

9/7/25

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.

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

2. 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, Silvan and Timothy.

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

Paul began to clarify the false and outrageous accusations against the missionaries of love in chapter two and three, as we will see.

1. Paul reminded the Thessalonians of the missionaries coming defending his service of character, care and conduct, with the purest of motives. 1Thess. 2:1-12

2. Paul reminded them of their response to the gospel. 1Thess. 2:13-16

3. Paul related to them their concern and anguish for them, having been forced to leave. 1Thess. 2:17-3:5

4. Paul related the good report of Timothy and how they rejoiced and are praying for them. 1Thess. 3:6-13

2:1-4 The service of the Thessalonians.

2:1 The apostle Paul throughout the epistle called the Thessalonians to be witnesses of their conduct and teaching. 1Thess. 2:9, 10, 11; 4:2; 5:2

1) Paul recalled to their memory to the confirmation of what he is about to say by the phrase “For you yourselves know”, this was not news. vs. 2, 5, 11

a) He tells them, “You remember”. vs. 9a

b) He says, “You are witnesses”. vs. 10a

2) Paul called them “brethren” once again, in view of their position in Christ.

a) He called them “beloved brethren”.

1Thess. 1:4b

b) He called them “Brethren” 14 times.

1Thess. 2:1, 9b, 14b, 17b; 3:7b; 4:1b,

10c, 13b; 5:1b, 4b, 12b, 14b, 25a, 26

c) He called them “Holy Brethren.” 1Thess. 5:27

3) Paul declared effectiveness of their coming to them, “that our coming to you 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.
 - 1) Jew and Gentile one in Christ Jesus, having broken down the middle wall of partition! Eph. 2:13-16
 - 2) Seated in the heavenlies in Christ Jesus! Eph. 1:3
- d) Paul has already stated the ongoing affects of their faith to the very day. 1Thess. 1:8-9
 - 1) The word of the Lord had been preached not only in Macedonia and Achaia, but also in every place.
 - 2) The people were talking about the missionaries coming and how the Thessalonians turned to God from idols to serve the true and living God.

2:2 The faithful stewardship of the apostles regarding the gospel.

- 1) Paul reminded them of their ill treatment for the gospel before they arrived to Thessalonica, “But even after we had suffered before and were spitefully treated at Philippi, as you know.” vs. 2a-b
 - a) The account is recorded in the book of Aces. Acts 16:12-40
 - b) The word “but” marks the sharp contrasts between verse one and two.
 - c) They suffered physically, being beaten with rods and imprisoned, fastening their feet in the stocks. vs. 23-24
 - d) They were spitefully treated, being Roman citizens.
- 2) Paul reminded them that they were neither intimidated nor discouraged to preach the gospel to them, “we were bold in our God to speak to you the gospel of God in much conflict.” vs. 2c
 - 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, indicating the violent opposition they encountered

when they preached the gospel to them,
as in Philippi and Berea. 1Thess. 1:5

- c) The word 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.

- * "For our exhortation did not come from error or uncleanness, nor was it in deceit."
 - 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.
 - * Its 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 the character of the three apostles.

- 1) God had approved them, "But as we have been approved by God to be entrusted with the gospel." vs. 4a
 - 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 manner, "even so we speak, not as pleasing men, but God who tests our hearts." vs. 4b-d

- a) They were messengers of God, He alone judged their hearts, becoming all things to all men, that they might save some. 1Cor. 4:4: 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
 - 1)) The parable of talents. Matt. 25:14-30
 - 2)) The parable of the unfaithful steward. Lk. 12:41-48

2:5-12 The conduct and motives of the apostles.

2:5 The three apostles denied any false methods.

- 1) They were true and honest in their words, “For neither at any time did we use flattering words, as you know.” vs. 5a-b
 - a) The word flattering “kolakeias” means words that were insincere, what a person wants to hear, they never spoke this way.
 - b) The goal of flattering words is to gain influence over a person for selfish ambition, that is why it is in the negative.

- c) Paul indicated the Thessalonians were personal witnesses that at not one time did they use flattering words.
- 2) They were not interested in their material things, “nor a clock for covetousness— God is witness.” vs. 5c-d
 - a) The phrase clock for covetousness “pleonexias” is one word in Greek, again in the negative.
 - b) The phrase means a mask to conceal the desire of gain or to have more.
 - c) 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 in coveting. 1Sam. 12
 - 2)) Paul told the Corinthians he sought them, not what they had!

2:6 The three apostles denied any false pursuit.

- 1) The apostles did not seek to be admired by any person, “Nor did we seek glory from men, either from you or from others.” vs. 6a-b
 - a) The word glory “doxa” means an exalted opinion of their own person.
 - b) They “we” were not motivated by self-glory with the idea of honor and applause from man.

