

## 1Thessalonians 12-04-27b

Hei souksadzo, it's probably the first time in history I've ever started a class with a Greek word just out there in isolation. Hei souksadzo. What does it mean? We're here in 1st Thessalonians chapter 4 verse 11.

It says that you also aspire to lead a quiet life and Yet in reality, we just have kei or kai philo temestai hei souksadzo Hei souksadzein philo, our Vocabulary is philo temeomai and hei souksadzo The actual forms are philo temeomai we're going to love the honor in a thing sort of in our own behalf or as a part of our own operation and for our own benefit Hei souksadzo This means to relax from normal activity to rest It is used very Much in the majority in the New Testament by Luke One of the most prominent places is in Luke 23 56 You can tell by the chapter Luke 23 that you're in the time of the crucifixion of Jesus and after his death And they take him down from the cross The ladies return and prepare spices and fragrant oils and They rested on the Sabbath according to the commandment remember They were going to go back early in the morning on the third day to finish the preparation of the body They had to kind of hastily Prepare the body after it came down from the cross because it was going to be sundown It was going to be the high feast day Sabbath followed by a Saturday Sabbath, and they couldn't get back there until Sunday So Thursday as the Sun was going down. They hastily did a preparation and then they Hei souksadzoed on the Sabbath And what would that mean that they led a quiet life No, it means they ceased activity. They stopped What they were doing they they stopped they came to rest in The lexicon they have an entry for lead a quiet life but the only entry in it is our passage that always kind of gives you a clue that they've kind of made up a Definition to fit your passage because they didn't know what to do with it You know if you don't find two or three other passages where that same meaning pertains its grounds for some Reservation about whether that's a legitimate use especially if there aren't secular Greek equivalents and And they try to cite some things in phylo and so on but that's kind of a pushed Meaning and they're also late and sometimes they're derivative from a passage like this centuries after the fact instead of Reflecting the actual meaning of the word, but it means to be free from disturbance to have rest For example in the Septuagint of Proverbs 133 whoever listens to me remember in Proverbs 1 is talking about wisdom is speaking crying at the gates and so on Whoever listens to me will dwell safely and will be secure without fear of evil Will rest safely rest securely will not be troubled It can also mean to be Quiet or silent where before you were yapping Remember the visual cue here is you're doing this and you should be doing this Your gums are flapping your jawbones moving and it ought to all hey souks odds.

Oh, it ought to come to rest You're doing this. I want you to do this. Hey souks odds Oh to refrain This is the lexical definition to refrain from saying something to be quiet to remain silent And we have abundant uses in Luke for this Luke chapter 14 verse 4 Jesus is in the synagogue on the Sabbath, and there's a guy there that is ailing and So Jesus he's got the dropsy, you know, he's got the and Jesus Answering spoke to the lawyers and Pharisees Jesus answering.

What is he answering? They are making a ruckus They're raising a bunch of objections and things Jesus responding or answering spoke to the lawyers and Pharisees saying is it lawful? to heal on the Sabbath But they hey souks odds owed They didn't answer They had been carping and making objections and making accusations. Jesus says hey, is it lawful to heal on the Sabbath? All of a sudden they became quiet. They stopped carping.

They stopped complaining. They stopped objecting they Became expectant and silent and then Jesus Took him and healed him and let him go Hey souks odds Oh Acts chapter 11 verse 18. This is a real good example If you go to the beginning of that chapter The Apostles and brethren who were in Judea heard that the Gentiles had received the Word of God when Peter came to Jerusalem those of the circumcision contended with him You never remember the it was kind of a big adjustment to make whoa The grace of God is going to the Gentiles.

Wait a minute. We're been the people of God for centuries millennia father Abraham, how can this Gentile thing be legitimate they contended with him saying you went in to uncircumcised men and ate with them remember that Paul rebuked Peter when he Stopped eating with the Gentiles because the men from James were coming. Remember that this was a big deal Peter is he or is he not going to eat with the uncircumcised men? so Peter explained it to them in order from the beginning and he tells them the the story of the Vision with the the sheet rise Peter kill and eat and all that verse 18 when they heard these things they a souks odds owed What did they do? They led a quiet life No, they stopped contending they stopped Opposing they stopped what they had been doing they came to rest.

