

1 Thessalonians 2 Part 1

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SPEAKERS

Baruch Korman, Intro Voice

Intro Voice

Shalom, and welcome to via the yisrayl a Hebrew phrase which means you shall love Israel. We hope you'll stay with us for the next 30 minutes as our teacher Dr. Berube shares his expository teaching from the Bible. Dr. Baruch is the senior lecturer at the Zerah Avraham Institute based in Israel. Although all courses are taught in Hebrew at the institute, Dr. Brooke is pleased to share this weekly address in English. To find out more about our work in Israel. Please visit us on the web at love Israel, dot O R G. That's one word, love Israel dot o RG. Now, here's Baroque with today's lesson,

Baruch Korman

there is an emphasis upon the gospel. Because it's only through that good news that we can see lives change lives brought into what God created each person to be. Without the gospel, you are without hope, without the work of Messiah in your life, you are broken eternally. And you are cut off from the goodness of God, the love of God, the forgiveness of God and the victory that God wants to share with you. Take out your Bible, and look with me to First Thessalonians and chapter two, First Thessalonians chapter two. Now, Paul, he is writing this epistle with influence from other men, men such as Timothy, in order to convey biblical truth to this congregation. This is a godly group of people that Paul is rejoicing with, for how God is using them their testimony, as we talked about last week, that goes far beyond their city. So notice what he says in verse one, First Thessalonians chapter two and verse one, Paul writes, For you, yourselves know, brethren, now he's speaking about something that they know. And in this case, it is an experiential knowing. They have witnesses, they have known this experientially, they have went through it. And what's he saying? Look again at verse one. For you, yourself, know, brethren, the interests, and this means the entrance, this coming of them, and He speaks it first person, for you, yourself, Brother, no, are coming unto you that it was not in vain. Now, it's interesting, what Paul uses in that first verse, the very last word in the Greek texts is a word get going. And it means something that has taken place, something that has happened, and he says, you know that our entrance unto you are coming, our presence there was not in vain. And the tense of of that verb, for it not being in vain means it wasn't in vain. It's not in vain now, and it will not be in vain in the future. Paul expects that things are going to be done in the future, as they are now and as they have done in the past, that his visit there with others, is going to produce fruit. Paul is always mindful, and praising God for the work that God accomplishes, through individuals, and in this case, through

those who were serving with Paul, in this location of Thessaloniki. So once again, let's read this verse in its entirety. He says, For you yourselves, no brethren, speaking to this congregation, that our entrance are coming unto you that it was not, is not and will not be in vain. But now look at verse two, they came to do the Lord's work and notice what he says, but also this suffering previously or previous suffering, also being mistreated, just as you know. So Paul, and coming, he suffered previously, and he was mistreated as well. They knew that they witnessed that, and why was he mistreated? Why had he suffered previously, and also at that time, for one main reason, he's going to tell us what his objective was. And that was, he says here knowing that we have suffered previously, and were mistreated, just as you know, among the Philippians in that location, but He says, Nevertheless, what did they do in spite of this? He says that we spoke boldly in our God to you, the gospel of God, in much conflict. So look at this, Paul, being submissive. There is nothing in this text that says they did something wrong. They weren't speaking as they should. They weren't behaving as they should, quite the contrary. Paul is testifying, he's bearing witness, that he presented the gospel in the right way that they came, and we'll see this in a moment with no ulterior motive. They came sincerely not wanting to receive anything, but provide them biblical truth, and that wonderful message of the gospel. And he says, as previous so is now we are suffering, suffering, in order to be able to share this. And he says that we were mistreated, just as you know, as you have seen, as has been witnessed to you by in previous conditions by the Philippians. And he says, Nevertheless, what did he do? He says, we boldly in our God spoke to you the gospel, the gospel of God, in much conflict. So realize, when you say yes to God, God, I'm your disciple. I want to serve you, I want to be a servant, of my Lord and Savior, Messiah. When we set out to serve God, what can we expect, we can expect to suffer as Paul suffered previously in suffering, at that time, you're going to suffer, you're going to be mistreated. And he says, sharing the gospel, he did so in much conflict. So in other words, there's going to be much opposition to the gospel. Why? Because that message is a message against hell. And those who are committed to the things of the enemy. They don't want good news. They don't want restoration to God. They don't want the power of God being manifested. And through the gospel, this is the outcome through the gospel lives are transformed their his ministry done healing help. God moves through that gospel message to open up the means whereby he will bless individuals and use others to bless them. But because of that, what does he say? There's going to be much conflict. So when you set out to do God's will realize you will most certainly encounter opposition with Paul saying much conflict, much opposition against the purposes of God. Now, verse three, for our encouragement, and this is can be the word exhortation, meaning Paul and his fellow servants. They came to Thessaloniki as they did other places, with a purpose. And that is to set things in order, bring things under God's submissive will. And what I mean by that is, we are called to submit to His will in doing so we recognize his authority. When we move away from being under God's authority, we're choosing sin, and we're inviting shame and defeat into our life. But when we walk submissively to His will, when we recognize in our life, in every situation, his authority, when we stand for truth, not worrying about what's going to happen to us. When we speak truth, we can be assured that speaking of truth, that submitting to the will of God is going to bring God's presence into that situation where he will do the work of restoration. Will there be conflict? Yes, there will. Will we be treated in a poor way? Yes, we will. Will we suffer, we will suffer as we have suffered previously. But in the end, if we are submissive to God's authority, doing his purposes, there's going to be victory. Look again at at verse three, where he says, For our exhortation, and extra rotation, when we submit to it, we will be encouraged. He says, it was not an air. What they did there wasn't in there. What the outcome was, although there was much opposition it's not because they erred, nor was it

