

1 Thessalonians: Part 8

A Life of Faith

Chapter 2:

From Cherish to Charge

For you yourselves know, brethren, that our coming to you was not in vain.

2 But even after we had suffered before and were spitefully treated at Philippi, as you know, we were bold in our God to speak to you the gospel of God in much conflict.

3 For our exhortation did not come from error or uncleanness, nor was it in deceit.

4 But as we have been approved by God to be entrusted with the gospel, even so we speak, not as pleasing men, but God who tests our hearts.

5 For neither at any time did we use flattering words, as you know, nor a cloak for covetousness—God is witness.

6 Nor did we seek glory from men, either from you or from others, when we might have made demands as apostles of Christ.

7 But we were gentle among you, just as a nursing mother cherishes her own children.

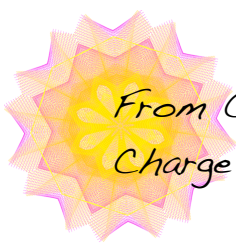
8 So, affectionately longing for you, we were well pleased to impart to you not only the gospel of God, but also our own lives, because you had become dear to us.

9 For you remember, brethren, our labor and toil; for laboring night and day, that we might not be a burden to any of you, we preached to you the gospel of God.

10 You are witnesses, and God also, how devoutly and justly and blamelessly we behaved ourselves among you who believe;

11 as you know how we exhorted, and comforted, and charged every one of you, as a father does his own children,

12 that you would walk worthy of God who calls you into His own kingdom and glory.



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word of God, which also effectively works in you who believe.

14 For you, brethren, became imitators of the churches of God which are in Judea in Christ Jesus. For you also suffered the same things from your own countrymen, just as they did from the Judeans,

15 who killed both the Lord Jesus and their own prophets, and have persecuted us; and they do not please God and are contrary to all men,

16 forbidding us to speak to the Gentiles that they may be saved, so as always to fill up the measure of their sins; but wrath has come upon them to the uttermost.

17 But we, brethren, having been taken away from you for a short time in presence, not in heart, endeavored more eagerly to see your face with great desire.

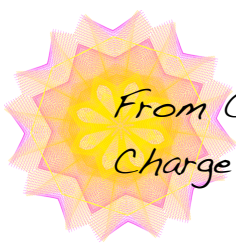
18 Therefore we wanted to come to you—even I, Paul, time and again—but Satan hindered us.

19 For what is our hope, or joy, or crown of rejoicing? Is it not even you in the presence of our Lord Jesus Christ at His coming?

20 For you are our glory and joy.

"1 Thessalonians 2 (New King James Version)." Blue Letter Bible. Sowing Circle. Web. 3 Dec, 2014. <<http://www.blueletterbible.org/Bible.cfm?b=1Th&c=2&p=0&rl=0&t=NKJV>>.

refractory. Dictionary.com. *The American Heritage® Science Dictionary*. Houghton Mifflin Company. <http://dictionary.reference.com/browse/refractory> (accessed: December 03, 2014).



From Cherish to Charge

I'm so glad you have returned for session 8! I pray you have been greatly blessed by your study time in Thessalonians. Please take a moment to pray and ask God to open your heart to the truth of His word. Ask God to make you especially aware of what He wants to teach you today. After you have prayed, please sign your initials on the line _____.

Please read 1 Thessalonians 2 on pages 1-2. Make sure to mark and highlight anything that stands out to you.

Now for a little review of what we have learned previously in chapter 2.

Name a blessing of suffering.

With what have we been entrusted?

Since we have been approved by God, what should we do?

Please read 1 Thessalonians 2:7 and 11 again.

How does Paul describe his interaction with the Thessalonians?

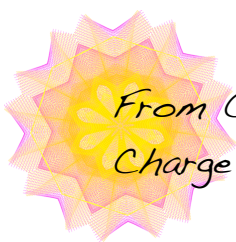
Paul uses a simile (a literary device using *like* or *as* to compare to unlike things) in each verse to paint a vivid picture of his relations with the Thessalonians.

Please fill in the missing words from the following verse.

" ... But we were _____ among you, just as a nursing _____ cherishes her own children."

Epios, the Greek transliteration for *gentle* means what one would expect *mild, gentle*. *Epios* is derived from the root word *epos* and the primary verb *eipon*, which translates as "a word, to speak, to say." Here is where the definition becomes interesting. Vine's Dictionary states *epios* is used to describe "a nurse with trying children or a teacher with refractory scholars, or of parents toward their children." *Refractory*, according to Dictionary.com, means "hard, impossible to manage, stubbornly disobedient."

Has there been a time in your life when you were impossible to manage?



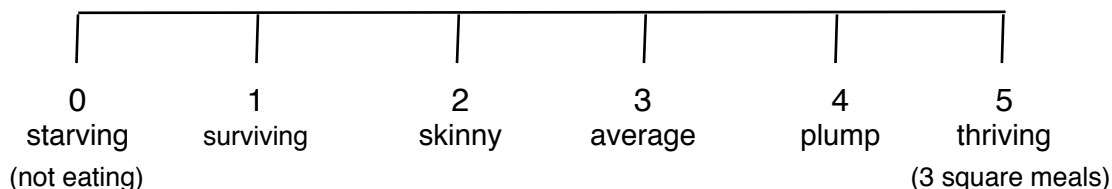
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The Greek word used for *mother* translates as *nurse*, which means one who *nourishes, fattens or nurtures another*.

Please read Matthew 4:4.

How do we “fatten up” new Christians?

With a steady diet of the Word of God, also known as the Bread of Life. How much Bread of Life have you been eating lately? Rate yourself on the scale below:



How can we nourish the souls of new Christians as well as our own?

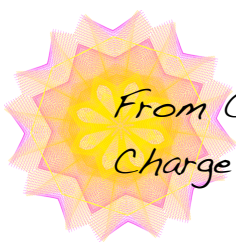
Please read verse again:

“ ... But we were gentle among you, just as a nursing mother cherishes her own children.”

Circle the word in the verse above that describes how a mother acts towards her children. How does the mother act towards her stubbornly disobedient children? She cherishes them. In the original Greek, suprisingly, *cherish* means to warm, to keep warm, to foster with tender care.

When my sons were little, it was not unusual for my youngest to sneak into bed with us on cold winter nights. He would snuggle his little popsicle-body next to me until he grew warm and comfy.

Keeping something warm requires diligent care; one must be in close proximity to the item being kept warm. Likewise, we must work hard to keep the fire of the spirit warm and burning in new Christians. We must *cherish* them, realizing they will go through seasons of disobedience and stubbornness just like I did/do



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... just like you did/do.

Now please go back and read verse 11 and fill in the missing words below:

“ ... as you know how we _____, and _____ and _____ every one of you, as a father does his own children ... ”

Please list the actions that are characteristic of a father.

When was the last time you *exhorted* somebody? Yeah, me too. Let's research the meaning of this little-used word.

Exhort: to summon to one's side, to instruct, teach, to console, to encourage and strengthen by consolation, to comfort. *Parakaleō* is the Greek word used for exhort. A form of this word, *Parakletos*, refers the Holy Spirit. A father has some of the same responsibilities as the Holy Spirit; teach, guide, lead, correct.

When does a young Christian need exhortation?

Note, exhortation takes time.

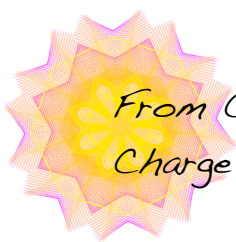
Comfort: to speak to, address one, whether by way of admonition and incentive, or to calm and console.

Given the meaning of the word *exhort* and the content of verse 11, why might a young Christian need comforting? ... when they have made mistakes or failed in some way. God uses failures and mistakes as teaching opportunities. As mentors, so should we. In the hands of a wise leader, failure is an useful tool.

Note, comfort requires relationship.

Charge: This word means something completely different than what I expected. *Charge* means to be a witness, to bear witness, i.e. to affirm that one has seen or heard or experienced something, or that he knows it because taught by divine revelation or inspiration. A father's first priority is to witness to his children about the Lord; what He has done for him, how He has loved him and forgiven him.

Note, charging requires humility.



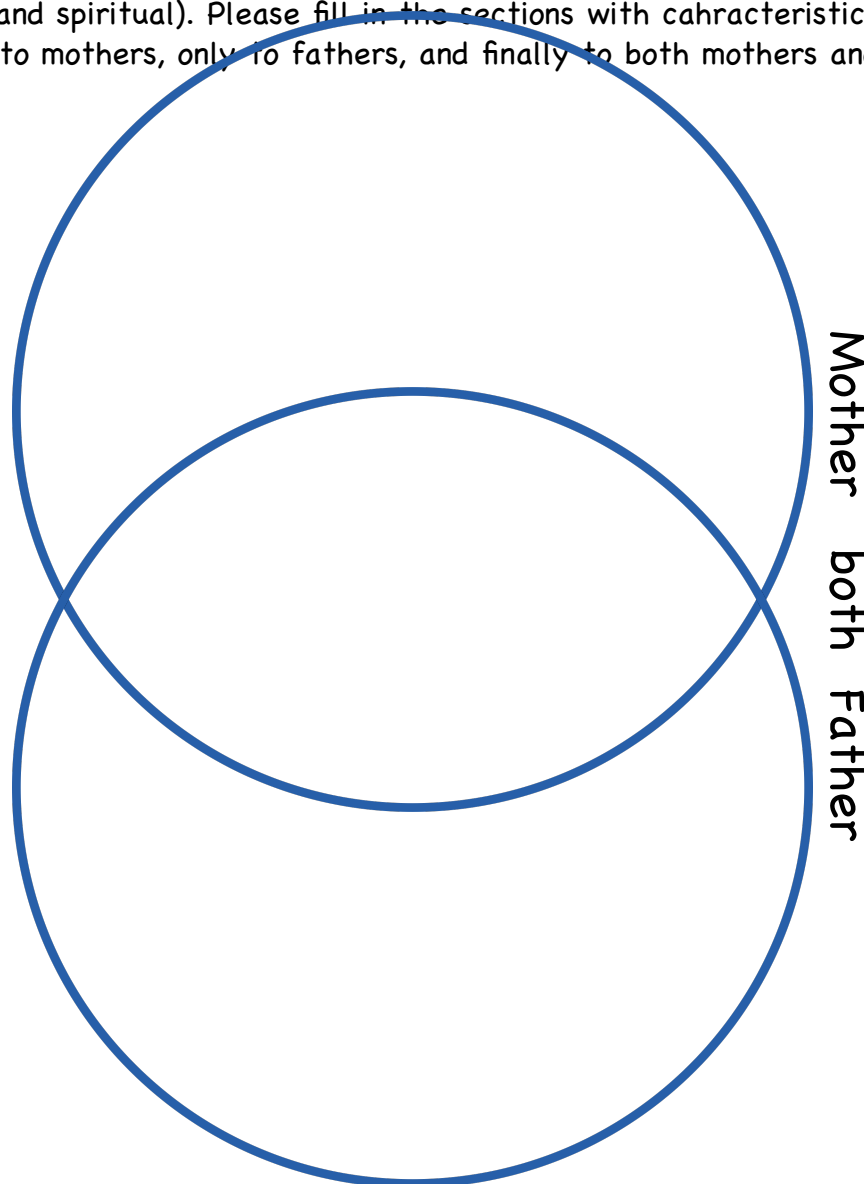
*From Cherish to
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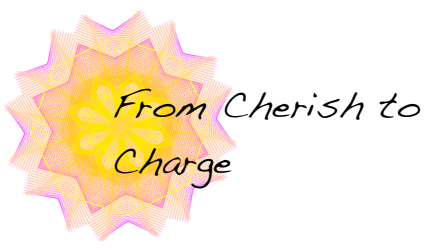
How can charging make a difference in a young Christian's life?

Please go back and draw symbols for *cherish*, *exhort*, *comfort* and *charge* above the correct words on page 1.

Sandwiched between the concepts of mother in verse 7 and father in verse 11 are tasks that parents are called upon to complete. Please list them in the space provided.

Down below is a Venn diagram. Please recall what you have learned today and previously about the roles of mothers and fathers in bringing up children, (biological and spiritual). Please fill in the sections with characteristics that apply only to mothers, only to fathers, and finally to both mothers and fathers.





**If you are a new Christian, do you have someone to mentor and guide you?
Who are they and how do they help you?**

Mentors must consistently and faithfully walk with the Lord. Their walk has stood the tests of time and temptation. I also believe women should have female mentors and men should have male mentors.

If you have been a Christian for many years and are consistently and faithfully walking with Jesus, how are you specifically mentoring those who come behind you?

Raising up the next generation requires the work of a **mother** and a **father**, **not** two unmarried partners. Both are needed to cherish, comfort, exhort and charge the next generation into the kingdom of God. Will this generation keep the faith?

Thank you for joining me today for Bible study.

by Mary Kane
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