



Defining “Traditions” in 2 Thess; When Not to Marry: in Theological Disharmony; Attraction Stage; Drug Abuse; Dysfunction; Monetary Lust; & to Have Children

2 Thessalonians 2:15 - Therefore, fellow believers, stand fast and facilitate the traditions [**categories of doctrine**] which you have been taught by word or by our epistle.

2 Thessalonians 3:6 - Now we command you, fellow believers, in the name of our Lord Jesus Christ, that you separate yourselves from every believer that is a slacker [**ἀτάκτως περιπατέω, ataktōs peripateō: one who lives a disorganized life**] which is not according to the tradition which he received from us.

Kittel, Gerhard (ed.). *Theological Dictionary of the New Testament*. Translated by Geoffrey W. Bromiley. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), 2:172:

παράδοσις, paradosis. In the disputation in Mark 7:3, 5 Jesus calls Jewish tradition outside the Law the “traditions of the elders.” He also speaks of the “traditions of men” in Mark 7:8. The Pharisees regarded unwritten tradition as no less binding than the Law. Even Philo claimed piety for such tradition. The Sadducees rejected it. So did Jesus. He agreed with the Pharisees that the good demanded of man is obedience to God’s commandment. As He saw it, however, men could not add to this commandment, since they were too seriously in conflict with God.

For Paul Christian teaching is tradition (2 Thessalonians 2:15; 3:6; 1 Corinthians 11:23), and he demands that the churches should keep to it, since salvation depends on it. The essential point for Paul is that it has been handed down (1 Corinthians 15:3 [“For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures.”]), and that it [the tradition] derives from the Lord (1 Corinthians 11:23 [“For I received from the Lord that which I also delivered to you.”]). A tradition initiated by himself or others is without validity (Colossians 2:8). It is no contradiction that Jesus repudiates tradition and Paul champions it. Paul’s tradition agrees with Jesus’ rejection, since they are both opposed to human tradition.

13. There are other considerations that are also critical but have to do with the person’s theological beliefs rather than his view of the Gospel:
 - (1) Preference for the literal-historical-grammatical analysis of Scripture.
 - (2) Orientation to a dispensational view of biblical revelation.
 - (3) Belief in a pre-tribulational rapture of the church and a pre-millennial Second Advent of Christ.
 - (4) A proponent of the infralapsarian order of the elective decrees.
14. Even with these assurances one should not marry another believer simply to assuage sexual passions and desires. This is a common mistake made in the attraction stage and too often results in the union of wrong man-wrong woman followed by a tumultuous marriage, an ugly divorce, and confused children with damaged souls.
15. It is not uncommon for teenagers and young adults who are believers to engage in premarital sex due to the influence of libido and the temptations of the sinful nature.
16. The rationalization is that they are “going to get married anyhow.” This may or may not be true but confirmation of this is never discovered in the attraction stage.
17. Therefore, marriage is not an option. Passions and desires are to be restrained until both are convinced they are right man-right woman with soul compatibility and spiritual compatibility.



18. Further, they must even then be properly prepared to establish the divine institution of the home and the wherewithal to maintain that home and provide for children.
19. Many believers today are addicted to drugs and abuse alcohol. Do not marry such a person. No new marriage can easily endure when either or both are involved in excessive habits that jeopardize the stability and harmony of the home.
20. The expenditure of funds to support these habits robs the household budget of necessities while destroying the health of the breadwinner and his ability to provide spiritual and establishment leadership in the home.
21. Many young people today are victims of such “Christian homes” and once they find comfort with someone with whom they are attracted they jump to the conclusion they have found their right person.
22. This often is a false conclusion influenced more by a desire to escape an unhappy home life than by any real evidence of a divinely decreed union.
23. Never marry a person under such circumstances. Marriage is not a problem-solving device, in fact, it is a problem-manufacturing machine.
24. Similarly, never marry a person assuming they can provide financial security, social promotion, or material benefits. Every believer is to function in the station in which he finds himself.
25. Some people are living in want for a reason. God has them there so they can apply doctrine and accelerate their spiritual growth. Others are in a period of prosperity which may or may not continue.
26. Almost everyone experiences the ups and downs of adversity and prosperity in life. Your right person should be determined not from his or her financial statement but from a familiarity with their souls.

Philippians 4:11 - I do not speak with reference to temporal poverty; for I have learned to be constantly content in whatever circumstances I am.

Philippians 4:12 - In fact, I have come to know how to be spiritually degraded by reversionism, and I also have come to know how to live in the prosperity of spiritual maturity. In any and all circumstances I have learned how to be well-fed by the Word and how to hunger for the Word.

27. Most young people are relatively free of the demands and responsibilities of life and thus have not had opportunity to ride out the trials and tribulations of life and see doctrine work.
28. However, many others have gone through trying circumstances associated with their family life, some commonplace and normal and others because of dysfunction.
29. A person’s economic condition is not an indicator of compatibility although it may cause them to be attractive to you. But circumstances change and people change. The indicator is in the soul not the bank account or lack thereof.
30. The Shulammitte has passions and desires for her Shepherd Lover but is prohibited from marrying him by her brothers’ emphasis on his economic status.



31. The Shulammitte is capable of having children and the Shepherd is a hard worker who can provide for them. However, the reason they desire to marry each other is not to have children but because they are right man-right woman and there is no good reason for them to delay matrimony.
32. No one should marry to have children. Children simply add more people to the population of the home and they must be managed and cared for.
33. The presence of children does not necessarily improve a marriage although in many cases it does. The presence of children does not necessarily worsen a marriage although in many cases it does. In neither case is the child responsible but rather the mental attitude of the parents.
34. The right motivation for marriage is compatibility of souls not a desire to have children. If you achieve the latter without the former the arrival of children usually complicates the marriage.