because he says of of that which is unclean or impure. Nor he says, did they do this in trickery meeting this, Paul did not come in order to to fool the people to take advantage of them. He's going to say very clearly, if we keep reading in the text, he says, Look, if you would to to verse, verse four. But just as we were documented by God, to be entrusted the gospel Thecus, we speak, not as man pleasers. But God, having documented meaning proven, and the invocation is shown the sincerity of our hearts. Now, this is a big verse, Paul says, When you serve God, and speaking, the Gospel, being gospel driven, you are going to be mistreated, there's going to be things said against you, you are going to suffer. But he says, You have witness we have testified before you both in Word indeed, that our purpose was look at the beginning of verse four. But just as we were documented, and again, that means God has shown us to be His apostles in the past. That's true now, and it will continue to true be true, because they were being confirmed. And that's really what this this verse is saying, that God confirmed them to be apostles. And thereby he keep reading the middle of verse six, verse four, he says, to entrust the gospel, we were entrusted with the gospel, and thus we speak. And they did so as Paul says to Galatians, not as men pleasers, not to please men, but with God being documented our hearts, God demonstrated God revealed to those in Thessaloniki, the hearts of Paul and those who were surveyed, that they were, here's the key word, they were sincere, they did not have a personal objective. They weren't doing this for themselves, and how it might impact them. They were doing it because they wanted to serve God. They wanted to obey God, and they wanted to bring glory to God. And they knew that changing the lives of others through the truth, was the best way of doing that. Then he says, verse five, for it not as other time meaning not at any time. So at no time, he says, with flattery of words that we we had become. So he says, we weren't about using words speech, to flatter you. We weren't trying to manipulate you. He says, We did things, in other words, in a transparent way. And he says again, this is the third time just as you know, and says, not by pretext, meaning this not as as a cloak house, some Bibles translated means this, we were not among you, so called servants of God doing these religious things, as a cloak, meaning to hide, but really we were about and that was our own greed. Paul saying, we didn't do these things out of flattery. We weren't there to please you to impress you, to to manipulate you. And we weren't doing it out of our own greed, using religion as a pretext for getting what we wanted. He says, None of this we were doing. And he says here, God, and the base basic messages, God testifies, God is our witness to that. Now look at verse six. And nor seeking from men, glory, says it wasn't about that. They were not trying to exalt themselves to make themselves impressive. It wasn't about seeking their own glory. Many people get involved in things even in the service of God. And I use that term very loosely, in order to solve their problems in order to accomplish their financial goals. And it order to exalt self. And they just find that that religion enables them to achieve their earthly goals. This is not what Paul was doing. And Paul says, God confirmed it out one of the ways that I believe that he confirmed it, because we saw it earlier, where Paul says that our our words were confirm they were manifested as truth, not just by words alone, but by signs and wonder that there was a power, there was anointing, meaning this, they spoke, and there was an outcome, God moved. Because of their words, God confirmed what they were doing, was approved by him. Look again at verse six, nor seeking from men glory, nor from you, and nor from others, so not from anyone, were they trying to exalt themselves. In other words, we could say they weren't about themselves. This wasn't about them. They had no objective from a personal standpoint, it was all about submitting to God, submitting to his authority in their life. And that's the only way that the work of God can be done. And then he says, look at the last part of verse six. Now, it's a word being empowered by the wait, what Wait, as messiahs, apostles, he said, We didn't come here and use this, this title, being the apostles of

