

# Problem People

## I Thess 5:14

<sup>14</sup> Now we exhort you, brethren, warn those who are unruly, comfort the fainthearted, uphold the weak, be patient with all.

<sup>15</sup> See that no one renders evil for evil to anyone, but always pursue what is good both for yourselves and for all.

### INTRODUCTION:

Henry Ward Beecher once said, “The church is not a gallery for the exhibition of eminent Christians but a school for the education of imperfect ones.”

He’s right. The church is not a place for perfect people. It’s a hospital for people who know they’re ill. We don’t claim for a moment that the church is perfect. In fact, we would eagerly claim that it is not.

Charles Morrison wrote, “The Christian church is a society of sinners.” In fact, he said, “It is the only society in the world membership in which is based upon the single qualification that the candidate shall be unworthy of membership.”

When John D. Rockefeller was asked what quality he was willing to pay for the most when hiring employees, he responded without hesitation, “The ability to get along with people.” It is the lack of

this ability to get along with people that makes difficult people difficult.

The church is full of problems because it's full of problem people because everybody in it is a sinner, albeit saved by grace but nonetheless with unredeemed human flesh, consequently battling with sin. The church grows in direct proportion, spiritually, to how well it deals with the sin within it.

The process of church growth then is the process of the elimination of transgression, the elimination of inequity, the elimination of sin. If the church is to move ahead powerfully and be all that God wants it to be then it has to be dealing with its own internal sin.

The world has yet to see what an absolutely pure, holy church would do. The closest thing to it would be the early church and the fire and the heat of the purity of its birth came an energy that perhaps has been unequal in the subsequent history.

Church growth, from the spiritual standpoint, which is the only standpoint God has any concern about, is in direct proportion to how well we deal with the failures in our midst.

if you turn to the apostle Paul to learn the principles of church growth, first of all, what you want to find out is what is his goal, what's he after, what does he want the church to become. Bigger, wealthier, more popular, more accepted in the community. Let's find out what he wanted for the church.

Now Paul was very clear about the goal of ministry. Chapter 2, look at verse 10. Let's begin to get a feel about what he was looking at in terms of church development, church growth. "You are witnesses," 2 10, "And so is God, how devoutly and uprightly and blamelessly we behave toward you believers, just as you know how we were exhorting and encouraging and imploring each one of you as a father with his own children."

All right. You're really working at it. But what are you trying to do? So that you may walk in a manner worthy of the God who calls you into His own kingdom and glory. My goal for you is that you walk worthy of the God who called you. Go down to chapter 3 verse 1, "Therefore, when we could endure it no longer, we thought it best to be left behind at Athens alone, and we sent Timothy, our brother and God's fellow worker in the Gospel of Christ."

He said, "Now I couldn't stand it anymore. I couldn't stand not knowing how you were doing and not seeing spiritual progress. So even though it meant me being alone in Athens, I sent Timothy." By the way, Silas also departed from Macedonia. "I sent Timothy," he says, "My work in the Gospel to strengthen and encourage you as to your faith, so that no man may be disturbed by these afflictions." They were under persecution. "Where you, yourselves, know that we have been destined for this. For indeed, when we were with you, we kept telling you in advance we were going to suffer affliction and so it come to pass as you know. For this reason, when I could endure it no longer, I also sent to find out about your faith for fear that the tempter might have tempted you and our labor should be in vain."

He was concerned about them walking worthy. He was concerned about them having a strong and developing faith. He was concerned about them being able to handle persecution and difficulty. Down in verse 8, he says, "We really live if you stand firm in the Lord." He was concerned about their spiritual strength." Verse 10, he says, "Night and day, we keep praying most earnestly that we may see your face. Why? To complete was it lacking in your faith."

You see, what he wanted was a strong, mature faith. That was the goal of his prayers and his efforts. That's what he was after. He says now, in this great benediction, "May our God and Father Himself and Jesus, our Lord, direct our way to You. May the Lord cause you to increase and abound in love for one another." We want you to love each other more. "And for all men, just as we

also do for you, so that he may establish your hearts unblamable in holiness before our God and Father.”

See? He’s after faith and love and virtue. Chapter 4 verse 1, “Finally then, brethren, we request and exhort you in the Lord Jesus that, as you received from us instruction as to how you ought to walk and please God, just as you actually do walk, that you may excel still more. We want you to walk worthy. We want you to please God.”