- 1)) Not from you.
- 2)) Nor from others.
- 3)) Paul told the Corinthians, “For we do not commend ourselves again to you, but give you opportunity to boast on our behalf, that you may have an answer for those who boast in appearance and not in heart. For if we are beside ourselves, it is for God; or if we are of sound mind, it is for you. For the love of Christ compels us.”

2Cor. 5:12-14a

- 2) The apostles did not use their authority for themselves, “when we might have made demands as apostles of Christ.” vs. 6c

- a) Thought they could have made certain demands, they did not!

- 1)) As to respect.

- 2)) As to their rights.

* 1Cor. 9:1-18; 2Cor. 11:7-11; Gal. 6:6; 2Thess. 3:7-9

- b) All three of them were apstles, but they refused.

2:7 The three apostles confessed their actual care for them.

- 1) The manner of dealing with them is described, “But we were gentle among you.” vs. 7a

- a) The word word But “alla” a contrasting conjunction marks the contrast to the probable accusations.

- b) The word gentle “epios” simply means mild, tender.

* Jesus cried out, “O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!” Matt. 23:37

- 2) Their manner of gentleness is illustrated by a similie, “just as a nursing mother cherishes her own children.” vs. 7b

- a) The word nursing “troophos”, comes from the word “trepho”, to feed and nurture with loving care and protection.

- 1)) The word “mother is not in the original Greek indicated by the italics to complete the vivid picture.

- 2)) This is the only time it appears in this form in the New Testament.

- b) The word cherishes “thalpo” means to warm and keep warm, the idea is that of being loving, affectionate, caring and protective, in the present active tense.

- 1)) With tender love, to foster with tender care, as if they were their own children, what a picture!

- 2)) The word appears only two times in the New Testament in Ephesians, for the care a person gives their own body and how to love one's wife. Eph. 5:29
- c) They communicated their motive of love, cherishing them, as if they were their own children, being their children in Christ.
 - 1)) Paul told Timothy, "A servant of the Lord must not strive; but be gentle unto all men." 2Tim. 2:24
 - 2)) To nourish, cherish, protect and with unadulterated milk. Eph. 5:26; 1Pet. 2:1-3

2:8 The intense affection of the three apostles was whole-hearted.

- 1) Paul confessed their genuine love for the Thessalonians behind their care, "So, affectionately longing for you." vs. 8a-b
 - a) The phrase affectionately longing "himiromai", means strong desire and yearning for or over, found only this time in the New Testament.
 - b. The word is used in the LXX for jobs yearning for death. Job 3:21
- 2) Paul confessed their contentment in delivering the gospel to them, "we were well pleased to impart to you not only the gospel of God." vs. 8c

- a) The missionaries were well pleased "eudokeo", not only willing, but delighted to impart to them the gospel.
- b) But the gospel of God was not all they were willing to impart to them.
- 3) Paul confessed their sacrificial commitment to them, "but also our own lives." vs. 8d
 - a) The word but "alla", again marks the sharp contrast between the mere willingness to proclaim the gospel and the cost it may take.
 - 1)) As valuable as the gospel is.
 - 2)) As rich as the gospel is.
 - b) The expense of one's own life.
 - 1)) Our own lives implies a willingness by choice.
 - 2)) It implies the expenditure of one's energy, time possessions.
 - 3)) It includes the laying of one's life down, if necessary.
 - *Jesus said, "I am the Good Shepherd. The Good Shepherd gives His life for the sheep." Jn 10:11
- 4) Paul confessed their the reason for such loving care for them, "because you had become dear to us." vs. 8e
 - a) The Thessalonians had become dear to the missionaries.
 - 1)) The word dear "agapetos", means beloved, highly esteemed.

- 2)) The root word is “agape”, identifying God’s divine love for them, not human or natural.
- b) The letter bears the evidence of their “agape” love. 1Thess. 2:17; 3:1-2, 6-8, 10
 - 1)) The Thessalonians followed their example and first gave themselves to the Lord then to the apostles, then of their finances for the poor saints at Jerusalem. 2Cor. 8:5
 - 2)) Paul told the Corinthians, “Now for the third time I am ready to come to you. And I will not be burdensome to you; for I do not seek yours, but you. For the children ought not to lay up for the parents, but the parents for the children. And **I will very gladly spend and be spent for your souls; though the more abundantly I love you, the less I am loved.**” 2Cor. 12:14-15

2:9 The incredible witness of the three apostles.