They were content They were at peace. They no longer had these objections Acts 21 14 You remember when Agabus comes to Paul and takes Paul's belt binds his hands and feet and says thus says the Holy Spirit So shall the Jews at Jerusalem bind the man who owns this belt? and Deliver him into the hands of the Gentiles Now when we heard these things both we and those from that place Pleaded with Paul not to go to Jerusalem. Look God's telling you through the prophet Agabus Bonds and chains await you in Jerusalem Paul answered what do you mean by weeping and breaking my heart? I am ready not only to be bound but also to die at Jerusalem for the name of the Lord Jesus So when he would not be persuaded we a souks odds owed We ceased We stopped contending We stopped arguing Look at the next chapter acts 22 to Paul is giving his defense brethren and fathers hear my defense before you now and when they heard that he spoke to them in the Hebrew language they Hey souks odds owed all the more there was a bunch of Rambling crowd noises and contentions and arguing back and forth Paul stands up and speaks Aramaic actually speaks in the Hebrew tongue Everybody falls silent That's hey souks odds.

Oh, that's the verb. You can also find some insight into it by looking at the noun And Paul uses the noun in 2nd Thessalonians chapter 3 Turn with me to 2nd Thessalonians chapter 3 We have the same author writing to the same people somewhat later Look at verse 10 Even when we were

with you we commanded you this if anyone will not work neither shall he eat for we hear that there are some who walk among you in a disorderly manner and The word disorderly here is a Tactos ah Tactos, it's got the alpha privative and then you have tactos like tactics Tactics is is sort of a disciplined approach. It's a an orderly way of dealing with a Situation right? Well, they are ah tactos undisciplined disorderly Random chaotic We hear that there are some who are a peripatet owing walking around living in a disorderly manner What are they doing? What is this disorder manifesting itself as they are not? air gods oh my They are not air gods ominous.

This would be the the participle. They are not working ones at all but They are peri air gods ominous They're not air gods ominous. They are peri air gods ominous.

What that means is instead of working they are In English we say busybodies They're they're they're looking around at other work Others are working and they're getting in their business But it's it's it's much better in Greek instead of air gods ominous. You are peri air gods ominous instead of working like you should you're Working on interfering with other people. You're undisciplined.

You're chaotic. You're disorderly This is important because we're getting to our word here Now these who are such we commit notice with those who are such this isn't just doing this has become their identity This is their practice. This is their habit.

This is their characteristic Those who are such we command and exhort through our Lord Jesus That they air gods am I get back to Becoming and this is air gods. Aminoi. They're not air gods.

Aminoi and they should be so go back to that Meta Hey, Sukshi. Ah Meta is with or in Hey, Sukshi. Ah Stop your busybody stop your sharpshooting stop your Carping and kibitzing and Commentating about all this other work that's going on Perry around you're looking around Making notes making comments Paul says you need to quit that Why don't you do your own work mind your own business? Don't be minding others business So what does it mean stop what you're doing? Which is yapping about others? Almost every single place.

We have seen this word either the verb or the noun. What does it talk about verbal? contention, right virtually every place we have found it and Luke was a companion of Paul. I would imagine that they understood this word the same way So when you go back to first Thessalonians chapter 4 verse 11 How would we understand this? Brothers You are God taught in Loving each other.

I exhort you to abound more and more even in Recognizing the value philo Teammate Aspiring seeing what a valuable thing it is to stop talking not lead a quiet life as in well, I'm just a I'm just a quiet man leading a quiet life in a quiet house, and I don't turn anything up very loud And I even my when I lick my stamps. I do it very quietly is not nothing It isn't what it's talking about at all. He says bridle your tongue Don't talk on every occasion stop your kibitzing we can and We'll get more light on this as we look back when we do the other two infinitives We'll see that these form a pair and why Paul is giving this exhortation Once we learn and we have to learn this first We have

to learn to love one another to let our faith and our hope Manifest themselves and mature themselves in love for the brethren.

That's our primary task Once we get that figured out and Paul says You are obviously God taught in this you have mastered it you're doing well. I've given you a few touch-ups I've given you a few ways that you can abound in it more and more by not overreaching by not inadvertently or verbally Stepping on each other and bumping your vases over, but here's something else that you want But but you basically I don't really need to write to you about this. You've you've pretty much got it nailed Here's where you can really abound more and more recognize the value of the team a Love the worth of not saying so much leave off contending leave off Carping and complaining leave off the verbal debate.

