

Can you provide scripture for disrupting others and scripture for mingling in someone else personal business?

The apostle Paul wrote to the Thessalonians warning them against idleness. He commanded them to withdraw from every brother who walks disorderly and not according to the tradition which they had received (2 Th 3:6). The word ἀτάκτως means disorderly, irresponsibly or lazily. Paul makes no bones about it--we are to withdraw from these individuals who have named the name of Christ.

There were some in Thessalonica who were not building others up in the faith. J. Vernon McGee wrote:

Here we are told the situation. There were some who were not working at anything constructive. They were not interested in getting out the Word of God, but they were busy—they were busybodies. They were really making a nuisance of themselves, and they were causing trouble in the church in Thessalonica. It takes just one bad apple to spoil the barrel; it takes just one little fly to spoil the ointment; and one fanatic in the church can affect the spiritual life of a great many people. That is the reason Paul had said before that they were to withdraw themselves from the ones who walk disorderly, and I'm sure he had the busybodies in mind. They were busy as termites and just as effective as termites in the church at Thessalonica.¹

Busy bodies (or meddlers, slanderers, whispers) are admonished in scripture. The apostle Peter wrote: Let none of you suffer as a murderer, a thief, an evildoer, or as a busybody in other people's matters. Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in this matter (1 Pe 4:15–16). The Christian must be careful to suffer for doing *right* not wrong lest he lose rewards.

There are times when a Christian should cover another's sin [1 Pe 4:8] (e.g. in marriage or other close relationships). Ham looked on his father Noah's sin but his two brothers Shem and Japheth did not.

John MacArthur wrote:

...[C]learly, the implication is that Ham looked with some sinful thought, if only for a while until he left to inform his brothers. Perhaps he was glad to see his father's dignity and authority reduced to such weakness. He thought his brothers might share his feelings so he eagerly told them. They did not, however, share his attitude (v. 23).²

¹ 2 Th 3:11. McGee, J. V. (1991). *Thru the Bible commentary: The Epistles (1 and 2 Thessalonians)* (electronic ed., Vol. 49, p. 140). Nashville: Thomas Nelson.

² MacArthur, J., Jr. (Ed.). (1997). *The MacArthur Study Bible* (electronic ed., p. 29). Nashville, TN: Word Pub.

There are other times when a Christian *must* open his mouth and judge rightly [Pr 31:9] (e.g. an unrepentant brother headed down a wrong path). Matthew chapter 18 outlines church discipline which is given for restoring a sinning brother. Church discipline is implemented with restoration in mind for the individual.

When a brother repents, God pardons him (Jas 5:19-20). The Psalmist wrote: As far as the east is from the west, so far has he removed our transgressions from us (Ps 103:12). The believer who has turned from his sin can trust that his sin has been paid for at the cross. He may suffer natural consequences for his actions and lose reward but he will be saved (1 Co 3:15) if he abides in the Lord (Heb 4:13). Presumptuous individuals believe that grace is a ticket to continue sinning. Tragically, some believe they are headed for heaven when in reality they are headed for hell. God gives no assurance of salvation to the individual who continues in sin. Presumption is believing something that God has not promised. God forgives those who repent and believe the gospel. They change their mind about their sin and obey God's commandments (1 Jn 2:3).

All that is bound on earth is bound in heaven and all that is loosed on earth is loosed in heaven (Mt 18:18). Christians must speak the truth in love (Eph 4:15, Eze 33:1-11) in that hopes that men will repent (Mk 1:4) and be spared from the wrath to come (Re 14:10).

It is the Holy Spirit who helps the believer to know when he should speak and when he should remain silent (Jn 14:26, Mt 10:19-20).