

9/7/25

Only The Facts
1Thess. 2:9-12

Paul and Silas arrived at Thessalonica and as their custom went straight to the synagogue and for three weeks reason from the Scriptures explaining and demonstrating Christ had to suffer and rise from the dead, declaring Jesus whom they preached was the Christ.

Consequently some Jews became envious and gathered some evil men from the marketplace and attacked the house of Jason attempting to bring Paul and Silas out.

1. Failing to find them, they dragged Jason and others out before the rulers of the city crying out, “These who have turned the world upside down have come here too”. Acts 17:5-6

2. They accused Jason of harboring Paul and Silas who were acting contrary to the decrees of Caesar by saying that there was another king--Jesus. Acts 17:7

So the brethren immediately sent Paul and Silas away by night to Berea and again went into the synagogue to preach the word, but when the Jews at Thessalonica heard Paul was preaching at Berea, they went and stirred up people against Paul, so once again he was escorted out by brethren, to Athens. Acts 17:13, 15

The unplanned and sudden departure gave the Jews a good platform to accuse Paul and Silas of being religious charlatans and hucksters, only in it for themselves, not for the benefit of the Thessalonians.

When Paul arrived at Athens, he requested the brethren to tell Silas and Timothy to come to him from Berea, then sent Timothy back to Thessalonica. Acts 17:14-15; 1Thess. 3:1-2

Timothy and Silas met Paul at Corinth and gave him good news that the Thessalonians were well and the report of many false and slanderous allegations.

Paul as an attorney begins his general defense of the accusations against his ministry at Thessalonica by calling three witnesses. 1Thess. 2:1-4

1. The witness of the Thessalonians. vs. 1-2
2. The witness of the Apostles. vs. 3
3. The witness of God. vs. 4

Then Paul defended their ministry with detailed evidence in two areas. 1Thess. 2:5-8

1. Evidence based on character, focusing on integrity. vs. 5-6
2. Evidence based on care, focusing on involvement. vs. 7-8

Paul’s detail defense regards the accusations against him and deals with the evidence based on their conduct, focusing on being instruments of example, presenting only the facts!

So Paul asks the Thessalonians to remember three things regarding their conduct to refute the false accusations. 1Thess. 2:9-12

- I. The apostles were willing to work as they preached the gospel. vs. 9
- II. The apostles were willing to live out the gospel. vs. 10
- III. The apostles were willing to teach the gospel. vs. 11-12

I. The apostles were willing to work as they preached the gospel. vs. 9

- A. The apostle Paul called their attention, remembering how they worked. vs. 9a-d
 - * “For you remember, brethren, our labor and toil; for laboring night and day.”
 - 1. Paul stated his appeal to their personal knowledge once more.
 - a. The word remember “mnemoneuo” means to be mindful or recall, found two times. 1Thess. 1:3
 - * The word is synonymous with the word know “eido” appearing 17 times in the epistle.
 - b. They were brethren “adelphus”, born of the same womb, spiritually, born into the family of God.

- 1) They did not exalt themselves above them, but were one of them.
- 2) The word “brethren” is found 19 times in the epistle.
- 2. Paul stated the manner of their work by describing it as earning their keep by the sweat of their brow.
 - a. This verse builds off and is the explanation of verse 7-8, “you had become dear to us”. vs. 8d
 - 1) Character is the source of conduct. vs. 5-8
 - 2) Conduct is the affirmation of character. vs. 9-12
 - b. The word labor “kopos” primarily denotes a striking, beating, with the idea is labor resulting in weariness.
 - 1) The word is used of the widow who wearied the judge to avenge her of her adversaries. Lk. 18:5
 - 2) The word is used of labor motivated by love. 1Thess. 1:3; 3:5
 - c. The word toil “mochthos” means labor involving powerful effort, the idea is hardship and difficulty.
 - * Paul was a tent maker, leather work, as Aquila and Priscilla. Acts 18:2-3
 - d. The two words labor and toil simply emphasize and stress fatigue and hardship in their commitment to work for their personal needs.