That's the first Infinitive the second one says to mind your own business Now what would this be this is *praso pra sso ta idia praso ta idia* *Idia* this is where we get the word idiot, but it doesn't have anything to do with being being dumb or stupid *Idia* it has to do with yourself your own so this literally means mind your own *Praso* means to do or accomplish and it's the same idea that you find in second Thessalonians chapter 3 instead of *Perry Ergozomenu* just be an *ergozomenu* do your own work Concentrate on making your own stuff, but it's but work isn't even here business isn't here It's the things of your own It's easy so easy to see minor flaws and faults to find the fly in the ointment the Inadequacy or inelegancy or mistake or shortcoming Elsewhere he says if you really want to abound more and more now that you're starting to get this brotherly love thing all figured out You're noted for it recognize the value in saying less and Concentrating on your own *Praso* really has the idea of being committed to a thing of focusing on it of doing it with intentionality and With purpose it isn't just to do It isn't like *poya*. Oh this *Praso* means you're really invested in it. You're you're committed to it You're you're performing it We Have The idea of committing an action in acts 25:11 Paul says if I am an offender or have committed anything deserving of death if I have *prosode* anything deserving of death this means I have Performed an action for which I am seriously responsible.

I it's a it's a significant action The same thing in Luke 23:15 talking about the Lord Jesus Where We're looking at Pilate and he says I Do not find Jesus guilty of those things which you accuse him neither did Herod for I sent you back to him and indeed Nothing deserving of death has been done by him by Jesus nothing deserving of death has been done So this is used of committing an action that would carry the death penalty a serious action So we have the first infinitive which is that you recognize the value of being quiet the second one is *To Praso* your own and This is the present active infinitive to to just be about it means to do you know what an infinitive is in English? It's got the word *to* in front of it to perform or commit your own Things and *To work* air gods of my very same thing we saw in second Thessalonians 3 and to work with your own hands These are your *idios* hands Notice the focus on Yourself he has said you've got this brotherly love thing, but he says to abound more and more recognize the value of Disciplining yourself being quiet yourself doing the things committing the things investing in and and Purposing your own

things and working with your own hands and so after expanding the horizon out to the Adolfo to the brethren Paul says Concentrate your focus if you want to abound more and more Do it in yourself? Concentrate on yourself improve yourself do these three things So that first 12 heena purpose clause in order that with a view toward weird this is the goal So that you may walk properly so that you may walk properly and this is Perry Poteo second person plural so that you all may walk as Each of the individuals concentrates on his own business his own tongue his own Disciplined life his own work This enables you all as a group to walk properly Toward those who are outside This has to do with individual believers abounding in Self-discipline abounding in the fruit of the Spirit abounding in their own work and this creates a reputation For all believers toward those who are outside What's the problem? in second Thessalonians when Christians are sticking their nose in each other's business. They're yapping yapping. They're they're carping and complaining.

They're doing all of this What kind of reputation does that gain for the community? Look at the commit the reputation that Christianity has in this country for in the in the minds of unbelievers and contrast that with Say the Amish What is the reputation of the Amish in this country? Generally speaking even unbelievers Respect the Amish why? They don't interfere with anybody. They work with their own hands. They lead a quiet life They don't want to go fight anybody.

They don't want to serve in any armed forces. They don't want to use any technology They don't want to connect to the internet and the rest of the world. They don't want to watch TV.

What do they do? They lead a quiet life. They work with their hands and when I say a quiet life, they are not politically active I'm not saying that political activism is a bad thing. I'm saying that The scripture says Towards those who are outside Christians should have a reputation for not saying a lot You think well, but won't the Civilization go into the handbasket that way look at the example of the Lord.

Jesus Were there slave markets everywhere? He lived did he and the disciples go picket? Were there brothels and houses of ill repute and Tax collecting stations and so on did he go and make political comments? Did he go and make social action comments? How much social action did the Lord Jesus and the disciples engage in for three plus years? They wanted all up and down the land in Galilee and Judea Transjordan How many times did Jesus? make commentary about Roman government slavery Indentured service Unfair taxes poor policies on the part of the government. When did Jesus ever say anything about that? All he said was run to under Caesar the things that are Caesars pay your taxes What does Paul say obey those that have the rule over you serve God honor the king The government does not bear the sword in vain. Does Paul ever agitate for rebellion or you know social action to overturn immoral practices in the neighborhood It's something to think about I'm not saying that nobody should ever do these things I'm saying we need to be careful as we look at Scripture.

What does it tell us? Paul is talking to the Thessalonians. They are they are believers who have a

new morality a new Teaching from God in their hearts and souls and what does Paul say? you all concentrate on being kind one to another on respecting each other on not overreaching your brother and You develop a reputation with those who are outside that you Mind your own business that you do your work. You are faithful.