At the end of verse 10, “We urge you, brethren, to excel still more,” and, there, he’s talking about your love, and then in verse 11, “To lead a quiet and peaceable life, attending to your own business, working with your hands just as we commanded you.” In chapter 5 verse 11, he says, “Encourage one another, build up one another just as you also are doing,” and then that benediction in chapter 5 verse 23, “May the God of peace, Himself, sanctify you entirely and may your spirit and soul and body be preserved complete without blame at the coming of our Lord Jesus Christ.” Boy, pretty clear in his mind what church growth meant to him. He was after deepening, strengthening of the lives of believers knowing full well that, as you eliminate the impediment presented by the folks that are retarding the church, the church begins to move in power. So Paul put his major energy, his resources, his prayer and his passion into growing a healthy spiritual flock by transforming the wayward, the worried, the weak, the wearisome and the wicked into the righteous and powerful and effective. And when the effort was successful, as it was in Thessalonica, he rejoiced. Now go back to chapter 1 again. “He rejoiced.” Verse 3, he says, “I constantly bear in mind your work of faith and labor of love and steadfastness of hope.” And in verse 6, he says, “You became imitators of us. You became imitators of the Lord.” Verse 7, “You became an example to all the believers in Macedonia and Achaia.” Verse 8, “The Word of the Lord echoed from you throughout Macedonia and Achaia and in every place your faith toward God has gone forth. Everybody knows you have turned from idols to serve the living God. Everybody knows you're waiting for His Son from Heaven. You’ve done a tremendous job

in evangelizing and demonstrating your faith.” What joy he got out of that.

Chapter 2 verse 13, “For this reason, we constantly thank God that, when you received from us the word of God’s message, you accepted it not as the word of men but for what it really is, the Word of God which also performs its work in you who believe. For you, brethren, became imitators of the churches of God and Christ Jesus that are in Judea. You also endured the same sufferings at the hands of your own countrymen even as they did from the Jews.” Another commendation. They were real. They were true. They were faithful. They were firm. They endured suffering, and he’s so joyous over this.

That’s why he says, in verses 19 and 20, “You’re my joy. You’re my joy.” He says it twice. In chapter 3 in verse 6, now that timothy has come, he says, “From you and brought us good news of your faith and your love and that you will always think kindly of us, longing to see us just as we also long to see you. For this reason, brethren, in all our distress and affliction, we were comforted about you through your faith, and we really live if you stand firm.”

You see, there was so much joy when the church was growing and the church was progressing, and he even said, “I don’t have to talk to you about love because you’re taught by God to love, and you’re doing it. All I can say is do it more.” He comes into chapter 4 and verse 9, and that’s where he affirms their great love.

So, you see, when you’re ministering in church that’s growing and progressing and faith is being strengthened and it’s strong enough to handle persecution and it’s walking worthy of the God who called it and it’s walking in holiness endeavoring to be blameless at the coming of Jesus Christ and love is flourishing and love is growing. It’s exhilarating, and it’s joyous.

A healthy flock is a beloved flock, and Paul loved these people dearly. He couldn’t resist them.

(Taken from [gty.org/](http://gty.org/) John MacArthur I Thess 5:14)

Paul did have difficulty in church and there are always difficult people in church

But Paul said in 2 Corinthians 11-28, “It’s the care of all the churches that is the biggest burden of the ministry. It transcends any physical pain I have endured,” he says. “On top of all the pain, the whips, the rods that have based my body is this concern for the churches.” **Galatians 2:1**, “I want you to know how great a struggle I have on your behalf.” To put it in the vernacular, you are a big pain to me. This is a burden to me, carrying around on my back all the churches that need to grow.

## REVIEW:

So brethren, in verse 12, is directed at the congregation. We assume, therefore, that brethren, in verse 14, is also directed at the congregation. He’s talking to the sheep about how they deal with the other sheep. It does not exempt those of us in leadership, but it includes everybody. And, by the way, you note, also, Romans 12 14-17 is a very close parallel to this text, and it obviously is directed at the whole congregation.

He also notes that there’s an urgency. We urge you. Uses that familiar Greek verb *parakaleō* to come alongside someone and help them. It has a tone of urgency in it. So he is urgently, zealously, eagerly encouraging the sheep to get involved in helping the sheep that need the help. You see, church is not showing up on Sunday morning, patting yourself on the back about how deeply religious you are. Being truly involved in the church goes far beyond the audience mentality and attendance.