* Paul in writing to the Corinthians said,
 “We labor, working with our own
 hands.” 1Cor. 4:12a-b

3. Paul stated the measure of their work by describing their working as “night and day”.
 - a. The phrase “night and day”, doesn’t mean they worked all night and day continuously.
 - b. The Greek scholar Lenski states, “The genitives denote time within which, thus a part of the night, a part of the day, and not all night and all day long.”
 - c. This simply means they worked whenever they could to meet their needs and ministering when they did not work.
 - d. The Talmud required that every Jewish father must circumcise his son, instruct him in the Law and teach him a trade. A Rabbinical saying stated, “He who teaches not his son a trade, does the same as if he taught him to be a thief”.

B. The apostle Paul called their attention, to remember why they worked. vs. 9e-f

* “that we might not be a burden to any of you, we preached to you the gospel of God.”

1. Paul stated the motive for their working to not be a burden to any of the Thessalonians.
 - a. The word burden “epibareo” means to be heavy upon or a load.

- 1) The word is an infinitive aorist active, denoting purpose or result, a historical fact at this point, appearing only three times in the New Testament.
- 2) The other two are also related to being financially responsible, so as to not burden others for their food, lodging, etc. 2Cor. 2:5; 2Thess. 3:8
- b. Paul refused to burden the people by taking money from the Thessalonians, in order to minister the gospel.
 - 1) They were very poor, yet gave of their poverty for the poor saints at Jerusalem. 2Cor. 8:1-2
 - 2) Paul was always careful to not have the gospel discredited, due to money. 1Cor. 9:1-18, 15; 2Cor 11:9; 12:13
 - 3) Paul set himself as an example of those to minister the gospel.
 - a) He declared it to the Ephesians elders his integrity, free from any accusation of wrong motives or money. Acts 20:33-35
 - b) He declared it to the Thessalonians again in the second letter. 2Thess. 3:6-12
2. Paul stated their mission was to preach to them the gospel. 1Thess. 2:2; 3:1, 6-7
 - a. The word preached “kerusso” means to herald or proclaim.

- 1) The word was used of men who made proclamations for kings, governors, generals or the state.
 - 2) The message was not theirs, but given to them.
 - 3) The authority was not theirs, but vested to them for the proclamation to be official.
 - 4) They were only responsible for the proclamation entrusted to them, not the response.
- b. They “kerusso” the gospel of God.
- 1) Being directed and guided by the vision of the man from Macedonia to Philippi, then to the Thessalonica.
 - 2) They were God’s ambassadors sent out to proclaim salvation to all, the good news of God, and never abandoned. 2Cor. 5:20
 - 4) Having to work did not deter them, God sent them and opened the doors and provided for their needs.
 - a) They worked with their own hands.
 - b) They received two offerings from the Philippians, but it was not enough, so he worked. Phil. 4:15-16

Illustration

One day a young man came in telling me how the church had an obligation to support him because God had called him. So when I told him that whenever

God lead He provide and that sometimes He provides through working, he got upset. (late 80’s, early 90’s)

Application

1. The believer is to work and provide for his own house, here is the proving ground.
 - a. He who doesn’t provide for his own house denies the faith and is worse than an unbeliever. 1Tim 5:8
 - b. He who refuses to work should not eat. 2Thess. 3:10
 * This doesn’t refer to being unemployed temporarily or disabled. (Proverbs)
2. The believer is to work to help others and be an example of godly generosity. 1Thess. 4:11-12; 5:14; 2Thess. 3:12-13; Eph. 4:28
 - a. If you are not a good worker at work, do not deceive yourself, thinking you would be a good worker in the work of God.
 - b. Some people have the concept that, since they have failed in everything, they might as well try the ministry, how tragic!
3. The believer who is called has the right to live of the gospel, if God supplies it. Lk. 10:7; 1Cor. 9:14; 1Tim. 5:8
 - a. God many times has a person work first.
 - b. At other times God has a “tent ministry” for some.
 - c. Then God sovereignty calls others to abandon their work to be in ministry.