You are diligent and this will gain respect among those who are outside and Much of the reason that Christianity is denigrated and thought ill of Isn't the teaching of the Lord Jesus and it isn't even the teaching of the New Testament It is the going beyond what is written That Christians have engaged in it is trying to legislate Morality or legislate Christianity or saying we need to return to being a Christian nation We need to to have a faith test in our government. We need to You know do this and the other and we need to kind of push our Christianity people's faces You can't do it that way. Anyway, if it isn't coming from the heart, you cannot push it from the outside and get it to internalize It's a big waste of time and all it does is Put people off drive people away Jesus said if I be lifted up, I will draw all men and if we live a dignified moral loving forgiving life of work Responsibility high morals high ethics This will draw People Preaching at unbelievers and trying to foist Christian values on unbelievers who do not Accept those values is Futile it is futile.

So this is what Paul is saying. Here are these three infinitives He says if you've got your internal community things squared away to a large extent don't need to write to you about that Here's where you can really concentrate because you are believers in the midst of a Greco-Roman cesspool so did he say go out there and stop the slave markets and stop the prostitution and stop the unfair taxes and stop the oppression of the poor and pick at the governor's mansion and rabble rouse and activate and try to get the Christianity to spread go knock on doors and sit people down and give them the gospel and go to the airport and hand out Tracts and go to the seaport and hand out tracts go to the galleys and hand out tracts. What did he say? mind your own business learn to control your tongue do your own work as A testimony to those that are outside.

This is the Apostle Paul saying what a Christian testimony is. Do you hear this? Do you hear what the Word of God says to those who are outside? This is the testimony being quiet working hard having discipline having high standards within the community High personal standards. This is the testimony to those who are outside in order that you may walk properly toward those who are outside and That you may lack nothing and this is really big It's at the end and people tend to kind of go right on by it and that you may lack nothing Now does this mean well work hard so that you're self-sufficient and you don't have to Have charity well sort of if you walk properly and lack nothing Guess what? What does this say toward those who are outside? Christians as individuals and the Christian community Corporately should not be needy Those who are outside shouldn't look at individual or group Christianity and say they're needy and Even I'm not just talking about financially There are churches that are just there.

They're needy. Oh, please come to our church. We need people We need we need people to help in the youth department.

We need people to sing in our choir We need people to to do maintenance. We need people. We need people to give so that we can grow we need to Send out missionaries or do whatever.

We're just we need you. We need you to come. We need you to be a part We need you to come into our group.

We need we need we need Paul says if you walk properly toward those outside you lack nothing You're sufficient. Look at the Amish the Amish have their hands out. Do they stand on the borders of Amish land and you know Look for handouts a little cardboard sides help an Amish guy You know, do they have beggars in Pennsylvania there, you know give to the Amish We're all poor and they make their own bread.

They make their own furniture. They grow their own crops. They they plow they plant They don't want anybody's electricity.

They don't want anybody's technology. They're self-sufficient and I admire the Amish their theologies Got a lot to be desired, but I will say this they've got this part down They don't interfere with anybody else They ask not to be interfered with They dress the way they think is right. They act the way they think is right They are as self-sufficient as they can manage to be and they are widely almost universally respected the only people that don't are foolish teenagers who you know, throw stuff at their buggies and you know Try to persecute them because they're they are Pacifistic and they know they won't get a response and it's it's a cowardly attack.

I don't count that as anything meaningful They are respected they are recognized as adhering to their beliefs for these reasons, so This is what Paul urges We urge you brethren to increase more and more Even in recognizing the value of these things This is when you treat each other this way when you are not a Voluble complainer and Critic when you pay attention and are very diligent and responsible with your own affairs and when you work with your own hands and sustain yourself and Are not beholden are not needy. You're not a giant Vacuuming sound. Oh, please give to us.

Oh, please help us Pan handling as We commanded you these things are not just nice to have their commands You the purpose is that you walk properly toward those who are outside These things are not just good for self and good for the community. This is the testimony to those who are outside That you may lack nothing well that finishes the section that Ends Paul's discussion about abounding more and more and About the things that he has already told them already commanded them. This is by way of review and reminder starting in verse 13 He says this is what? You don't know and what I don't want you to be lacking in knowledge about Concerning those who have fallen asleep Which is not a right translation either, but that's a study for next time so next Friday we will Now now that I'm I'm satisfied that we've done justice to the first 12 verses.

We'll start verse 13 next week But let's close here in a word of prayer Father thank you for the truth of your word. Thank you for how clear how full how comprehensive how Helpful and pertinent it is for the Daily situations that we face the life that we have been Called to lead we pray that God the Holy Spirit will remind us of what we have learned and what we've seen in your word that we can not just Hear it and assent to it, but actually put it into practice That we can advance that we can mature that we can abound in These things more and more and overflow in them so that our testimony will be a living witness To the grace and the mercy that brought us our salvation and extends it to others. We pray these things in Jesus name.

Amen