## I. The Wayward

<sup>4</sup> Now we exhort you, brethren, warn those who are unruly,

### **ataktos: out of order, out of place**

**Original Word:** ἄτακτος, ον

**Part of Speech:** Adjective

**Transliteration:** ataktos

**Phonetic Spelling:** (at'-ak-tos)

**Short Definition:** disorderly, slack

**Definition:** (lit: out of order), disorderly, slack (in performance of duty).

### **HELPS Word-studies**

**813** *átaktos* (an adjective derived from **1** /A "not" and **5021** /*tássō*, "draw up, arrange") – properly, out-of-line ("without order," M. Vincent); (figuratively) out of *God's appointed (proper) order; unruly*, refusing to observe God's guidelines (live in faith). Accordingly, faith (**4102** /*pístis*) and **813** (*átaktos*) are directly associated (see 1 Tim 5:12-14).

The word, *ataktos* was often used in a military sense. When used in the military sense, it had the idea of a soldier who was out of line, a soldier who was out of rank, a soldier who was guilty of disorderly conduct, who was insubordinate, non-submissive, disobeying orders, not following through on his duty. He was out of step. It eventually came to mean anybody who does do his duty, anybody who doesn't follow through on his responsibility. Moffatt translates it loafers. Some have suggested quitters, idle, lazy, invalid, apathetic, but it doesn't have to mean just that. It can mean someone who doesn't do his duty not only out of apathy but someone who doesn't do his duty out of a rebellion. In 2 Thessalonians were some cognate forms of this word are used. This word is used only here in the New Testament – but where

some other forms of it are used in 2 Thessalonians 3 versus 6, 7 and, I think, 11.

In that particular text, it is used to refer to some lazy busybodies who don't work and expect everyone else to do all the work and take care of them. For us, it refers to the wayward. They're out of line. They're out of step. Everybody's going one direction.

They're not. Everybody else understands spiritual duty, is willing to do it, do whatever God's gifted them to do, get involved in the service whether it means that I'm serving the Lord with my gifts, I'm giving as God as prospered me, I'm behind the leadership of the church, I'm supporting the direction we're going, I'm onboard, I'm on the team, I'm participating, I'm a part, I'm involved. That's the kind of person that makes the church move and grow.

These are the kind of people who reject all that. They're out of step. It may be that they're not doing their duty because they don't care. It may be that they're not doing their duty because they're angry and rebellious and contentious. They're just not supportive. They're not a part of what's going on. Sometimes, they hang on the fringe for a while, and finally, they are so bitter they just leave and go somewhere else. They're the benchwarmers, and I learned a few things when I was in athletics. One of them was benchwarmers become critics.

## WE ARE TO ADMONISH THEM

Individual sheep go to these sheep that are hanging on the fringes and not doing their duty, not using their gifts, not ministering, not on board, not supportive, not with the program, not going the way everybody's going. They're out of line, out of rank, disorderly, AWOL and just coming along side.

### **noutheteó: to admonish, exhort**

**Original Word:** ΒΟΥΘΕΤΕΩ

**Part of Speech:** Verb

**Transliteration:** noutheteó

**Phonetic Spelling:** (noo-thet-eh'-o)



**Short Definition:** I admonish, warn, counsel

**Definition:** I admonish, warn, counsel, exhort.

### HELPS Word-studies

**3560** *nouthetéō* (from **3563** /*noús*, "mind" and **5087** /*títhēmi*, "to place") – properly, to place the mind, i.e. *reasoning* with someone by *warning* (*admonishing*) them.

**3560** /*nouthetéō* ("admonish through instruction") especially *appeals to the mind*, supplying *doctrinal and spiritual substance (content)*. This "exerts positive pressure" *on someone's logic (reasoning)*, i.e. urging them to choose (turn to) God's best.

[This root (*nouthē-*) does *not* strictly mean "chastise," though this can be *involved* – i.e. with needed admonishing, correcting, exhortation, etc.]

A.T. Robertson said the verb *noutheteō* means to put sense into it, to come alongside and put some sense into their head. One writer says, "Is the idea of coming to someone, who is following a path that ultimately ends in serious consequences, and instructing him about the inevitability of those consequences." In other words, the word can be translated to warn someone. It doesn't have the idea of distant judgmentalism.