- d. Not one of these should be exalted as being more spiritual than the other, nor a greater blessing, due the person being more spiritual!

The apostles were willing to work as they preached the gospel!

II. The apostles were willing to live out the gospel. vs. 10

- A. The apostle Paul declared the Thessalonians had been witnesses to their godly behavior, as they were among them.
 - * “You are witnesses, and God also, how devoutly... we behaved ourselves among you who believe.”
 - 1. Paul described the **passion** behind their conduct in a sanctified manner in their midst.
 - a. The phrase “you are witness” is emphatic.
 - * They were present observing them!
 - b. The word devoutly “hosios” describes their conduct in purity from evil.
 - 1) Literally “holily” in obedience to be Christ like, the inward discipline, for their benefit.
 - 2) This is the only time the word appears in the New Testament.
 - c. The word behaved “ginomai” means come into existence in a holy manner.

- 1) The tense is the indicative aorist passive, historical, a past fact.
- 2) This does not imply sinless or perfect, but living a Spirit empowered life.
- 3) Being fully capable of sinning, if one does not walk in the Spirit!
- 2. Paul understood man can only witness the outward conduct of a sanctified life, so to verify the genuineness of their sanctification, he pointed out the witness of God, “and God also”.
 - a. The Thessalonians witnessed true holy living, the same thing God saw.
 - * Jeremiah says the heart of man is deceitful and desperately wicked and that God is the one who searches the heart. Jer. 17:9-10
 - b. God is the one who was testing their hearts and continued to do so. vs. 4
 - * God alone can detect the intent and the motive of a person’s heart, nothing is hidden, and God will reward accordingly. 1Cor. 4:5; Heb. 4:13
- B. The apostle Paul declared the Thessalonians had been witnesses to their **righteous** behavior, towards them as they were among them.
 - * “You are witnesses, and God also, how justly...we behaved ourselves among you who believe.”

1. Paul stated they conducted themselves in an appropriate manner in their midst.
 - a. The word justly “dikaios” describes their proper conduct, doing what was right, obeying God and the laws.
 - 1) They did not contradict what they preached.
 - 2) They lived what they preached.
 - b. They acted equitable towards others.
 - 1) Having the people’s benefits in mind.
 - 2) Delighting in the benefit the people receive.
 2. Paul again, understood man can only witness the outward conduct that appears to be right before man, so to verify the genuineness of their right actions points out the witness of God, “and God also”,
 - a. They didn’t try to have authority over the Thessalonians. vs. 6
 - b. They loved the Thessalonians, as fragile infants. vs. 7
 - c. They didn’t burden the Thessalonians financially. vs. 9
- C. The apostle Paul declared the Thessalonians had been witnesses to their **public behavior**, as they were among them.
- * “You are witnesses, and God also, how **blamelessly**...we behaved ourselves among you who believe.”

1. Paul stated they conducted themselves in a exemplar manner.
 - a. The word blamelessly “amemptos” means faultless in the sense that there is no cause for censure.
 - b. They were among them without reproach, unable to be accused by anyone, having a clear conscience.
 - * The word appears two time in the letter. 1Thess. 5:23
 - c. The believer can only accomplish it by depending on Jesus.
2. Paul again, understood man can only witness the outward conduct that appears to be blameless publicly, so to verify the genuineness of their blamelessness by pointing out the witness of God for the third time, “and God also”,
 - a. Again, Paul in stating this did not mean perfection or sinlessness, but a constant state of being right before God and man by ongoing confessing and repenting as the Holy Spirit showed them their failures.
 - b. The law called for two or three witnesses to confirm a testimony. Deut. 17:6; 19:15
 - c. God and man were the two in this case.

Illustration

Theodore Roosevelt went off to school at Harvard, his father a godly minister of the gospel, gave him the

following council, “Take care of your morals, your health second and your studies third”.

