

Proclaiming The Gospel of God
Like a Mother, Like a Father
1 Thess. 2:1-12

Introduction:

1. The church in Thessalonica began when Paul and Silas began preaching in the synagogue there (Acts 17).
2. They reasoned with them for three Sabbaths from the Scriptures explaining and giving evidence that the Christ had to suffer and rise again from the dead. Paul told them, "This Jesus whom I am proclaiming to you is the Christ."
3. Some of the Jews were persuaded. A large number of the God-fearing Greeks and a number of the leading women were also persuaded.
4. But their work was not without risk and heavy sacrifice on their part. Some of the Jews became jealous and forming a mob set the city in an uproar and attacked the house of Jason. They dragged him and some other brethren before the city authorities. They accused them of treason for preaching Jesus as king.
5. Before Paul and Silas arrived at Thessalonica they had been dragged into the market place at Philippi and accused of "proclaiming customs which it is not lawful for us to accept or observe being Romans" (Acts 16:21). They were beaten with rods and put into prison.
6. What possessed them to take such risks and endure such treatment? They certainly were not looking for a life of ease and comfort, because preaching Jesus as Christ King did not lead to that.
7. What motivated them? Do we have their conviction? Are we willing to make the sacrifices that they were willing to make?
8. Read with me in 1 Thess. 2:1ff.

Discussion:

- I. They acted as a nursing mother who tenderly cares for her own children (2:1-8).
 - A. In this text Paul makes an assumption—that a nursing mother tenderly cares for her own children.
 1. We all know that some mothers don't do that.
 2. But he assumes that nursing mothers should tenderly care for their own children.
 - B. Gentleness characterized their treatment of the Thessalonians (v. 7).
 1. "ἘΠΙΟΣ is the word in the Greek. It is frequently used by Greek writers as characterizing a nurse with trying children or a teacher with refractory scholars, or of parents toward their children.
 2. It is used in 2 Tim. 2:24 to describe servants of the Lord. Translated "kind" in NASB. Note that it involves an element of forbearance with those in opposition.
 - C. Paul says, "We might have asserted our authority" (v. 7), but we did not.
 1. "ΒΑΡΟΣ" is the word in the Greek. The idea is we could have been heavy with you. "We could have been burdensome, demanding, pressing, but we were gentle."
 2. "We are apostles."

3. Sometimes we can come across as burdensome and demanding, as if to force people into submission. But this was not the approach of Paul and Silas.
 4. Maybe we can learn something about how to present the gospel of God here and also learn something about parenting too. Perhaps we need to prove ourselves more gentle and less demanding. This is not to say that we are not emphatic in our appeal for right behavior (more on this in vs. 11-12).
- D. Paul says they had a “fond affection” for the Thessalonians.
1. “HOMEIROMAI” in the Greek. Denotes a strong yearning after.
 2. In this text it is defined by their willingness to “impart not only the gospel of God, but our own lives.”
 3. Would a mother give her life for her child?
 4. Paul says, “You had become very dear to us.”
- E. Notice the level of self-sacrifice here.
1. Paul and Silas had acted selflessly in bringing the gospel to the Thessalonians (v. 2).
 2. Their exhortation did not come from error or impurity or by way of deceit (v. 3). They were not seeking any personal advantage (v. 4).
 3. They were only trying to please God, not men (v. 4).
 4. Thus they did not come with flattering speech. There was no pretext for greed. They were not seeking glory from men. Contra. the false teachers of 2 Pet. 2:2-3.
 5. Their’s was a selfless service.
- F. They tenderly cared for them.
1. Some translations say they “cherished” them.
 2. “THALPŌ” is the word in the Greek. It means “to keep warm,” as birds covering their young with their feathers. It is used in Eph. 5:29 of Christ and the church and thus of the husband and his wife.
- G. Preachers, and elders, and bible class teachers, and Christians generally, should proclaim the gospel of God, proclaim Christ as King with just such an approach—as a nursing mother who tenderly cares for (cherishes) her own children, with selfless care, imparting our own lives.

II. They acted as a father would with his own children (2:9-12).

- A. Now we all know that some fathers do not act becomingly toward their children, but Paul makes the assumption here that they should.
- B. How does a good father act?
1. He exhorts, encourages and implores his children to walk in a manner worthy of the God who calls them into His own kingdom and glory (vs. 11-12).
 2. “Exhort” is from “PARAKALEŌ” literally meaning to call to one’s side so as to aid, to pursue some course of conduct, looking to the future.
 3. “Encourage,” sometimes translated “comfort,” from “PARAMUTHIA” denoting giving consolation, speaking closely to someone, instead of looking to the future it is retrospective, having to do with a trial experienced.
 4. “Imploring” is from “MARTUROMAI,” from one who is a witness. In the same family as “martyr,” a witness who gives their life for their testimony (cf. Rev. 1:5). A good father gives his life in his testimony for his children. He begs them to walk in a

manner worthy of the calling.

5. Observe the intensity of this father as he works to move his children to walk correctly before the Lord. Such is a good servant's approach.

C. Part of his influence is how he walks before those he is leading (v. 10).

1. He behaves devoutly and uprightly and blamelessly.

2. "Devoutly" is from "HOSIŌS," translated "holily" in some translations. It means pure from evil conduct, and observant of God's will.

3. "Uprightly," "justly" in some translations, from "DIKAIŌS," meaning in accordance with what is right.

4. "Blamelessly," from "AMEMPTOS," that is, without fault.

D. And this father is selfless like the mother (v. 9).

1. Labor and hardship, working night and day to not be a burden.

2. Good fathers are not burdens to their children. Instead they are support to them. They are contributors to their children's well being.

3. That's what the good servant of God does—contributes for the benefit of others without thought to self.

Conclusion:

1. People are impacted with the message of the gospel of God when we His servants give ourselves like Paul and Silas did.

2. We need to be like the nursing mother who selflessly gives herself to her children. We need to be like the father who selflessly endures hardship, who conducts himself rightly, who exhorts, encourages and implores his children to walk in a manner worthy of our calling.

3. As we do this we can expect some to be persuaded. We cannot expect them to be persuaded if we have not given our lives to the gospel and to them! After all that is what our King has done!!!