It's that gentle kind of warning that come alongside and says you're going in a direction, the end of which will be a major disappointment to you. It's a warning that Paul gave to the Ephesian elders with tears, according to Act 21:31. There's a passion in it. There's a hurt in it that says I don't want you to keep doing that because the end of that road is major consequences. For God will chasten such apathies, such rebellion, insubordination, such disorderly conduct.

Church isn't coming and sitting and staring at the back of somebody's head. That's not it. Don't commend yourself for being here. Church is being involved in the lives of people, the troublesome people. We have to go along side. The ones, that are on the outside testing the edges, living on the fringe, going

day-to-day in their waywardness, we've got to pull them in. We do it out of love because we understand the consequences.

## II. THE WORRIED

They're not on the edge. They're huddled in the middle. They don't want to get near the edge. They're huddled in the middle, and he says about them, "Encourage the fainthearted." That's a very interesting term, also used only here. It's the term oligopsuchos from two Greek words soul and small. The small souled.

Best way to illustrate it was take the opposite word, megalopsychos. Mega means big, large, great. So let's talk about the megalopsychos. They're the large souled. Aristotle said, "The megalopsychos is the man who has achieved much, claimed much and deserves much." When Gandhi wanted to identify himself, everybody thinks he's so humble. When Gandhi wanted to identify himself, he chose the Sanskrit form of that word, megalopsychos, Mahatma. It means large souled, great souled. He was able to embrace the bigness, the massive problems and needs of this huge chunk of humanity, the large souled.

It refers to the person who takes great risk because there is great principle and truth at stake. It refers to the person of courage, the person of boldness, the person who will put his life on the line for the noble cause, the person who has a sense of adventure, who loves the challenge, who seeks the competition, who loves the battle because he tastes the victory, the one who is fearless in the face of difficulty, the one who is not afraid of persecution, the one who has a vision and who achieves great things because he sees every opportunity that is before him.

But Paul says, unfortunately, huddle in the middle of the church, shivering in fear, are the oligopsuchos, the small souled.

### **oligopsuchos: fainthearted**

**Original Word:** ὀλιγόψυχος, ον

**Part of Speech:** Adjective

**Transliteration:** oligopsuchos

**Phonetic Spelling:** (ol-ig-op'-soo-khos)

**Short Definition:** faint-hearted

**Definition:** faint-hearted, of small courage.

### **HELPS Word-studies**

**3642** *oligópsyxos* (from **3641** /*olígos*, "little in *quantity*" and 5590/*psyxē*, "soul") – properly, an undeveloped soul, lacking in *personhood* (without a healthy identity, developed individuality).

They hate change. They love tradition. They want to do it always the same way. They fear the unknown. They worry about everything. Bless them. As William Hardy said, they see the manure pile in every meadow. They lack courage. They don't want to dare to do anything that hasn't been done. They love what is safe. They only want to walk in a path that somebody has paved. They only want to repeat an act that somebody has done. They want a risk-free life with absolute security. They're usually

melancholy. They lack the strength to move out with the church and take challenges, strike out in new ministries. They fear persecution, don't like to communicate Christ. They're afraid of opposition, usually sad, all the time worried, very often depressed, in despair, discouraged.

## ENCOURAGE THEM

### **paramutheomai: to encourage, comfort**

**Original Word:** παραμυθέομαι

**Part of Speech:** Verb

**Transliteration:** paramutheomai

**Phonetic Spelling:** (par-am-oo-theh'-om-ahee)

**Short Definition:** I encourage, comfort, console

**Definition:** I encourage, comfort, console, exhort.

### **HELPS Word-studies**

**3888** *paramythéomai* (derived from **3844** /*pará*, "from close-beside" and *mytheomai*, "soothing speaking") – properly, *comforting* that shows sympathy (encouragement), cheering someone up by *soothing* speech with a "*personal touch*."

Now how do you deal with these people? He says, in verse 14, "Simply encourage them." Beautiful word. It means to speak to someone by coming close to his side. To speak – see, there aren't any shortcuts. Sheep-to-sheep, folks, you know somebody that's fearful and worried and under despair all the time and sad, can't get above the problems of life, you've got to come alongside and speak to them, develop a friendly relationship with them, has the idea of coming alongside to console, to comfort to strengthen, to reassure, to cheer up, to refresh, to soothe, but there's no other way than in a relationship.

We can get real academic about discipleship, but this is what it's all about.

