

First Thessalonians 2:7-3:10

2:5-7 – Paul identifies his concern and care as indicators of his intentions and his authentic intentions. Paul uses three proofs of his pure motives:

1. Never used flattery – “flattery” is the word ***kolakeias*** which referred to the deceptive practice of saying positive things in order to manipulate and gain control of others for selfish reasons.
2. Never covered up his greed with a mask – “greed” is ***pleonexias***. The Greek word for love of money and seeking financial gain would be ***philargyria*** (1 Tm. 6:10). Instead, Paul uses ***pleonexias*** which refers to seeking all types of things and situations that would bring him self-satisfaction. This refers to using people for self instead of genuinely being interested in their needs.
3. Not seeking praise from men – ***doxa*** usually translated “glory” (as in God’s glory), but here it maintains its classical Greek meaning of “good opinion” and “honor.”

2:7 – Paul says they had the right to the benefits and honor owed to the office of apostle. Having “been a burden” refers to things such as:

1. Dignity
2. Financial support
3. Authoritative position

But, Paul did not want to demonstrate and train the people to be honored, money collectors who moved among others with a superior attitude.

Paul’s motives were higher. He lived as an equal with them while demonstrating how to live a Christian life as a average man with a natural job and a spiritual calling.

“Mother” is ***trophos*** which means nurse. Paul was more like a mother than an authoritative apostle.

2:8 – Paul describes this lifestyle of service and equal lifestyle a “delight.” Paul shared with them:

1. Gospel/Word of God
2. Daily lives, work, living conditions
3. Concern, care, emotions

2:9 – Paul, Timothy and Silas worked jobs while in Thessalonica.

“Labor” is ***kopon*** and focuses on exhausting work and the fatigue they all experienced while working.

“hardship” is ***mochthon*** is the external complications they all faced in their daily jobs and routines.

The Philippian church did send some money to assist Paul while he was in Thessalonica according to Philippians 4:15-16. Ministry does include the right to support as seen in 1 Cor. 9:3; Luke 10:7; Gal. 6:6; 2 Th. 3:8-9; 1 Tm. 5:17-18

Making the Gospel “free of charge” helps eliminate any charges of manipulation, flattery, and selfish motives.

2:10 – Paul calls the Thessalonians themselves as witnesses in the face of these accusations being made by the unbelievers and Jews in Thessalonica.

“Holy” focus on religious piety

“righteously” focuses on moral conduct

“blameless” means Paul was untainted by fault or corrupt character

2:11 – Paul continues with his illustration by using the “father” as a metaphor. He had previously used the “mother.”

2:12 – Paul, the father, was:

1. “Encouraging” – ***parakalountes*** which means admonishing
2. “Comfort” – ***paramythoumenoi***
3. “Urging” – ***martyromenoi***

2:13 –

2:14 –

2:15 – The mention of the Jews sends Paul off on a brief discussion and criticism of these unbelieving persecutors. Paul is usually compassionate towards his people, but in this case he is sharp and harsh in his criticism. The Jews had persecuted him in Damascus, then Jerusalem and all across Asia (including getting stoned in Lystra). It sprang up again in Thessalonica and Paul was currently living among the persecuting Jews in Corinth.

Jesus parable of the vineyard in Matthew 21:35-39 sounds familiar here.

“They displease God” – obviously they reject God’s Messiah and God’s revelation.

“(They) are hostile to all men.” – So, since they had failed, God moved onto the Gentiles. Paul’s ministry to the Gentiles was evidence the Jews had been set aside and for this reason they opposed Paul and the Gospel message. In opposing the message of salvation to the Gentiles the Jews are hostile to all men.

2:16 – aorist tense of the verbs “has come” *ephthasen* is similar to Matt. 12:28 (Luk 11:20) where Jesus says the same thing about the Kingdom of God having come. It is best said that this verb indicates “the arrival upon the threshold of fulfilment and accessible experience, not the entrance into that full experience.” (K.W. Clark)

- 30 AD the church begins,
- 46 AD Judea suffers a famine,
- 49 AD Jews are driven from Rome and rejected across the Empire,
- 50 AD Paul is writing First Thessalonians from Corinth
- 66 AD Jewish wars begin,
- 70 AD Jerusalem is destroyed