

I Thessalonians 4: 9-12

The Worthy (& pleasing) Walk- Part II & III:
(SANCTIFICATION FOR 3 REASONS)

HHBC



- I. For Sexual purity
- II. ***For Brotherly Love***
- III. ***For Orderly Living***



I Thessalonians chapter 4: 9-12

Today's passage

9 Now as to the love of the brethren, you have no need for anyone to write to you, for you yourselves are taught by God to love one another; **10** for indeed you do practice it toward all the brethren who are in all Macedonia. But we urge you, brethren, to excel still more, **11** and to make it your ambition to lead a quiet life and attend to your own business and work with your hands, just as we commanded you, **12** so that you will behave properly toward outsiders and not be in any need.



I Thessalonians 4:9-12

REVIEW material from the last few weeks:

- Paul has ended a particularly long (Chapters 1, 2 and 3) recapitulation of the 'How' in *how* the Thessalonians received the Word of God from Paul. Silas & Timothy...
- Chapters 1-3: is a detailed account of the trials and tribulations his team endured coming down from Philippi and into the heart of Macedonia.
- Now: finally, in Chapter 4: he leaves behind the narrative of **'How you received the Word of God'** to focus on: **'How you are to live the Word of God'**. (McCalley's grand Two-part outline)
- In Vs. 1 of Chap. 4 He tells the Thessalonian believers that they must walk (live) in harmony with the word and instructions that came with the Gospel of Christ
- It was crucial for 2 reasons: **I. The commandments came from the authority of the Lord Jesus Himself**; and **II. It was the Will of God**
- Moreover, by walking worthily and pleasing to God, the Holy Spirit was able to set them apart progressively and completely to the moment they were to be taken up to be with Him:

'Now 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.' I Thes. 5:23



I Thessalonians 4:9

9 Now as to the **love of the brethren**, you have no need for anyone to write to you, for you yourselves are taught by God to **love one another**;

1. The Love of the Brethren vs. Love One Another:

- a) Paul say, 'Now, concerning (on the matter of) the love of the brethren- the **philadelphia** –
- b) The Thessalonians have **philadelphia** intrinsically in them from God. It was supplied by the Holy Spirit through their faith
- c) 'You yourselves are taught by God': **theodidaktos**: (adj.) the only time it appears in scripture. Simple to breakdown: **theo – didaskō** = God-taught, God-discoursed, God-instructed....
- d) Best sub-definition: *God-instills His doctrine into one*. This gives the concept best of the Holy Spirit communicating one of God's intrinsic character Perfections-Essences: which is **love** into us.
- e) 'Love one another' = **agapaō** the love that is God's love which expresses itself as: *patient, kind, not jealous, not bragging, not arrogant, not unbecoming, not seeking its own, doesn't keep a ledger of wrongs suffered against it, endures all things, hopes all things... Long-suffering*. (Merryman: **agapē** always expresses itself in a dignified manner, never unbecomingly)



I Thessalonians 4:9

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2. *Philadelphia* vs. *agapaō* :

- a) Vs. 9, grammatically is: *philadelphia*: NOUN, (Genative, Singular, Feminine) vs. *agapaō*: VERB, (Present Active Infinitive)
- b) For comparison sake: *phileō* is the VERB of *Philadelphia*; *agapē* is the NOUN form
- c) Wuest's definition of *agapaō*: *a love that is awakened by a sense of value in an object, which in turn causes one to prize the object loved. It springs from an apprehension of the preciousness of the one loved. A love of esteem and approval. Two things determine the quality of the *agapaō*: the quality of the one who loves character, and second, the quality of the one loved's character.*
 (1). John 3:16's 'For God so loved the world': God determined the preciousness of each member of the human race in His heart. The constituent element of the *agapē* that gave His son to die on the cross. And the fact that each member of the human race beared the image of the Creator. That moved Him.
- d) Wuest's definition of *phileō* love: *a love consisting of the glow of the heart- that is kindled by the perception of that in the object which affords us pleasure. It is the response of the human spirit to what appeals to it as pleasurable. The pleasure & delight one experiences when he/she apprehends the qualities of the one he/she loves.* (Merryman: would say *phileō* can act gushingly, non-dignified)



I Thessalonians 4:9

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2. The Importance of Love: *agapē* : The First Circle of Interest & Influence for the Believer, or: *The Right Start for the Believer (Part I)* : [AS ADAPTED FROM J.B. STONEY]

- a) 'Love one another': is the right start for all other Christian activity
- b) This was the Lord's self-disclosed simple instruction to the apostles:

"A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another." Jn 13:34

"This is My commandment, that you love one another, just as I have loved you." Jn 15:12

"Greater love has no one than this, that one lay down his life for his friends." Jn 15:13

"This I command you, that you love one another." Jn 15:17

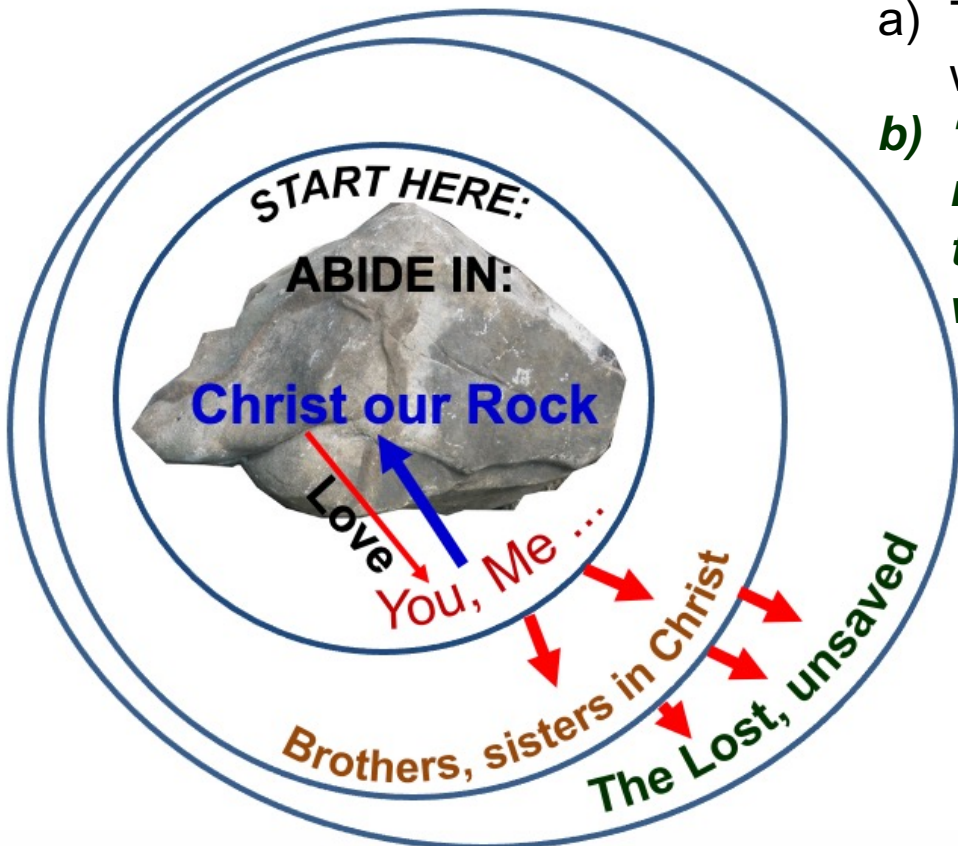
- c) The Book of John: has 23 'love' in 21 chapters
- d) More evidence for our **agapaō** love being our first sphere of influence and sole focus: It was Christ's: in John 21, "Simon Peter, do you love me? **Then feed my sheep.**"
- e) Also: John 17th chapter: The Church is Christ's focus on earth, and his **agapē** love for it



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2. The Importance of Love: The First Circle of Interest & Influence for the Believer, or: *The Right Start for the Believer (Part II)*: [ADAPTED FROM J.B. STONEY]



- The love we have for one another as a body will be observed by the world, but instead of drawing admiration, it will draw hatred....
- “This devotedness of interest for one another unto death, so novel and unaccountable a thing here, would arouse and arrest the attention and chagrin of the selfish world in a very remarkable way.”*** (Stoney):

“By this all men will know that you are My disciples, if you have love for one another” Jn 13:35

“If the world hates you, you know that it has hated Me before it hated you. If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you.” Jn 15:18-19



I Thessalonians 4:10

10 for indeed you do practice it toward all the brethren who are in all Macedonia. But we urge you, brethren, to excel still more,

1. The Love of the Brethren abounds all over Macedonia:

- a) This verse is good evidence the Thessalonican believers were properly expressing J.B. Stoney's modelling of brotherly love expanding out to others who were also the objects of Christ's love
- b) Compare Vs. 10 to Chap. 1:7-9's narrative of the believers enthusiastically taking in the gospel, turning to God and rejecting their idols as a result, so much the whole region of Macedonia knew of these things
- c) They were happily and successfully examples of conversion and brotherly love, and again Paul is commending them
- d) Yet, Paul was urging: *parakaleō* – *coming alongside them and calling them, pleading on bended knee to still superabound in love*
- e) *Excel* = *perisseuō*: to superadd and surpass. High school seniors who compete against each other with 4.35 GPAs vs. 4.29 GPAs are in this spirit of abounding.... Beyond perfect



