

Sermon Title: The Picture of a Consistent Orderly Life, Part 2

Sermon Text: 1 Thessalonians 4:9-12

Sermon Purpose: To call the hearer to reflect the evidence of a well ordered lifestyle.

Sermon Proposition: There are 3 principles of a well ordered lifestyle.

Introduction:

I. Love is the principle that generates an orderly life. vv.9-10a

II. Love is the practice that governs an orderly life. vv.10b-11

III. Love is the provision that guides an orderly life. v.12

I. Love is the principle that generates an orderly life. vv.9-10a

II. Love is the practice that governs an orderly life. vv.10b-11

A. Love that is fraternal grows over time. V.10b

B. Love that is fraternal makes it an ambition and considers it an honor, to live a quiet life. v.11a
This refers to one who does not cause social problems or disturbances (**1 Timothy 2:2**), one who does not strive to generate conflict among those people who are in their lives, or in the midst of difficulty.

1 Timothy 2:2 for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.

1 Peter 3:4 rather *let it be* the hidden person of the heart, with the incorruptible *beauty* of a gentle and quiet spirit, which is very precious in the sight of God.

To lead a quiet life (*hesychazein*) simply means to “keep quiet.”

Luke 14:4 But they kept silent. And He took *him* and healed him, and let him go.

Acts 11:18 When they heard these things they became silent; and they glorified God, saying, "Then God has also granted to the Gentiles repentance to life."

Acts 21:14 So when he would not be persuaded, we ceased, saying, "The will of the Lord be done."

C. Love that is fraternal minds its own business. V.11b

Paul deals with those who did not “mind their own business” in (**2 Thessalonians 3:6-15**).

This passage demonstrates that the Apostles were opposed to the idea of economic and social dependence characterized by the institution of patronage, laziness because of the rapture, and the second coming of Jesus Christ.

1. Institution of Patronage.

“Another and more suitable explanation of the problem is to understand it against the backdrop of the institution of patronage that was pervasive in the ancient world. Clients depended on their rich patrons, receiving benefits from them such as food, money, and representation, while the patrons enjoyed the public honor that accrued to their account for having so many clients. In this relationship the patron was under social obligation to continue the economic and social support of his or her clients. To cut a client off would place the patron in a relationship of enmity with the client. Paul, on the other hand, taught Christians who were clients that they should not depend on their patrons for their support, whether or not the person was a Christian (1 Thessalonians 4:11-12), and he reminded Christian patrons that they were not under any obligation to continue their support of those in the congregation who simply did not want to change their status and work. At the same time, the apostles encouraged the patrons to continue to act as benefactors to those who were in true need (2 Thessalonians 3:13). In fact, God Himself is a Patron, and as such a Protector of His people, though this fact is never understood as license for not doing what was one’s social duty, that being to work for one’s food.”

[Gene L. Green, *The Pillar New Testament Commentary: The Letters To The Thessalonians*, Apollos, Leicester, England, 2002, p. 342]

2. The Rapture of the Saints

3. The second coming of Jesus Christ.

D. Love that is fraternal works with its own hands.

The Greek culture looked down on manual labor, but the bible exalts it (Ephesians 4:28). To work with your own hands was characteristic of slaves and craftsmen, but those of high social rank and wealth lived “knowing nothing of hard work and manual labor.” (2:9)

2 Thessalonians 3:7-8 For you yourselves know how you ought to follow us, for we were not disorderly among you; **8** nor did we eat anyone’s bread free of charge, but worked with labor and toil night and day, that we might not be a burden to any of you, **9** not because we do not have authority, but to make ourselves an example of how you should follow us.

Acts 20:34 "Yes, you yourselves know that these hands have provided for my necessities, and for those who were with me.

1 Corinthians 4:12 And we labor, working with our own hands. Being reviled, we bless; being persecuted, we endure;

III. Love is the provision that guides an orderly life. v.12

You may walk properly toward those who are outside, those outside refers to non-Christians.

1 Corinthians 5:2 And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you.

Colossians 4:5 Walk in wisdom toward those *who are* outside, redeeming the time.

1 Timothy 3:7 Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil.

Unfortunately the way that some of the Christians participated in public life and their economic dependence on their clients did not aid the cause of the church in the community. The solutions Paul presents is to retire from public debate and to quit receiving support from patrons, cutting the economic ties by taking up manual labor instead: Paul wants them to walk (peripatete) or conduct themselves with decorum (eushemonos) may win the respect among unbelievers.

1. Christians should work and conduct themselves in the community in such a way that they received the “respect” and not censure of “outside”.
1 Peter 2:11-17 Beloved, I beg *you* as sojourners and pilgrims, abstain from fleshly lusts which war against the soul, **12** having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by *your* good works which they observe, glorify God in the day of visitation. **13** Therefore submit yourselves to every ordinance of man for the Lord's sake, whether to the king as supreme, **14** or to governors, as to those who are sent by him for the punishment of evildoers and *for the* praise of those who do good. **15** For this is the will of God, that by doing good you may put to silence the ignorance of foolish men-- **16** as free, yet not using liberty as a cloak for vice, but as bondservants of God. **17** Honor all *people*. Love the brotherhood. Fear God. Honor the king.
Titus 2:4-10 that they admonish the young women to love their husbands, to love their children, **5** *to be* discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed. **6** Likewise exhort the young men to be sober-minded, **7** in all things showing yourself *to be* a pattern of good works; in doctrine *showing* integrity, reverence, incorruptibility, **8** sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you. **9** *Exhort* bondservants to be obedient to their own masters, to be well pleasing in all *things*, not answering back, **10** not pilfering, but showing all good fidelity, that they may adorn the doctrine of God our Savior in all things.
Titus 3:1-2 Remind them to be subject to rulers and authorities, to obey, to be ready for every good work, **2** to speak evil of no one, to be peaceable, gentle, showing all humility to all men.
2. Christians should be regarded as excellent members of the surrounding society, with their conduct being a key element of their testimony.
1 Timothy 3:7 Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil.

Selfish-suffering was another ideal that was commonplace and was especially promoted by the Stoics.

What the Apostle warns against becoming dependent as well as disruptive members of society whose reputation in no way enhances the gospel.