Women’s Bible Study

I & II Thessalonians

**Second Study** - I Thessalonians Chapter One - Greeting and Thanksgiving

Studies in I & II Thessalonians pages 10-14

Once again, the questions from Rev. Hanko’s Study Guides are in parenthesis after the questions.

All quotes by Wm. Hendrikson are from his New Testament Commentary on I & II Thessalonians

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**Day\_One\_-**

**Paul’s Greeting to the Thessalonians**

Today we will look at the greeting which begins the letter to the Thessalonians.

**I Thessalonians 1:1 - Study Guide page 10-11**

**Read:** I Thessalonians 1:1-3 Acts 15:22 through Acts 16:4

**Do:** 1. Read the introduction to Lesson 2 on page 10 in the Study Guide.

1. Paul’s greeting to the Thessalonians. (#2. Pg.11) Compare this greeting to those in Paul’s other epistles.

see: (Q. 2.a. Pg. 11)

 I Corinthians 1:1-4 II Corinthians 1:1-2 Galatians 1:1-3

 Ephesians 1:1-2 Philippians 1:1-3Colossians 1:1-3

 ---(We will look at questions 2.b., 2.c., and 2.d. tomorrow) ---

1. When did Silvanus join Paul and what do we know about Silvanus? (Q. 2e, and 2.f. pg. 11)

 see:

1. Acts 15: 22-41 and 16:16-32
2. II Cor. 1:19
3. I Peter 5:12
4. When did Timotheus join Paul? What do we know about Timotheus? (Q. 2.g. and 2,h. pg. 11)

 a. Acts 16:1-4

1. Romans 16:21
2. I Cor. 4:17
3. II Cor. 1:1&2 and 19?
4. Phil. 2:19-23
5. I & II Timothy
6. Hebrews 13:23

**Food for thought:** “In Paul’s time… a letter would begin with the name of the sender. This would be followed by the name of the person(s) addressed, to which, in turn, would be appended the customary greeting.

 Since the great apostle was mainly responsible for the present letter, he first of all writes his own name, then the names of those who had been associated with him in bringing the Gospel to the Thessalonians, and who were with him now in Corinth as this letter was being written…Associated with Paul, fully endorsing everything he says, are Silvanus and Timothy. Silvanus is a Roman proper name…While Luke uses the name Silas, Paul very naturally refers to the same person as Silvanus, just as he calls himself Paulus. He figures prominently in the proceedings of the council of Jerusalem (Acts 15:22, 27 &32), and was sent with Paul to Antioch to communicate the council’s decision to that city.”

 Food for thought continued..

**Day\_1\_\_\_\_\_\_\_\_\_\_, cont.** “After the argument between Paul and Barnabas with reference to John Mark, whom Paul refused to take with him on his second journey, the apostle chose Silas, to accompany him and to carry out special missions…Also in the epistles of Paul the references to Silvanus always point to the second journey (II Cor. 1:19; I Thess. 1:1; II Thess. 2:1).

 In addition to laboring in Thessalonica with Paul and Silas, Timothy had been sent back to that field afterward and had just now reported his findings (I Thess. 3: 1,2, &6).

 The order in which the three names are mentioned is the one which we would expect: first Paul, because he is, in the fullest sense of the term, the apostle. It is he who writes (i.e. dictates) the letter. Next mentioned is Silvanus, who in all probability was the older of the two companions and who had been with Paul from the very beginning of the journey during which the Thessalonians had received the Gospel. Last of all is Timothy, who seems to have been the youngest and who had been added to the little mission-band while the journey was already in progress (Acts 16: 1-3). Wm. Hendrikson

**To take with you today**: Acts 16:4&5

**May we consider today how blest we are**

**to have that very same Gospel preached unto us every week.**

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**Day\_Two**

**Paul’s Greeting**

Today we continue looking at the greeting to the church at Thessalonica

**I Thessalonians 1:1&2 - Study Guide page 11**

**Read:** I Thessalonians 1 Numbers 6:22-27 I Tim. 1:1&2 Titus 1:1-4 Philemon 1:1-3

**Do:** 1. Is Paul’s greeting a mere wish, or does it have apostolic authority in the name of Christ?

 (Q. 2.b. pg. 11)

1. Does the benediction in a divine worship service today have apostolic authority in the name of Christ? Why or why not? (Q. 2.c. pg. 11)
2. How are grace and peace related? (Q. 2.d. pg. 11)
3. In what way do I experience that in my life?

