

INTRODUCTION

- Context of Paul coming into Thessalonica and by the conversion of both Jews and Gentiles stirring the jealousy of other teachers;
- During the 1st century there were traveling teachers who would charge exorbitant amounts of money to teach people the art of rhetoric, the most famous being the sophists; Paul has been charged as a traveling religion salesman selling his goods for money and sexual favors
- We are continuing in what was the defense of his and his companions' ministry there in the face of accusations
- vv.1-6 What they were willing to suffer, how they were committed to teach, who they were committed to please

EXPOSITION

I. THEIR AFFECTION AMONG THE THESSALONIANS – vv.7-8

- There is strong contrast to v.6; rather than making demands as authoritative leaders they were **gentle** (2Tim2:24)
- This was not done at a distance, but **among you**; this means in the midst or middle of something (Mt18:2)
- He uses an *analogy* (**just as**), and that of a **nursemaid** (Gk. trophos) not the standard term for mother, but one who is a substitute for the mother during early years, including breastfeeding (Ex2:9-10)
- She "cherishes" (Gk. thalpo) "her own children"; imparting warmth, comfort, and cares for those who are *her own*
- The analogy is carried further, as Paul describes his heart toward them; when absent, he **affectionately longs** for them
- (Gk. homeiromai – only here in NT) experiencing a strong feeling intensified by a strong inner attachment causing to yearn; this isn't in the abstract, but specifically **for you**; while his faithfulness to the Gospel was supremely important to, it was not impersonal
- This kind of love and longing made them willing to do certain things, not merely out of constraint of duty
- He writes **we were well pleased** (Gk. eudokeo) take pleasure in, delight in, be glad
- Taking pleasure **to impart** (Gk. metadidomi) meaning to transfer, share, or give something that one has
- 1.) **The Gospel of God** - The message of what God did in Jesus Christ
- 2.) **Our Own Lives** - (Gk. psuchay) sometimes the word is used to speak just of the inner spiritual man, in this passage it means the entire person; this is one's very life force and being, their will, affections, emotions, desires
- Why were they willing to do this? **Because you became dear to us** (Gk. agapaytos) = from the word family of agapay meaning those who are loved, beloved, greatly and uniquely loved; in the Gospels, only used for Jesus; in NT letters used as title for Christians
- God's unique love for them caused Paul to love people he once hated; that love changed his hate not merely to indifference, but to a strong feeling of affection which bore the fruit of giving of one's life
- To love for Paul wasn't merely "Gospel oriented" and impersonal, but actually relational

II. THEIR LABOR AMONG THE THESSALONIANS – v.9A. The Description of This Labor

- He calls for them to remember in light of the fact of the accusations that were being made
- They **labored** (Gk. Kopos) = exhaustive physical or mental exertion and **toiled** (Gk. moxthos) = hard and difficult labor involving suffering, hardship, strenuous toil
- **Laboring** (Gk. egradzomai) working, being active, doing business
- **Day and night**, not 24/7, but a phrase indicating frequency; probably referring to tentmaking

B. The Reason for This Labor

- **That we might not be a burden to any of you** (Gk. epibareo) burdened by expecting too much financial support

III. THEIR GODLINESS AMONG THE THESSALONIANS – v.10

- Like one taking the stand in a court of law, he calls both the Thessalonian believers and the Lord to be **a witness** as to what he is writing; it is regarding how they **lived among** them as believers as a way of life
- 1.) **Devoutly** (Gk. hosios) = being holy in moral quality, reflecting the holiness of God
- 2.) **Justly** (Gk. dikaios) = honest, integrity
- 3.) **Blamelessly** (Gk. amemptos) = free from fault, without moral blame (Lk1:6 Phil2:15)

IV. THEIR TEACHING AMONG THE THESSALONIANS – vv.11-12A. The Method of Their Teaching

1. **Exhorted** (Gk. parakaleo) = to summons, call, urge, plead, encourage to action
2. **Comforted** (Gk. paramotheomai) = coming close to someone's side and speaking in a friendly manner; rousing up someone's will about what ought to be done, to strengthen for action
3. **Charged** (Gk. marturomai) - Make an emphatic affirmation, seriously declare, assert
 - The *multi-dimensional method* of ministry; particularly related to different conditions of people (5:14)

B. The Recipients of Their Teaching

- Every one of you = it was only certain especially spiritual or smart or gifted people, not just the men, not just the adults, but all those Christians

C. The Manner of Their Teaching

- As a father does his own children = Paul now uses the analogy of a father; the assumption is that this is what fathers especially do, and they reflected that pattern in the ministry to the Thessalonians
- The example for us as fathers – is this what you are doing with your children?
- In his ministry there is both a reflection of those things typically associated with a mother (feminine) and with a father (masculine)

D. The Message of Their Teaching – v.12

- Having received the Gospel, it was followed up by practical instruction and exhortation
- The specific outcome and desire is that they **would walk worthy of God**
- Particularly related to **the call** into His own **Kingdom** and **glory**
- 3John4 no greater joy than that my children walk in the truth (not merely know it)
- Not merely the right answers on a theology exam, but a life reflecting the image of Christ
- So there is no greater grief than that those who know what they should do do not walk in the truth

APPLICATION

- This is evidence of the transforming power of the grace of God; consider what Paul used to be in regards to Christians
- This is because of the recognition of the connection between the Lord Jesus and His body, the church – Acts 9:1-4
- We see a wonderful example of what men in the ministry (formally speaking) should be
- Pray for your elders (and future ones), that we would be such men
- There are times when there should be tenderness and affection, and other times there will be more pointed charging
- It isn't a lack of love, but a full reflection
- As this disposition is reflective of the image of Christ toward His church, so you are to imitate (even if not in the office)
- This isn't a matter of natural temperament, but the work of the grace of God (as seen in Paul)
- One of the evidences of being a Christian is an increasing love for the people of God – 1John 5:1 Ps16:3
- Do you see an increasing and practical love for God's people? Does your home reflect it? (encourage those who do)