Messiah, as a way to once again manipulate a way to exalt ourselves were the very apostles of Messiah, they were a very important position. But Paul didn't utilize that, for any personal gain. He submitted to that call, he did not Lord it as a way of exalting self bringing honor to Him, being able to manipulate others getting what he wanted from someone else. This was all foreign and anathema, meaning of great, great disdain by the Apostle Paul. Now, verse seven. But he says, but we were made gentle, I like this because it's a word for being transformed. In the flesh, naturally, people aren't gentle, we tend to be intense, we tend to want to get what we want to get. And we'll go through about any means to do it. That's before regeneration. Now gentle, and what's Gentle, gentle is trusting God, to bring it about, not to manipulate the situation, not to use power to get what you want, and get others to do what you want them to do. But But gentleness, it's not weakness, but gentleness is behaving in a way that presents the opportunity for God to manifest to do what we talked about earlier. And that is to document the individual that he belongs to God. And that document is giving evidence that this one truly is approved by God called by God commissioned by him, and that he's doing the work of God. So once again, verse seven, he says, but having become gentle, in the midst of you, and it gives a very interesting example, as a nursing one, and since it's nursing, and it's in the feminine, it would be a female, as a nursing one who cherishes her own children. And this would Paul says, I came to nurse you, meaning to give you nourishment, to build you up, not with any personal objective, not with any personal desire to get anything. But I came in the same way that a mother nurses, a child she doesn't receive from that she gives and her whole motivation, because she cherishes her children. Her whole motivation is your child will be. So as a mother nurses her children and cherishes her. This is the image that Paul gives for the congregation understanding his purpose, why he does the things that he's doing. And he goes on verse eight, thus, yearning for you. Now Paul uses some very Very intense words, this is a strong word of desire, but also affection. Paul yearns affectionately for these people. And what is that? That is a tour manifestation. Now, how did I get the tour from this very simple. The tour is about love, and not just having love, but displaying love behaving away the commandments of God. They teach us how to walk in love, the commandments of God, teach us our responsibility, and how to fulfill that responsibility to others. The more you study the commandments of God, the more you're going to see your obligations, God's expectations of how you should behave to other people. And you know what that's called a ministry perspective. The torque gives us the right perspective, God's perspective for doing ministry. So these individuals that say the Torah has no relevance, Are we under the law? No, we are not, are we going to be punished by the law, that's what means means, under the law is all about that's what it means to be under its punishment. We're not the Torah, because a variety of reasons, it cannot be fulfilled literally today, by an individual, for example, Shabbat, there were certain things that had to be done in Jerusalem, on Shabbat, in order for Shabbat to be kept. And if it's not kept, it cannot be done by someone else, not kept in Jerusalem. It is problematic. So today, it's not keeping obeying Shabbat in the Torah sense. But what is it? It's applying Shabbat, truth being led by the Spirit in a way that is pleasing to God that's glorifying to God. And as you should taught, Shabbat was not given. For it to simply be kept, meaning Man was created, that he would keep Shabbat for the sake of Shabbat, but rather Shabbat was giving for the sake of men. So there's still that that tore relevance in order that we can apply it to our life. And that goes not just for Shabbat, but for all for all the commandments of God, walking in the spirit that we might fulfill the righteousness of law. So there's still a reverence, there's still a righteousness that we can learn in our minds from studying the Torah. And what Paul's saying, look again at at Verse eight, where he writes Thecus we yearn affectionately for you. And he says, thinking, well, thinking, good, having good thoughts, in other words, wanting,

desiring, thinking, well, in order to he says, to impart to you, to give, to impart to you, not only the gospel of God, not only this words of salvation, these words of of reconciliation, but also he says, he just didn't come here to give you words, even powerful words, words that are going to have a tremendous outcome in your life. But he says, but also even our life's meaning this. Paul understood that true ministry involves giving of oneself. Now, it's easy, just to sit back and teach, what's not so easy is to take what is taught, and, and apply it to one's life, in love towards someone else, wanting to get involved in their life in order that you might have the privilege and it's just that, that you might have the privilege of blessing someone, helping one mature, grow in the faith, or helping someone in the midst of need, in the midst of of hurt in the midst of, of oppression in the midst of even war. And we're going to see more and more. If we're approaching the last days, and we are there's going to be wars and rumors of wars. What does that mean? There's going to be be see more and more places where war is likely to break up. Now, all of this, no one wants war. But the fact that Messiah says these things must happen why? There's always been a spiritual battle going on. We may not see it with with our eyes, but it's taking place and as we move closer to the last days We're going to see that spiritual battle is going to be manifested through a number and a multiplicity of conflicts throughout the war. And that is, it's going to happen, we can't avoid that. So we need to ask ourselves, how ought we respond in the midst of that, it's going to give us great opportunity to ministry, to do things for other people to stand and, and take care of their physical needs. And then that gives us a platform where we can testify concerning their spiritual needs, what they need, even more than sustenance. Because this life with all the assessments in the world, nevertheless, people die. And that life, whether it's 70, or 80 years, or whatever, it comes to an end. But when we leave this body, we move into an eternal experience. And whatever experience we have, when we die, it cannot be changed, now is the time to bring change to our eternity. And Paul is saying here, we are motivated to do it, we yearn to do it, we have that strong desire, that affection, in order that we might, and he has a good thought, a good mindset, in order to impart to you not just a word of the gospel of God, but also our lives. Therefore, he says, You have become to us, beloved, once now Paul is saying over and over, I love you. We, the apostles love this congregation, not just this congregation. But every congregation, he says, I want to take my life and invested in you, in this congregation, the people of this congregation again, all of that is a tour expression. That's what the Torah teaches us how to love God. And the best way to love God is by loving others, fulfilling our responsibility to them. That's what a disciple is called to do. He says, Look now to our last verse, verse nine, he says, For you, remembering brothers are labor. And this is a strong word for work. It's not an easy tests, but he's saying, our diligent service that it was was very taxing. It was involved. It was full of effort, and time. So when we look at the words that Paul chooses, there for reason, verse nine, for you remember, brethren, are labor. And then he has a word that speaks about difficulty, hard times, those things. And if you do a good study of this word, those things that that are unpleasant things that we don't want to go through. And what did Paul say, this gives you a better idea of what ministry is all about. He says, and these difficult things, these hard things, for day and night, we were laboring, and he says here laboring in order not to be a burden of any of you to any of you. So they're suffering. They're going through things. They're working hard. They're ministering to others, they're meeting needs in the fullest sense. And in order to do that, instead of saying, Well, as I do this, someone's got to take care of my needs. Someone's got to pay my bills by expect my expenses. Paul says this was not the way that we did it. We came and we did these things. And we labored we work in order that we took nothing from anyone. That's the type of individual Paul was. That's the type of testimony that he wanted. He wanted individuals to realize he wasn't in it for any