**Food for thought:** “Is it not true then that those are right who contend that the salutation is a mere wish? And must we not, in all honesty, conclude that the traditional position of the church with respect to the salutation, as pronounced at the beginning of the service in public worship, is wrong; and that those authorities in Liturgics who contend that the salutation is an act of God whereby he bestows his grace and peace upon those who are ready to receive it by faith are also wrong? ..The traditional position of the church is entirely correct….The fact that the traditional view is correct is clear both from the Old and from the New Testament. Note the following:

 Numbers 6:24-26: Immediately after the words of the Aaronitic benediction we read, “So shall they put my name upon the children of Israel; and I will bless them.” Hence, the act of pronouncing the benediction was viewed as an effectual *putting* of the name of Jehovah upon Israel, so that his blessing would actually result. Food for thought continued..

**Day 2\_\_\_\_\_\_\_\_\_\_\_\_\_\_, cont.**

 Luke 10: 5&6: “And when you enter into any house, first say, ‘Peace to this house.’ And if a son of peace be there, your peace shall rest upon him; but if not, it shall turn back to you.”

 II John 3: “Grace, mercy, and peace will be with us..” It is a declaration of something that will actually happen.

 “What Paul, writing officially as Christ’s apostle, meant here in I Thess. 1:1 may, accordingly, be summed up as follows: ‘May grace and peace rest upon you all. As God’s official representative I (together with my associates Silas and Timothy) declare that this is what will actually happen.’

 Two objections should be answered:

1. “But is it not true that God’s grace and his peace always rest on the church?” True, indeed, but the effective declaration is that this grace and this peace shall be applied abundantly especially in connection with this particular service of public worship (for example, when this letter or any part of it is read).”
2. ‘Is not this a mechanical view?’ Indeed not! These blessings are bestowed upon those -and *only* upon those - who are ready to receive them by faith. Read Luke 10: 5&6 quoted above.” Wm. Hendrikson

**To take with you today:** Numbers 6:24-26

 **“Grace is the fountain and peace is the stream which issues from this fountain (Romans 5:1). It is the peace of which Jesus spoke in John 14:27.**

**This grace and this peace have their origin in God the Father,**

 **and have been merited for the believer by the Lord Jesus Christ**.” (Wm. Hendrikson)

**Day\_Three\_**

**The Church**

Today we will look at what is meant by ‘the Church’.

**I Thessalonians 1:1-4 - Study Guide page 11**

**Read:** I Thessalonians 1:1-4 Eph. 1:18-23 Romans 1:8-12

**Do:** 1. What is the church?

 see Heidelberg Catechism Lord’s Day 21 Questions 54 and 55 (Q. 3. Pg. 11)

see also: Belgic Confession article 27

1. What is a Christian’s calling concerning the church?

 see Belgic Confession article 28

1. What did Paul mean by ‘making mention of you in our prayers’? (vs. 2)

**Food for thought:**  “The church is not a voluntary association of those who have some religions interests or profess to some religious experiences. It is God who has chosen the church in Christ. He has cleansed her with the Savior’s blood and dwells in her by his Holy Spirit. Much in the church’s life seems to militate against such a view. Yet in faith we witness to the triumph of God’s grace. He builds and preserves a church unto himself.

 First and foremost, the church is a holy congregation, a ‘gathered’ flock belonging to God by right of purchase. This true church responds to his voice… Food for thought continued..

**Day\_3\_\_\_\_\_\_\_\_\_\_\_, cont.** “We are therefore constrained by the Bible to speak of the church in the light of the believer’s relation to God. From Him alone proceeds our salvation. The church is the company of the saved. Here Christ is both Savior and Head. The only confidence of the church lies in the eternal and immutable promises of God in Christ. Thus, the chief characteristic of her life is faith. This is emphasized by the Bible… Ours is the life of faith-fellowship with Christ. Without this none should claim the privilege of church membership. Nor may any church tolerate within her bosom those who refuse to live by faith. This emphasis on faith does not reduce the church to an aggregate of individuals.

 Faith experiences not only union with God but also with fellow Christians. “That which we have seen and heard declare we unto you also, that ye also may have fellowship with us; yea, and our fellowship is with the Father and with His Son, Jesus Christ.” (I John 1:3). All false individualism is cut short by what God himself says about his church. The Christian individual knows no life apart from Christ’s body; that body comes to manifestation in his fellowship with those who are Christ’s.