- 1) Paul recalled the evidence of their work ethic, “For you remember, brethren, our labor and toil; for laboring night and day.” vs. 9a-c

- a) The word labor “kopos” emphasizes fatigue to the point of exhaustion, weariness.
- b) The word toil “mochthon” describes the hardship and external difficulties. Acts 20:33-35; 2Cor. 11:7, 27; 2Thess. 3:8
- c) The phrase “night and day” indicates their consistency, 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) Paul declared the reason, “that we might not be a burden to any of you.” vs. 9d
 - a) They did not want to be a financial burden to the Thessalonians.
 - b) 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
 - * The Thessalonians 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,
“we preached to you the gospel of God.” vs. 9e

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 The apostle Paul called two witnesses of
their example.

1) First the earthly witness of the
Thessalonians, “You are witnesses”. vs. 10a

2) Second the heavenly witness of God, “and
God also.” vs. 10b

3) Their example is declared by Paul, “how
devoutly and justly and blamelessly we
behaved ourselves among you who believe.”
vs. 10c

a) They were devoutly “hosios” meaning
holily toward God.

b) They were justly “dikaios”, righteously
towards man.

- c) They were blamelessly “pisteuousin”,
meaning without charge, untainted in
their dealings.

2:11 The apostle Paul declared the nature of
their care.

1) Paul recalled their words to the
Thessalonians, “as you know how we
exhorted.” vs. 11a

a) The word exhorted “parakalountes”,
meaning encourage them in their walk
“in Christ”.

b) Without doubt with the teaching of the
word.

2) Paul recalled how they consoled the
Thessalonians, “and comforted.” vs. 11b

a) The word comforted “paramytheonai”
means to support.

b) Most likely through the trials in view of
becoming believers.

3) Paul recalled that he commanded the
Thessalonians, “and charged every one of
you.” vs. 11c

a) The word charged “martyromai”, refers to
the authority to call them to be
responsible by living out their
Christianity.

b) The middle voice indicates each person
had the the ability and accountabilty to
obey God now.

- 4) Paul described the nature of their care, “as a father does his own children.” vs. 11d
- a) This is a simile introduced by the word “as” or “like”.
 - b) One of loving care, concern and protection by all three apostles, being spiritual fathers to their spiritual infants.

2:12 The goal of the three apostles for the Thesalonians was declared.

- 1) Paul declared the purpose is clear, “that you would walk worthy of God.”
 - * 1Thess. 4:1; 5:11; 1Cor. 4:16; 11:1; Phil 1:27; Col. 1:10
- a) The word walk “peripateo” simply means to order one’s 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 times in the epistle, pleasing God and earning 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 declared the perspective, “who calls you into His own kingdom and glory.”
 - a) The Kingdom of God is present having penetrated the kingdom of darkness and is presently seen as it is lived out by the people of God, ruling over their evil hearts.
 - 1)) The call of God had come to them at one point in time, the One calling you continually to live in the sphere of God’s rule.
 - 2)) God had delivered them from the kingdom of darkness and translated

- them into the Kingdom of His dear Son. Col. 1:13
- 3)) Their call is to be holy as their God. 1Pet. 1:15-16
- 4)) Their conduct is to reflect God's kingdom and glory.
- a)) Talking about the quality and sphere of life!
- b)) Imparted at the call with a new divine nature. 2Pet. 1:3-4
- b. The Kingdom of God is present and yet to come in the future.
- 1)) The finality of our salvation is still in the future at death or the rapture, we have been saved in the past, are being saved in the present and will be saved in the future. Eph. 2:8; 1Cor. 1:18; Heb. 9:28
- 2)) In contradistinction Jesus at His Second Coming with His church will establish the Kingdom of God for 1,000 years. Rev. 20:1-10
- 3)) The church is part of the Kingdom but not the Kingdom, the church will not establish the Kingdom, as those who teach "Kingdom Theology, Dominion Theology, Liberation Theology, socialism/Marxism, as taught by Ex-President Obama's Pastor, Rev. Right, but should be Rev. Wrong!

- 4)) Worst yet the teaching at the present in Christian Universities and churches called "Deconstruction Theology" that refers to the process of critically questioning, dismantling, and re-evaluating fundamental religious beliefs and doctrines, often leading to a significant shift in faith, a rejection of former beliefs, or the formation of a new or modified theology.
- 5)) We have seen the "The Sighs and Wonders Movement, the Seeker Friendly Church Movement, Emergent Church Movement, now Deconstruction Movement.
- 6)) Jesus taught us to pray, "Your Kingdom come", that takes place at the Millennial reign.
- 7)) The word glory "doxa" in this context means magnificence, excellence, dignity and honor, found three times in the letter. 1Thess. 2:6, 12, 20
- 8)) The believer is called to live in the sphere of God's Kingdom to manifest God's glory and honor not our own!
- * The kingdom is present and yet to come, it is lived out by faith, in love and hope!