financial means. He wasn't in it because of greed. He wasn't in it for anything, dealing with himself. It wasn't about exalting itself, but exalting God. And then notice what he did. This is the third time he says it. He says we not just him, but we, we proclaim unto you, the gospel of God. And all of this is for just that purpose. What do I mean by that? Paul endured, as he said, suffering, previous sufferings, and current sufferings and he would continue to suffer. He went through great hardship, what does it say? Night and day, that means continuously, he went through much conflict. And he labored in the midst of all of this, in order to do this work and experience these things, not pleasant things, but the outcome is what was the motivating factor, change lives lives that were saved lives that we're deep redeem, for the kingdom of God, Paul knew something. He knew that his time here was limited. He knew that there was coming a time when his life would be no more in that body. And he would not have any other opportunity to affect other people for eternity, and even to affect himself for eternity. It is a good thing for eternal standpoint, to be servants of living God in this world. So let me ask you a few questions before we conclude. Are you truly serving God? If you are, there is going to be difficulty in your life. So write down this week. What difficulties Am I facing because I am serving God, things that are direct outcome from being faithful to the truth of God. As we move closer to the in times, I can promise you something. Being faithful to God may cost you your job, it will cause you to suffer financially. Now God can do the supernatural, he can't sustain you, he might take you to another job, he might cause you to experience the meager things for season. And as we get closer to the last days, more and more of us are going to be in a situation that is very difficult, not knowing the abundance, but knowing what it means to be in what, but let me give you some homework. What I would encourage you to do is to look at the last part of Hebrews chapter 11. The last several verses of Hebrews chapter 11. This is that chapter of a faith. Many call it the hall of fame of faith. And at the end, after talking about these individuals that are familiar to us in the Bible, there's a shift. He talks about others who endured great suffering, being burned, being sold, being persecuted, all such great suffering, losing their life. And they were faithful, all the while. And they did not receive what God had promised, went up until the current time, because their payday in the kingdom of God is going to be a great one. And it says not being made complete. Apart from what apart from us, that their faithfulness is so great that others are going to benefit from their reward. Wouldn't you like to be in such a position where your faithfulness is a blessing to others for eternity, and those blessings are manifested. Your faithful life is testified to not just here, but in the kingdom of God for eternity. This is the motivation This is what a true believer strives for knowing that ministry means suffering. Ministry means misery. Ministry means conflict, opposition and the suffering of loss. But that's only in the short term. Let us be strong let us be founded upon truth. Let us be established by the word of God and the Spirit of God. And we will be more than conquerors through Him. And speaking of Messiah show. Well, it's for him that we get there each week, that we might praise him, pray to Him and encounter his word that we might be eternally change. With that. I'll close until next week. Shalom from Israel.

Intro Voice

Well, we hope you will benefit from today's message and share it with others. Please plan to join us each week at this time and on this channel for our broadcast of love israel.org Again, to find out more about us please visit our website. love Israel dot o RG There you will find articles and numerous other lectures by baru. These teachings are in video for may download them or watch them in streaming video. Until next week, may the Lord bless you in our Messiah Yeshua. That is Jesus as you walk with it. Shalom from Israel