 P.Y. De Jong in The Church’s Witness to the World

**To take with you today:** Ephesians 1:22&23

**“This holy Church is not confined, bound, or limited to a certain place or to certain persons,**

**but is spread and dispersed over the whole world;**

**and yet is joined and united with heart and will, by the power of faith, in one and the same spirit.”**

 Belgic Confession - end of article 27

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**Day\_Four\_**

**The Threefold Evidence**

Today we will look at evidences of grace.

**I Thessalonians 1:3 - Study Guide page 12**

**Read:** I Thes. 1: 1-6 John 3:3 Acts 16:14 Eph. 2:1-5 Col. 2:11-13

**Do:**

1. A great wonder of grace had been wrought in the Thessalonian believers. (# 4. pg. 12)
2. What was this wonder of this grace? Vs. 9 (Q. 4.a. pg. 12)

 Heidelberg Catechism Lord’s Day 33

 Canons of Dordt, Third and Fourth Heads of Doctrine, articles 11&12

2. What threefold evidence of this grace was manifest in the congregation? (Q. 4.b. pg. 12)

 (see verse 3 and I Cor. 13:13)

a.

 b.

 c.

1. Briefly describe each of those evidences of grace and think of how they are shown in your own life.

 a.

 b.

 c.

**Food for thought:** “Note the triad: faith, love, and hope! The apostle in I Cor. 13 speaks of this trilogy again, only in a different order. There he writes: ‘And now abideth faith, hope, and love (charity), these three; but the greatest of these is love.’ Here noticeably love is mentioned last and receives the emphasis.

 Cont.

**Day\_4\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

 **Food for thought cont.** “But in our text, the order is: faith, love, and hope. Not especially does this order emphasize the greatness of hope in distinction from the others. For also here, most assuredly, love would be the greatest. But hope in our text marks the climax, the end of the ascending scale. Hope is that grace in the child of God that desires, longs for a certain object with the confidence that it will attain to it, or receive it. It is never used in the Scripture in the sense in which we often use it, when we mean to express our doubt or uncertainty relative to a certain thing. …Hope is that activity of faith that aspires to its object because it knows it is real, thought it cannot be seen as yet. Patience, on the other hand, is that grace of endurance which bears up under the most trying circumstances. It is seen in one who has gone through intense battle, and when the smoke of the battle is dissipated he is still standing,. It refuses to go down. It remains steadfast to the end. It is a grace that is given to us, which we do not possess of ourselves….It is given unto them not only to believe on Him but also to suffer for His sake; and in the midst of that suffering to endure. That is patience. Patience of hope is patience that is produced by hope, which in turn motivates, gives that patience its enduring character. All these, work of faith, labor of love, and patience of hope, are fruits which find their origin not in us, but in sovereign, eternal election.”

 Rev. M. Schipper in the Standard Bearer article: Thanks for the Fruits of Election

 Wm. Hendrickson put it this way: “This is the first time the series *faith, hope and love* occurs in Paul’s epistles. Here hope is mentioned last (faith…love...hope) in order to link it with ‘in our Lord Jesus Christ in the presence of our God and Father.’ In an epistle which deals so extensively with the subject of the confident expectation of (or the ‘waiting for’) Christ’s Return, it is natural that the term hope is placed in a climactic position; just as it is natural that in I Cor.13, love is stressed.”

**To take with you today:** I Thessalonians 1:3

**Let’s meditate today on the truth the Canons put before us, that our regeneration is a work of God,**

**not inferior in efficacy to His work of creation or resurrection.**

 **He spoke and it came to pass.**

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**Day\_Five**

**Knowing. Brethren Beloved, Your Election of God.**

Today we look at the basis of the Thessalonians’ salvation.

**I Thessalonians 1:4&5 - Study Guide page 12**

**Read:** I Thessalonians 1: 1-7 Eph. 1:3-6 I Pet 1:1&2 II Pet 1:1-10 Col 3:12

**Do:** 1. How was this grace wrought among them (verse 5)? (Q. 4.c. pg. 12)

1. What is the basis for their salvation (verse 4)? (Q. 4.d. pg. 12)
2. What is election? (see above texts)

1. How could Paul know that they were elect?

**Food for thought:** “The apostle received no secret or special revelation concerning the election of God. Nor do we receive a secret or special revelation concerning our election. Would we know our election of God, we may determine this by its fruits….we know our election, by its fruits. This would also imply, would it not, that in the purpose of God election never stands by itself. Food for thought continued…