### III. THE WEAK

**asthenés: without strength, weak**

**Original Word:** ἀσθενής, ἑς

**Part of Speech:** Adjective

**Transliteration:** asthenés

**Phonetic Spelling:** (as-then-ace')

**Short Definition:** weak, infirm, sick

**Definition:** (lit: not strong), (a) weak (physically, or morally), (b) infirm, sick.

#### **HELPS Word-studies**

**772** *asthenés* (an adjective, derived from **1** /A "without" and *sthenos*, "vigor, strength") – properly, without vigor, living in a state of *weakness (depletion)*.

**722** (*arotrióō*) refers to a *lack of necessary resources ("insufficient")* – literally, "without adequate strength" and hence "*frail, feeble (sickly)*."

Well, weak in faith certainly could be an element of it. We have identified, by the apostle Paul, in 1 Corinthians 8-10 and in Romans 14 and 15, a concept that is called the weaker brother. Remember that?

All that means is that his faith is weak. He doesn't have a strong enough faith to experience all of the liberty and freedom that belongs to him or her in Christ. The faith is weak. A weak faith creates a problem. What is that problem? A weak faith means that that person is very susceptible to temptation and sin. It's a hypersensitivity to sin. In fact, they're so hypersensitive to it that they see things as sin that aren't really sin at all and so they tend to pull back.

And Paul says, “You can’t push that. You can’t force the person, who’s weak in faith, too fast, or you’ll push them into some liberty or some experience that they really aren’t ready to handle, some temptation they’re not ready to handle.

There were some who were weak, weak in their faith. They couldn’t enjoy the freedom in Christ. They were susceptible to a wounded conscience that could lead them to more sin and more weakness, but there’s another and perhaps a more direct group in view, and that’s those that are morally weak.

Paul uses this word in the New Testament most often to refer to susceptibility to sin, to just be susceptible to sin. These are the weak people that you barely pick them up out of the hole of sin and get them dusted off, and they’re back in it again. These are the people that find it so terribly difficult to do God’s will. These are the people who keep falling into the same sins over and over, and you work so very hard and there they go again.

I think they are the ones James had in mind in [James 5:14](#) when he says, “Is any,” and the translation sick is usually given, but the word is the same as the word weak here. “Is there any weak among you? Go to the elders.” Why? Because they’re strong, and they’ll hold you, and they’ll pray for you, and if you’ve committed sins, they’ll be forgiven you. Get in there with the spiritual strong when you’re spiritually, morally weak.

The church is full of these kinds of people. Believe me, they are impediments and stumbling blocks. They retard the development of the church, the growth and the power of the church. What are we to do with them? Help them. Help is such a simplistic word for such a magnificent concept in Greek. The Greek word means to hold firmly to, to hold tightly to, to cling to, to support, to hold them up.

**antechó: to hold against, i.e. to hold firmly to**

**Original Word:** ἀντέχομαι

**Part of Speech:** Verb

**Transliteration:** antechó

**Phonetic Spelling:** (an-tekh'-om-ahee)

**Short Definition:** I hold fast to

**Definition:** trans: I hold against; intrans: I withstand; mid: I hold out against, hold firmly to, cleave to.

### **HELPS Word-studies**

**472 antéxomai** (from **473 /antí**, "corresponding to" and **2192 /éxō**, "have") – properly, *proportionally* lay hold of, i.e. as an *equivalent (off-set)* which "holds on to" in a way that matches the object grasped.

**Galatians 6:1** says, if a brother's overtaken in a fall, you that are spiritual what? Pick him up. And then it says bear one another's burden. That's the second step. Hold him up. Hold him up. Hold him up. Support.

How do you do that? Again, it's intimacy. You come alongside. This is how the church grows when the sheep start to take care of the sheep, when they start to care enough to go to the wayward and admonish them, when they care enough to go to the worried and encourage them, when they care enough to go to the weak and hold them up. That means involvement.

## **IV.THE WEARISOME**

“Be patient with all men.”

Well, you have to qualify all men. The all has to refer to the people with whom we would easily become impatient. “Be patient with all men. Be patient with all the men who try your patience.”

### **makrothumeó: to persevere, to be patient**

**Original Word:** μακροθυμέω

**Part of Speech:** Verb

**Transliteration:** makrothumeó

**Phonetic Spelling:** (mak-roth-oo-meh'-o)

**Short Definition:** I suffer long, have patience, am forbearing

**Definition:** I suffer long, have patience, am forbearing, perseverance.

### **HELPS Word-studies**

**Cognate:** 3114 *makrothyméō* – properly, *long-tempered* (to defer anger), refusing to *retaliate* with anger, because of *human* reasoning.

