

9/5/99

1Thessalonians 2:1-12

Paul in chapter one told us about the Thessalonians who had turned to God from idols to serve the living and true God and to wait for His Son from heaven.

These Thessalonians stand as an example of the believer who has truly embraced the Word of God for salvation, which resulted in a transformed life.

So chapter one gave to us, “The coming of Christ in relation to salvation!”

Now in chapter two we have, “The coming of Christ in relation to service.”

It appears that as Paul was forced to leave Thessalonica and escorted out of Berea, false accusations began to be spread about Paul and Silvanus.

There were seeming accusations as to their service in the city of Thessalonica.

Paul begins to clarify the false and outrageous accusations against the missionaries of love in chapter two and three.

1. Paul reminds them of the missionaries coming and conduct. 2:1-12
2. Paul reminds them of their response to the gospel. 2:13-16
3. Paul relates to them their concern and anguish for them, having been forced to leave. 2:17-3:5
4. Paul relates the good report of Timothy and how they rejoiced and are praying for them. 3:6-13

2:1-4 Their service.

- 2:1** Paul throughout the epistle calls the Thessalonians to be witnesses of what he says. 1Thess. 2:9, 10, 11; 4:2; 5:2
- 1) Paul calls them brethren once again, in view of their position in Christ.
 - 2) Paul calls their memory to the confirmation of what he is about to say, by the phrase “yourselves know”, this was not news. vs. 2, 5, 11
 - a) You remember. vs. 9
 - b) You are witnesses. vs. 10
 - 3) Paul declares that their coming to them was not in vain. 1Thess. 1:9; 3:5
 - a) The word vain “kene” means empty handed, without purpose.
 - b) The idea being that their gospel was not void of content, but in fact filled in spiritual blessings, the focus is the character of the gospel.

- 1)) The gospel and the men are clearly inseparable in the section. vs. 1-12
- 2)) Some think it refers to fruitfulness or results but Paul has dealt with this already. 1Thess. 1:9
- c) Paul is saying that they came as faithful stewards, dispensing the gospel.
- d) Paul has already stated the ongoing affects to the very day. 1Thess. 1:8-9

2:2 Their faithful stewardship of the gospel.

- 1) Paul reminds them of their ill treatment at Philippi for the gospel. Acts 16:12-40
 - a) The word “but” marks the sharp contrasts between verse one and two.
 - b) They suffered physically, being beaten with rods and imprisoned, fastening their feet in the stocks. vs. 23-24
 - c) They were spitefully treated, being Roman citizens.
- 2) Paul reminds them that they were neither discouraged nor intimidated, but in fact their coming to Thessalonica was in boldness in their God, to speak to them the gospel, with the same type of conflict.
 - a) The word bold “parrhesiazomai” means freedom of speech. or all speak, implying words flowing freely

and being right at home, in their God, not themselves.

* It is use often for the gospel. Acts 9:27, 29; 13:46; 14:3; 18:26; 19:8; 26:26; Eph. 6:20

- b) The word conflict “agoni” is an athletic term and means contest or struggle, we get our word agony from it. 1:5
- c) It could refer to both the inner and outward struggle.
 - 1)) We are to fight the good fight of faith and run with patience the race that is set before us 1Tim. 6:12, Heb. 12:1
 - 2)) Paul says, “I have fought a good fight.” 2Tim. 4:7

2:3 The witness of the apostles.

- 1) They came by way of exhortation “parakleesis”, meaning to call to one's side and appeal to them, for their good.
- 2) Their source of the exhorting words were not sourced, “from” “ek”, in error “planes”, meaning self-delusion, according to the accusations.
 - * It origin was from God!
- 3) Their words were not sourced in uncleanness “akatharsias”, clearing their motives, which could include, sexual impurity of the charlatans of the day.

- 4) Their words were not with methods of deceit “dolo” meaning trickery, referring to a willful attempt to fool them.
* The word is used to catch fish by bait.
2Cor. 5:14
- 5) Their words of their message were of character.

2:4 The witnessed of God regarding their character.

- 1) God had approved them to be entrusted with the gospel.
- a) The word “but” against marks a sharp contrast with what precedes, the negative, in contrast to the positive.
- b) The word approved “dedokimasmetha” refer to a process of testing with success in completing the test
- 1)) The word is used for the testing of metals and coins for their genuineness,
- 2)) The context focuses on their past stewardship of the gospel, the perfect tense indicates the abiding result of the test.
- c) Being approved, they were “entrusted” with the gospel.
- 1)) A technical phrase used of imperial decrees. Gal. 2:7; 1Cor. 9:17; 1Tim. 1:11

- 2)) Paul saw himself as an imperial secretary of the Lord Jesus.
- 2) They continued to speak on the same line, not as pleasing men but God who tested their hearts. 1Cor. 4:4; 9:22
- a) They were messengers of God, becoming all things to all men, that they might save some. 1Cor. 9:22
- b) They were known faithful to God. Gal. 1:10
- a)) As stewards they owned nothing.
- b)) As stewards they had to multiply what had been given to them.
- c)) As stewards they had to give an account of all to God. 1Cor. 4:1-2
* The parable of talents. Matt 25:14-30
* The parable of the unfaithful steward. Lk. 12:41-48

2:5-12 **Their conduct and motives**

- 2:5** Their false methods denied.
- 1) They did not use flattery “kolakeias” words.
- a) Words that are insincere, what a person wants to hear.
- b) The goal is to gain influence over a person for selfish ambition.
- 2) They neither used a cloak of covetousness “pleomexias”.