I Thessalonians 4:11

11 and to make it your ambition to lead a quiet life and attend to your own business and work with your hands, just as we commanded you,

1. Mind your own beezwax:

- a) Be ambitious = **philotimeomai** in leading a quiet life. Make it your aim. *Philotimeomai* also has the distinction of being an honorable thing in its definition.
- b) ‘Be ambitious to be quiet, and be ambitious to do your own thing’. [Merryman]. Also ‘study to be quiet and study to do your own thing’
- c) *philotimeomai* is in the middle voice, so you are to be involved and personally interested in doing keeping quiet; quieting down; relaxing, resting in a life of non-drama- which is:
- d) **hēsychazō** = “lead a quiet life”: and doing the above..... ‘Taking it Easy’ (?) perhaps...
- e) ‘Attend to your own business’ = ‘attend’ is **prassō** and ‘own business’ is **idios** – *Exercise, practice, be busy with your own self, or your own things.*
- f) **idios** = is how the greeks would describe a person with diminished mental faculties.... They noticed that a person of simple mental capacity would be occupied with only himself and not others; isolated on their own little island of the mind. [MERRYMAN]
- g) Respect others’ privacy: no gossips, busy-bodies.
- h) I Pet. 4:15: ..’let no one suffer as a murder... thief.. evil doer... troublesome meddler...’ (i.e. one who takes the supervision of affairs pertaining to others and in no wise to himself) is in the same vein.



I Thessalonians 4:11 & 12

11 and to make it your ambition to lead a quiet life and attend to your own business and work with your hands, just as we commanded you, 12 so that you will behave properly toward outsiders and not be in any need.

2) Working with your own Hands is Good for You

- a) In Greece, they had reached an economy where slaves did the dirty, hand-driven work, leaving more leisure time activities for the wealthier among them. So more theatre, going to the Lyceum to hear the philosophers give lectures... More 'walking about' time; i.e. the Peripatetic School of Aristotle...
- b) Question to ponder: Could Paul's tent-making be (1). Being self-funded and not having people pay for the Gospel, but also (2.) setting an example to counteract the Greek leisure lifestyle with one of hard work, biblical/Jewish values...?
- c) Especially if he took to tentmaking in the Greek world, Ephesus over to Philippi and down to Athens and Corinth... But not in Galatia and Judea... Did he make tents on the journeys that remained east of the European continent?



I Thessalonians 4:12

12 so that you will behave properly toward outsiders and not be in any need.

1) The proper witness to the World:

- a) The Amplified Version has: **‘So that you may bear yourselves becomingly and be correct and honorable and command the respect of the outside world, being dependent on nobody [self-supporting] and having need of nothing.’**
- b) We saw that proper Godly love from one believer to another on out to surrounding believers (ie. Macedonia) would draw the ire and hatred of the cosmos, as Jesus said in John 15:19... The world loves *phileō* its own, but hates what is not its own
- c) So it seems that the honor and dignity expressed in minding one’s own business and being productive and not a drain on greek society would blunt the Greeks’ criticism of Christians and they would come to admire the Godly, Christian lifestyle
- d) Being good and exemplary citizens of Greek society and caring for themselves and their own is what is in mind
- e) ‘properly’ is from *euschēmōn*. And you can see in the word the root of good.. Graceful.. Elegant behavior in speech or actions



I Thessalonians 4:9-12

FINAL THOUGHTS:

From Roy Smith 1 & 2 Peter class, HHBC, #37, Oct. 4, 2020:

5 And beside this, giving all diligence, add (enable) to your faith virtue; and to virtue knowledge;

6 And to knowledge temperance; and to temperance patience; and to patience godliness;

7 And to godliness brotherly kindness (*phileo*); and to brotherly kindness, love (*agape*).

8 For if these things be in you, and abound, they make *you that ye shall* neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. 2 Pet. 1:5-8

(These verses), “express the will of our God and the ways He will accomplish His will through believers. He commands us to enable His character to be seen in our manner of living, His expression of Himself thru us is the drama God wants shown to the world. This is the logical result of believing what He reveals to us of Himself. This is the how we are to respond to His command. When we see in His word His character as shown to us by the Holy Spirit, and then believe it personally as reality, we have enabled His character, His nature, to be lived by Him thru us, and as a result, His glory will be seen by those around us.”