[The literal sense if the term is "*extending a long time (way).*"]

3114 /*makrothyméō* ("showing divinely-directed patience") is "longsuffering" because it only expresses anger *as the Lord directs* (i.e. is the opposite of being "quick-tempered")

**Be patient with all the men who try your patience.”**

It's easy to get frustrated. It's easy to get angry, easy to get disappointed, discouraged, exasperated with some people. You give so much. You give so much. You give so much. You give so much. You get so little.

I've had that happen. You've had that happen in discipling relationships. If you've disciplined enough people for enough time, you know what it is to have a major disappointment, major, and the church is full of those people who sit and they get taught and they get trained and they get disciplined and they get exhorted and they get strengthened, they get inspired, they get motivated, they get encouraged, and they grow at an almost imperceptible speed. They never seem to be normal in their development. Everything distracts them. Everything slows them down the race. They have a very difficult time focusing. They're undisciplined in



spiritual matters, undisciplined in the means of grace. They can just really be heartbreaking.

There are many pastors who have survived the wayward, who have even survived the worried, who have survived the weak but been sacrificed on the altar of the exasperating. They have just finally caved into the wearisome people, and they finally say to themselves, “I’m pouring my whole life into this thing, and the faster I move, the farther ahead I become. I can’t get them moving. They’re just not moving. They’re trained, but they don’t do what we train them to do. They’re taught, but they don’t live what we’ve taught them to live.”

## **V. THE WICKED**

<sup>15</sup> See that no one renders evil for evil to anyone, but always pursue what is good both for yourselves and for all.

Now the implication here, of course, is that, if God is forbidding vengeance and retaliation, the assumption is somebody did something to you. Somebody rendered you evil, *kakos*, baseness, meanness, wickedness. This, I believe, is the most difficult circumstance that we, as Christians, face, the severest abuse. The most painful treatment is wickedness not from the world but from our brothers and sisters. That’s the deepest pain, and our Christian faith must work at this level. It must.

So Paul is saying, “Look. There are people in church going to hurt you. They’re going to do evil to you.” They’ll harm you directly with wicked words that attack you face-to-face. They’ll harm you indirectly by gossip and slander and evil speaking to others about you. They sometimes will harm you directly by shutting you out of their fellowship, by eliminating you from their social circle, by keeping you out of their ministry because of jealousy, envy, hate, bitterness or anger.

They may harm you directly by stealing your virtue in sexual sin, breaking up your marriage, taking something precious, influencing one of your children toward wickedness. They will harm you indirectly by leading you into sin. There are people in the church, believe me, who will do wickedness against other people. It's malicious harm, happens in the church, gossip, slander, sexual sin.

By the way, before you do that, you need to take a very good look at Matthew 18 because Matthew 18, Jesus says, "You would be better off with a millstone tied around your neck and be drowned in the sea than to harm another believer." Better off drowned by a millstone than to harm one of the little ones who believe in me. That's not a baby. That's a believer.

In fact, he says, "If your hand is doing the harm, cut it off. If your foot's doing the harm, cut it off. If your eye is doing the harm, rip it out. Woe to the one who puts down the stumbling block to one of the little ones who belongs to Me. They're so precious to Me that my angels are always beholding the face of the Father who is looking at his little ones, and when the Father's face wrinkles with concern, the angles go to the aid of the little ones."

In Romans 12:19,  
"Never take your own revenge, beloved, but leave room for the wrath of God."

Don't you step into the wrath and take your own revenge. You leave room for the wrath of God for it is written, and here, he's quoting out of the Old Testament, "'Vengeance is Mine. I will repay,' says the Lord." " Vengeance is mine. I will repay. I'll take care of that not you. On the other hand, if your enemy is hungry, you feed him, and if he is thirsty, you give him drink, and in so doing, you will heap burning coals of guilt upon his head. Don't be overcome by the evil he does to you but overcome that evil with the good you do to him."

So how do we treat those who do evil to us? We always, always, always seek after, pursue, pursue eagerly, pursue zealously that which is good, beautiful, noble, excellent. In other words, you say, "Well, in spite of what they've done to me, I'm going to do everything I can to do what is good to them, to do what is noble and excellent to them. In an act of love, I am going to return their hostility with goodness and not just for them but for everybody, for everybody, for all men especially the household of faith,"