Application

1. A willingness to live out the gospel encompasses our sanctification.

- a. “But of Him you are in Christ Jesus, who became for us wisdom from God--and righteousness and **sanctification** and redemption” 1Cor. 1:30
- b. “But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through **sanctification** by the Spirit and belief in the truth,” 2Thess. 2:13
- c. “For this is the will of God, your **sanctification**: that you should abstain from sexual immorality; that each of you should know how to possess his own vessel in **sanctification** and honor.” 1Thess. 4:3-4
- d. Jesus praying to the Father said, “**Sanctify** them by Your truth. **Your word is truth.**” Jn. 17:17

2. A willingness to live out the gospel encompasses an ongoing transformation.

- a. It begins with regeneration, “Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God.

And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.” 1Cor. 6:9-11

- b. It involves spiritual warfare, having two natures, “I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.” Gal. 5:16-17
- c. It is by reckoning the Old man dead daily, “I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.” Gal. 2:20
- d. It is guaranteed to work, “as His divine power has given to us all things that *pertain* to life and godliness, through the knowledge of Him who called us by glory and virtue, by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption *that is* in the world through lust.” 2Pet. 1:3-4

The apostles were willing to live out the gospel!

III. The apostles were willing to teach the gospel. vs. 11-12

- A. The apostle Paul told Thessalonians they knew how they had instructed them as family members. vs. 11a-c
- * “as you know how we exhorted, and comforted, and charged every one of you, as a father does his own children.”
1. Paul described the method as three-fold. vs. 11a-c
 - a. They exhorted the Thessalonians. vs. 11a
 - 1) The word exhorted “para kaleo” means to call to one’s side and entreat, encourage.
 - 2) The idea is being a positive help in pressing someone forward.
 - b. They comforted the Thessalonians. vs. 11b
 - 1) The word comforted “paromutheomai” means to console under difficulties.
 - 2) The word is used of Jesus comforting Mary and Martha at the loss of their brother. Jn. 11:19,31
 - c. They charged the Thessalonians. vs. 11c
 - 1) The word charge “martureo” means to be a witness, testify or bear record, holding them responsible and accountable for what they had heard.
 - 2) This third and last is the climax of the objective truth of the gospel.
 - 3) “In this three-fold instruction we see a healthy dealing with God’s people

- that is neither cold hard theology, legalism, nor an indifferent care-free life, but rather a diligent, loving expectation of life in the Spirit.”
- 4) He stated, “every one of you”, individually and collectively, “as you know”, in the plural.
 2. Paul identified the manner of instruction, it was likened to that of a Father. vs. 11d
 - a. The metaphor of a mother depicts loving gentleness in care. vs. 7
 - 1) Gentle.
 - 2) Nursing.
 - 3) Feeding.
 - b. The metaphor of a father depicts loving firmness because of care.
 - 1) Exercising authority for their good.
 - 2) Preparing them for life.
 - 3) A metaphor used by Paul often. Gal. 4:19; 1Cor. 4:14-21; 2Cor. 6:11-13
 - c. Paul had preached and they had been born again.
 - 1) Having spoken to them the gospel of God. 1Thess. 2:2
 - 2) Having received the word of God, not as the word of men, but as it is in truth, the word of God. 1Thess. 2:13
 - 3) Paul calls the Corinthians his beloved children. 1Cor. 4:14

B. The apostle Paul told the Thessalonians that they knew why they had instructed them as family members. vs. 12

* “that you would walk worthy of God who calls you into His own kingdom and glory.”

1. Paul stated the purpose, so that they would have a walk worthy of God.
 - a. The word walk “peripateo” simply means to order ones behavior.
 - 1) Implying progress.
 - 2) Implying consistency.
 - b. The word is used for literal walking, or figurative for the new life in Christ.
 - 1) The word is used for our life before Christ, “in time past you walked according to the prince and power of the air.” Eph. 2:2
 - 2) The word is used for our life in Christ two other time, pleasing God and to earn one’s own living. 1Thess. 4:1, 12
 - 3) “The tense is the aorist active, an action having taken place, the active indicating the present action.
 - c. The quality of their walk, was to be worthy “axios” meaning appropriate, suitably or fitting.
 - 1) The word appears only five other times in the New Testament, all six identifying a life befitting the regenerated life of the believer.