**Day\_5\_\_\_\_\_\_\_\_\_\_\_\_\_\_, cont.** “To our election, that is our having been chosen of God, also belongs the way in which that election is realized and the fruits it must also bring forth. Or, to put it still more simply, God chose us in order that we would bring forth certain fruits of grace in our lies. He chose us in order that we might believe, possess a faith that works. He chose us in order that we might love, a love that labors. He chose us in order that we might hope, a hope that enables us to endure faithfully to the end; namely, according to which we shall stand in the assembly of all the elect in life eternal. Judging their works, the apostle can say of the saints in Thessalonica, I know your election of God. You have not been chosen because you possess faith, love, and hope but you have faith, love, and hope because you have been chosen. Election is, therefore, the cause, the source, of these graces. And for this the apostle gives thanks. And so, God attains to the very purpose for which He has chosen us, and causes us to bring forth fruits in our lives; - His glorious praise!” Rev. M. Schipper in the Standard Bearer article: Thanks for the Fruits of Election

**To take with you today:** I Thessalonians 1:4&5

**“Election is that decree of God which He eternally makes,**

**by which with sovereign freedom He chose to Himself a people,**

**upon whom He determines to set His love,**

**whom He rescues from sin and death through Jesus Christ,**

**unto Himself in everlasting glory.”**

Prof. H. Hanko in the pamphlet The Five Points of Calvinism

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**Day Six**

**The Call of the Gospel**

Today we will look at how the Gospel came to the Thessalonians

**I Thessalonians 1:4&5 - Study Guide page 12**

**Read:** I Thessalonians 1:1-6 John 10:3 & 27 Romans 8:30 I Cor. 1:4-9 I Peter 2:9

**Do:**

1. The external and internal call of the gospel (#5 pg. 132)

 What is the external call of the gospel? (Q. 5.a. pg. 12)

1. What is meant by ‘a general, well-meant offer of salvation’?
2. Is the external calling the same as a general, well-meant offer of salvation? Explain. (Q. 5.b. pg. 12)
3. What is the internal call of the gospel (Q.5.c. pg. 12)?
4. What is the fruit of the internal call (Romans 10:8-17)? (Q. 5.d. pg. 12)
5. How do these texts show us the difference between the external call and the internal call?

 Matthew 22:14

 John 10: 3,16 & 27

**Food for thought:** “Efficacious calling is sometimes referred to as internal calling, because it involves the sovereign and irresistible work of the Holy Spirit in the hearts of God’s people. It is distinguished from the external calling, the preaching of the Word. Food for thought continued..

**Day 6\_\_\_\_\_\_\_\_\_\_\_\_, cont.** “Scripture makes it clear that not all who hear Christ calling in the preaching of the gospel hear him calling internally by the work of the Holy Spirit in the heart. Thus not all are saved under the preaching of the gospel. In other words, that some are saved under the preaching of the gospel, and others are not, is not due to some difference in them, but to a difference in God’s work. That is why Matthew 20:16 and Matthew 22:14 say, ‘For many are called (outwardly) , but few are chosen.’ The passage does not say, ‘Many are called, but few respond,’ for that would leave the impression that the difference lies in us. Instead, the difference lies in God’s choosing some and not others. According to that choice, he calls some both outwardly and inwardly, but not others. Although Scripture uses the word call to refer to both an outward and an inward call, we must remember that the inward call comes through the outward, that is, through the preaching. Indeed, that is why the same word is used to describe both.

 There are many who prefer to speak of the gospel as an ‘offer’ rather than a call. It is interesting, to say the least, that Scripture never uses the word offer to describe the gospel. We have no objection to the word offer as such. In its older sense it means only that in the gospel there is a ‘showing forth of Christ’. The Westminster Larger Catechism, for example, defines an offer of Christ as a ‘testifying that whosoever believes in him shall be saved’. In its modern sense, however, the word offer suggests and is used to teach that God loves all men and wants to save every one of them, that he makes an effort to save all of them in the gospel. And that whether or not a sinner will be saved is dependent on the will of that sinner. These teachings are all contrary to Scripture. Scripture does not teach that God loves all men (Ps. 11:5; John 13:1; Rom. 9:13), nor does it teach that God is trying to save all of them (Isa, 6:9-11; Rom. 9:18; II Cor, 2:14-16). Certainly it does not teach that in saving sinners God can be frustrated by their unwillingness, or that he waits, cap in hand as it were, for them to accept his salvation (Ps. 115:3; John 6:44; Rom. 9:16; Eph. 2:8&9). For these reasons we prefer not to speak of the gospel as an ‘offer’.”