- a) The phrase means a mask to conceal the desire of gain or to have more.
- b) The word covers many things that would be in the interest of self satisfaction.
- c) The contrast is between true shepherds and hirelings. Jn. 10
 - 1)) Samuel asks the people to witness against his life. 1Sam. 12
 - 2)) Paul told the Corinthians he sought them not what they had!

2:6 Their false pursuit denied.

- 1) Neither were they motivated by self-glory with the idea of honor and applause from man. 2Cor. 5:12-13
 - a) Not from you.
 - b) Nor from others.
- 2) Not that they did not have the authority as apostles to makes certain demands but they refused.
 - a) As to respect.
 - b) As to their rights.
 - * 1Cor. 9:1-18; 2Cor. 11:7-11; Gal. 6:6; 2Thess. 3:7-9

2:7 Their actual care for them.

- 1) They were gentle, the word “but” again reveals the contrast.
 - * O Jerusalem, Jerusalem.. Matt. 23:27

- 2) They compared themselves to a nursing mother .
 - * A servant of the Lord must not strive; but be gentle unto all men. 2Tim. 2:24
- 3) They communicated the motive, they cherished them, being their own children in Christ.
 - * To nourish, cherish, protect and with unadulterated milk. Eph. 5:26; 1Pet. 2:1-3

2:8 Their intense affection was whole-hearted.

- 1) They affectionately longing for the Thessalonians was evident.
 - * The word means to yearn affection and attachment, a longing for, appearing only this time in the New Testament.
- 2) They imparted first the gospel.
- 3) Then they imparted also their our own souls, unreserved, unconditional, because they had become dear to them. 2Cor. 12:14-15

2:9 Their incredible witness.

- 1) They labored and toiled night and day, giving evidence of their integrity, as they well remembered.
 - a) Labor “kopos” emphasizes fatigue to the point of exhaustion, weariness.

- b) Toil “mochthon” describes the hardship and external difficulties. Acts 20:33-35; 2Cor. 11:7, 27; 2Thess. 3:8
- c) Night and day, by tent making, to meet the needs of the people spiritually. Acts 18:3
- * 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”.
- 2) They did so, in order that they not be burdensome to them financially.
- a) They wanted to be blameless of any accusations.
- b) They wanted to be an example, different from the religious hucksters and charlatans of the day. 2Thess. 3:7-8
- * They were poverty stricken, but they followed Paul's example and first gave their own selves to the Lord. 2Cor. 8:2, 5
- 3) They preached the gospel to them freely.
- a) Here we have the true incentive and motivation for ministry.
- * The word preached “ekeruxamen”, a herald, responsible to proclaim

the message entrusted to him by the king or state, loudly!

- b) Remember they had received a gift from Philippi Phil. 4:15-16
- c) They had the right to live of the gospel but chose not to exercise it. Acts 20:34-35; 1Cor. 4:12; 2Cor. 11:8; 1Tim. 5:17-18

2:10 Paul calls their witness and God's to their example.

- 1) They were devoutly “hosios” meaning holily toward God.
- 2) They were justly “dikaios”, righteously towards man.
- 3) They were blamelessly “pisteuousin”, meaning without charge, untainted in their dealings.

2:11 Paul and the others acted as a father towards them, spiritually speaking.

- 1) Paul exhorted “parakalountes”, meaning encourage them in their walk “in Christ”, without doubt with the teaching of the word.
- 2) Paul comforted “paramytheonai” to support, most likely through the trials in view of becoming believers.
- 3) Paul charged “martyromai”, refers to the authority to call them to be responsible by living out their Christianity.

* The particular is each of them!

- 4) Paul as a spiritual father caring for his spiritual infants!

2:12 The goal of these three things.

- 1) That they walk worthy of God. Eph. 4:1; 5:11; 1Cor. 4:16; 11:1; Phil 1:27; Col. 1:10
- 2) That God calls them into His own kingdom and glory.
 - a) Their call is to be holy as their God.- 1Pet. 1:15-16
 - b) Their conduct is to reflect God's kingdom and glory.
 - 1)) Talking about the quality and sphere of life!
 - 2)) Imparted at the call. 2Pet. 1:3-4
- c) The kingdom is present and yet to come, it is lived out in love and hope!