

September 1, 2024 PM – Pastor Kevin Olivier
1 Thessalonians 2:9-12 – “Walk in a Manner Worthy of God”

You are to walk in a manner worthy of God.	I. <u>AN EXAMPLE MINISTRY</u> II. <u>A GOAL FOR MINISTRY</u>
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I. AN EXAMPLE MINISTRY

A. The authors of this epistle— Paul, Silvanus, and Timothy— labored night and day for the sake of the sake of the church in Thessalonica.

1. Paul wrote in **1 Cor 9:14** that **“the Lord directed those who proclaim the gospel to get their living from the gospel.”**
2. Despite his teaching of this ideal, Paul stayed with Aquila and Priscilla to labor among them as tentmakers during his ministry in Corinth.¹
3. It is likely that Paul again was laboring in this occupation of tentmaking while doing his ministry in Thessalonica. Our text explains the motivation for why these men did such labors to support their ministry. → **1 Thes 2:9**
 - a. This concern suggests that the relatively new church in Thessalonica did not have the financial resources to fully support the men who labored in the ministry among them.
 - c. Thessalonica was a city in the Greek region of Macedonia. The church in Thessalonica was among those churches that Paul complimented in **2 Cor 8:1-5**. → Turn there.
 - 1) The Thessalonian church was in the region described having **“deep poverty.”**
 - 2) This explains why they had great concern not be a financial burden to them.
4. In the past few centuries, new foreign mission works often began with missionaries and pastors— especially indigenous ones — being bi-vocational.

B. These men were devout in their practice of the Christian faith and upright in how they treated others.

→**v10**

1. That is why the NT requirements for church officers include moral standards in addition to having sound doctrine. → **Titus 1:5-9**
2. The Church needs great theologians who are devout and upright in behavior.
3. In **1 Thes 2:10**, when our authors record how **“blamelessly”** they behaved towards the believers in Thessalonica, this cannot be interpreted as the men having a state of sinless perfection.
 - a. The Greek word here can be translated as “without blame” or “without fault.”
 - b. When a pastor, elder, or deacon sins against you, a faultless man of God will ask you for forgiveness because of their sin. If he is the type of person who covers his sin and never admits his wrong, such a man is at fault and should not be a church officer.
 - c. In a parallel passage, Paul wrote, **“I also do my best to maintain always a blameless conscience both before God and before men” (Acts 24:16).**
 - d. Concerning **v10**, Matthew Henry wrote, “Their behaviour was holy towards God, just towards all men, and unblamable, without giving cause of scandal or offence; and they were careful to give no offence either to those who were without, or to those who believed, that they might give no ill example; ...”²

¹ **Acts 18:1-18**

² Henry, M. (1994). [*Matthew Henry’s commentary on the whole Bible: complete and unabridged in one volume*](#) p. 2339

II. A GOAL FOR MINISTRY

- A. The Session of Pineville Presbyterian Church should strive to do everything in its power **“so that you would walk in a manner worthy of the God who calls you into His own kingdom and glory” (v12).**
1. This goal involves teaching and preaching of the gospel so that believers are brought **“into His own kingdom and glory.”**
 2. As much as we love the gospel and love for people to be saved from the wrath to come, that is not the end goal.
 - a. If you are a true Christian who God has called to Himself through the gospel, my desire for you to **“walk in a manner worthy of the God.”**
 - b. Paul gave a fuller explanation of what this means to the Ephesian church. → **Eph 4:1-3**
- B. For our Session pursue this goal, **v11** tells us how we are to go about doing it. We are to be diligent in **“exhorting and encouraging and imploring each one of you as a father would his own children.”**
1. The Greek word **“parakaleo”** can be translated as exhorting, encouraging, or pleading.
 - a. When translated as “encouraging” it is in the sense of pleading or seeking to persuade another person to do something.
 - b. The OPC uses the word “exhortation” to describe the Lord’s Day teaching given by an ruling elder or a seminarian who has not yet been granted licensure to preach.
 2. The second essential word used here is best translated as seeking to console or cheer-up another person.
 - a. When some have this translated this word as **“encouraging,”** it is with the sense of giving consolation or emotional comfort or support to another person.
 - b. This word is used in **Jn 11:19** when John wrote that **“many of the Jews had come to Martha and Mary, to console them concerning their brother.”**
 3. The third word used to describe the Session’s role is **“imploring”** according to the NASB95.
 - a. The Greek word used here is a verb form of the noun “martyr” with mean a witness or one who bears witness or testimony.
 - b. **“Imploring”** here is used in the sense of testifying or bearing witness.
- C. The way the ministry is to be carried out is that each one of you would be treated **“as a father would his own children” (v11).**

Review, further application, and conclusion: