy of people going around angry all the time, or people going around always wanting something, or people always complaining about something. It is the absence of sound, or if there is sound, the pleasant sounds of nature, or just peaceful quietness.

*Hesuchazo* is the verb form of *hesouchios*, which denotes the concept of quietness and calm in our environment and surroundings. *Hesuchazo* then would be changing our external environment so that it is calm and quiet. We're to have peace in our souls at all times, but be working toward implementing quietness in our homes and lives. When we have peace in our souls and quietness in our homes and external environment, **then we will live in tranquility**.

God not only wants us to live in the spiritual state of peace in our souls, but to live **peaceful and quiet** lives. 1 Timothy 2:2 - “*For kings, and for all that are in authority; that we may lead a **quiet and peaceable life** in all godliness and honesty.*” ὑπερ βασιλεων και παντων των εν ὑπεροχη οντων ἵνα ἡρεμον και ἡσυχιον βιον διαγωμεν εν παση ευσεβεια και σεμνοτητι.

What Paul is telling us is that this is to be one of our goals in life, along with learning to tend to our own affairs instead of being involved in other people's affairs! He wants us to start making decisions, praying and moving toward the goal of **having a quiet life**! It is our life, our own business, so we can do it if we want to, but we have to make the decision to do it and pursue after it. This will entail the shows we watch on TV, or whether we even watch TV at all; the type of music we listen to; what part in town we live in, the people we hang around with, or let in our proximity; the organizations we belong to, even the type of work we make a living off of! If our lifestyles, or friends, or where we live, or the work we do, or the people we work for are constantly stressing us out, then we are taking away from our peace and quiet instead of promoting it!

The third thing Paul wants us to do is work with our own hands, “*And to work with your own hands, as we commanded you;*”, *kai ergazesthai tais idiais chersin humon tais humin pareggeilamen*. To **work** is the present active infinitive again showing an ongoing activity that only we can do; it is to be our decision where we want to work, and that it's to be one of our purposes in life. *Ergazomai* denoted one's activity in life, which is to be actively involved with your hands. No Christian should be above working with their own hands, our Lord did, and so should we.

So many of today's churches put forth many ideals of Christian behavior, some of them are just down and outright bizarre and goofy. But here's what Paul handed down for us to go by and they are: 1) arrange our lives so they are quiet; 2) mind our own business; 3) and to work hard with our own hands. The word for **commanded** is the aorist active indicative of *parangello*, which meant to pass on an announcement or command. Now why it's important for us to understand what is involved in **our own affairs** is so we can avoid the problem of becoming a **busybody**!

## B. Don't be a busybody.

“For we hear that there are some which walk among you disorderly, working not at all, but are **busybodies**.” 2 Thessalonians 3:11 - ακουομεν γαρ τινας περιπατουντας εν υμιν ατακτως μηδεν εργαζομενους αλλα περιεργαζομενους.

The word **busybody** is the present middle participle of *periergazomai*, which is a compound of *peri* – around and *ergazomai* – to work or be active. It denotes our activity centers around other people as they are involved in the affairs of their lives, instead of our activity centering around our own affairs!

The word for **walk** is the present active participle of *peripateo*. Now *peripateo* does mean to walk, that is, to walk around with the use of *peri* once again, but it has the idea of walking around from here to there as one does shopping. It has the picture of one who goes from one vendor's booth in the market inquiring about this and that, or asking him questions about his wares, then off to the next vendor's booth either to socialize or perhaps get the latest gossip.

So what we have together with the two words is someone who goes from one house to the next, or today instead of walking or driving we use the telephone, to call one person, or call a number of people one after another asking them questions or inquiring into their lives. They are busy about other people's business, but not busy about their own affairs.

It says that they are not **working** using the present middle participle of *ergazomai*; they are not active in their own business, but are active in other people's business, *periergazomai*. Remember our background for this was *idios*, that which pertains to one's own life and everything that goes with it. We are to be actively involved in our own lives, homes, kids, finances, etc., and are not to be actively involved in other people's lives, which is their own business.

We are to mind our own business and not other people's business; we are to take care of our own affair and let other people take care of theirs! We all have enough work to do in our own homes without sticking our noses into other people's homes. Believers who do this are said to be **disorderly**, *ataktōs*, which means to be out of line. It denoted the soldier who is to be in his place in the rank and file and in step with all the other soldiers. When one wasn't, then it was said that he was “out of line”.

## C. Busybodies soon become tattlers.

“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 Timothy 5:13 - 'αμα δε και αργαι μανθανουσιν περιερχομεναι τας οικιας ου μονον δε αργαι αλλα και φλυαροι και περιεργοι λαλουσαι τα μη δεοντα.

This passage gets into one of the areas that so many women have a problem with and that is sticking their noses into other people's lives, becoming idle, nonproductive in life, busybodies and gossips. The reason why they get into this area is because they have turned away from their occupation with Christ each day through his Word and their being involved in charitable acts as outlined in the passage.

It begins with the word *hama*, which was used to denote the coincidence of two things occurring at the same time. When they stop doing the things mentioned earlier in the passage they start becoming idle in their lives, busybodies and gossips. And remember the phone is how they do it today.

**Wandering about from house to house** is *perierchomenai tas oikias*. **Wandering** is the present middle participle of *perierchomai*, which meant to go about from one house to another, but what they're looking for is someone to tell their woe to, or get the latest bits of gossip. The present participle tells us that this has become a way of life for them.

**Learned** is the present active indicative of *manthano*, which is to learn as a disciple and probably the NIV says it best by the expression of getting into the habit. They've neglected or rejected the good habit of occupying their lives with Bible Doctrine and the spiritual life dynamic, which would keep them living in the spiritual life, so they've ended up living in their flesh natures, and now they become bored, restless, nothing to do now in their lives, so they end up being idle.

So having nothing to do, (they actually have plenty to do, but they don't want to do it), they become **idle** and from there they start going around sticking their noses into other women's lives becoming involved in their affairs instead of their own. They used to say, "Idle hands are the devil's workshop". The older women in my day never let their hands be idle. Even if they were watching a TV show or listening to the radio as they took a break, their hands were always busy sewing, knitting, or something. The word **idle** is *argos*, which meant that they weren't doing anything productive or constructive; they were plenty busy, but not at the things they should be.

But not only that, they had learned to be **tattlers**, *phluaros*. *Phluaroi* is to prate against, to babble on about nothing, to talk idly and at length, to talk to no purpose, to talk to just be talking, empty talking, foolish talking, to talk about trivial things, to chatter, to chat, to gossip, to talk about others, idle chit-chat, even if they think what they're talking about is important!

There were many things these women could be busy at back at home; they could clean their homes better, organize things better, perhaps plant a garden plot or expand the one they have, there are dishes to do, laundry to clean, repairs to be made, preparing the family for the dark days of winter, and if they were that industrious and had so much time on their hands they could devote themselves to prayer and the Word and helping out the unfortunate by supplying extra food and clothes to those in need in the community! In other words there are plenty of productive and constructive things that they could occupy their time with without going around from house to house finding some other wife and mother, who is trying to get their stuff done, and waste their time in idle chit-chat, or gossip!

#### D. Faultfinders.

*"These are murmurers, **complainers**, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage."* Jude 1:16 - 'ουτοι εισιν γογγυσται μεμψιμοιροι κατα τας επιθυμιας αυτων πορευομενοι και το στομα αυτων λαλει 'υπερογκα θαυμαζοντες προσωπα ωφελειας χαριν.

A *mephomai* was one who was dissatisfied with something, that is, he found fault with it. A *mempsimoiroi* was one who went around finding fault in things or other people. A *mempsimoros* was one who was apt to find fault in something wherever they went. The toast wasn't hot enough, or it was too hot; the coffee is too hot or lukewarm. There's always some fault that they can point out that they are dissatisfied with. If you go out to eat there's always something wrong with the meal that they can find fault with. They're always pointing out your faults as to how you drive, how you keep your home, how you raise your kids, etc..