- 2) This was an indirect warning to the Thessalonians to be instructed on the potential of the new man, a God-like life as evidence of their relation to God, because they still had a sin nature, the old potential.
- 3) The phrase “worthy of God”, does not speak of a personal worth to be accepted, but the evidence of godly resemblance by virtue of relationship. 1Thess. 4:1, 9-12
2. Paul stated the perspective, it was in view that God had called them into His own Kingdom and glory.
 - a. The Kingdom of God is present having penetrated the kingdom of darkness and presently seen being lived out by the people of God, ruling over their evil hearts.
 - 1) The call of God had come to them at a point in time, calling you continually to live in the sphere of God’s rule.
 - 2) God delivered them from the kingdom of darkness, translated them into the Kingdom of His dear Son. Col. 1:13
 - b. The Kingdom of God is yet future.
 - 1) The finality and continuation of our salvation is still in the future.
 - 2) Jesus at His appearing will bring in the Kingdom of God.

- 3) The church is not the Kingdom, nor will it establish the Kingdom, as those who teach “Kingdom Theology, Dominion Theology, Reconstruction Theology or worst yet, Liberation Theology” taught by Ex-President Obama’s Pastor, Rev. Right, better named **Rev. Wrong!**
- 4) Jesus taught us to pray, “Your Kingdom come”, that takes place at the Millennial reign.
- 5) The word glory “doxa” in this context means magnificence, excellence, dignity and honor, found three times in the letter. 1Thess. 2:6, 12, 20
- 6) The believer is called to live in the sphere of God’s Kingdom to manifest God’s glory and honor, not our own!

Illustration

A father is willing to teach his children out of love. therefore observes the best method while always presenting the goal, knowing the cost.

* The Romans had a coin with an ox facing an altar and a plow, under it was written, “Ready for either”.

Application

1. Our willingness to teach others the gospel is evidence of love for God and sinners. Jn. 21:15-17
 - a. Jesus said, “Peter do you love Me? Feed My lambs.” vs. 15

- b. “Peter do you love Me? Tend My sheep.” vs. 16
 - c. Jesus said the third time, “Simon, son of Jonah, do you love Me?... “Feed My sheep.’ vs. 17
 - d. Jesus made it clear, Pastors are to feed, shepherd the flock of God, Paul put it this way, that we are to proclaim the full counsel of God. Acts 20:27
2. Our willingness to learn makes us responsible for living out the gospel truth, since Jesus called us into His Kingdom and glory.
 - a. Walking worthy of our calling, in lowliness and gentleness with longsuffering, bearing one another. Eph. 4:1-2
 - b. Walking worthy of our calling with one mind striving together for the faith of the gospel. Phil. 1:27
 - c. Walking worthy of our calling, fully pleasing the Lord. Col. 1:10
3. The purpose of the church is to perfect the saints. Eph. 4:11-16
 - a. To do the work of ministry.
 - b. To keep them from being deceived.
 - c. To edify the body in love.

The apostles were willing to teach the gospel!

Conclusion

In a real court case the prosecution attorney questioned one of the doctors who performed the autopsy.

Q. Doctor, before you performed the autopsy, did you check for a pulse?

A. No.

Q. Did you check for blood pressure?

A. No.

Q. Did you check for breathing?

A. No.

Q. So, then it was possible that the patient was alive when you began the autopsy!

A. No.

Q. How can you be so sure, Doctor?

A. Because his brain was sitting on my desk in a jar.

Q. But could the patient have still been alive, nevertheless?

A. It is possible that he could have been alive and practicing law somewhere!

* NOTHING but the FACTS!

Paul's defense refuted the false accusations dealing with the evidence based on their conduct by three things:

- I.** The apostles were willing to work as they preached the gospel!
- II.** The apostles were willing to live out the gospel!
- III.** The apostles were willing to teach the gospel!