 Rev. Ronald Hanko in Doctrine According to Godliness

**To take with you today:** Romans 8:30

 **“Indeed, it is the calling that *makes* sinners hungry, thirsty,**

**burdened by sin and guilt, and finally willing also to come to Christ…**

**Christ’s word in calling is a creative word that brings into existence the thing called for.”**

 (Rev. R. Hanko)

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**Day Seven**

**The Fruit of the Internal Call**

Today we will look at the results of the efficacious call of the gospel

**I Thessalonians 1:4&5 - Study Guide pg. 13**

**Read:** I Thessalonians 1:1-6 John 6:44 John 10:3 Eph. 1:19 Eph. 2:1 Phil. 1:29

**Do:**

1. What is true faith? (Q. 5.e. pg. 13)

1. What are the elements of true faith? (Q. 5.e. pg. 13)

see Heidelberg Catechism Lord’s Day 7

1. See The Belgic Confession article 22.
2. See The Canons of Dordt:
3. Head 1 articles 3,4,5 &6
4. Head 2 articles 6&7
5. Head 3&4 articles 13&14

 Continued…..

**Day 7\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, cont.**

1. How can we be assured of our calling and election (II Pet. 1:10)? (Q. 5.f. pg. 13)

**Food for thought**: “When God sovereignly regenerates the elect sinner and savingly calls him by His Word and Spirit, that sinner always comes to a true and a saving faith. Since in regeneration God gives him spiritual life and since by the saving call God irresistibly calls him to faith, he must believe. It is impossible for him not to believe. A regenerated heart which hears the call of Christ always believes in Christ. Thus faith is an essential part of salvation No one can be saved without faith.”

Rev. S. Houck in the pamphlet God’s Sovereignty in Salvation

**To take with you today: John 6:44**

**“We are not saved on condition of faith, or on the ground of, or because of our faith.**

**The only ground of our faith is Jesus crucified and raised.**

**Faith is God’s means whereby we are implanted into Christ.”**

Rev. Herman Hoeksema in Wonder of Grace

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**Day\_Eight\_**

**Examples and Imitators**

Today we will look into believers as examples for other believers to imitate.

**I Thessalonians 1:5&6 - Study Guide page 13**

**Read:** I Thessalonians 1:1-8 Eph. 5:1&2

**Do:**

1. Paul and his co-workers were examples to the believers (#6 pg. 13)

 How were they examples? Verse 5 (Q. 6.a. Pg. 13)

1. What do the following verses tell us about followers (imitators)?
2. I Thessalonians 2:14
3. I Cor. 4:16
4. I Cor. 11:1
5. Eph. 5:1
6. Heb. 6:12
7. How did the believers become imitators? (Q. 6.b. pg. 13)
8. Wm Hendrickson wrote: *“Even before any conversion had taken place, the earnestness, devotion, enthusiasm, willingness to suffer for Christ, etc., of the missionaries could be seen and watched. These missionaries, in turn, pointed to and spoke about the Lord…One who is not an imitator cannot become an example.”*

 Who am I imitating?

 How am I being an example to those around me?

 What do others (beginning with those in my own home) see in my life, my words, actions and

 reactions? Continued….

**Day\_8\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, cont.**

 **Food for thought:** “The genuine character of the religious experience of the Thessalonians is portrayed here. They had become imitators (our word mimickers is from the same root), not merely talkers. Paul is not afraid to say, “You must be imitators of me” (I Cor. 4:16). He dares to say this because by sovereign grace, he is able to add, ‘..as I also am of Christ’ (I Cor. 11:1). And those who are imitators of Paul and of Christ are also imitators of God (Eph. 5:1). Thus the arrow points back from Paul (and his associates), to Christ, to God. That is the logical order. That is also why here in I Thess. 1:6 ‘of us’ precedes ‘of the Lord’.” Wm Hendrikson

**To take with you today:** I Thessalonians1:6

**‘One who is not an imitator cannot become an example’**

**May it be our desire to follow Christ in this day,**

**that we may be examples of God’s grace to those around us.**

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**Day\_Nine\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

**Costly Joy**

Today we will look at what it meant for the Thessalonians to become followers of the missionaries.

**I Thessalonians 1:6b - Study Guide page 13**

**Read:** I Thessalonians 1:1-6 I Peter 1:1-9 Mark 10:28-31 Acts 17: 1-9

 II Cor. 8:1&2 John 14: 16-18 Acts 5:41&42

**Do:** 1. What kind of joy filled the believers? (Q. 6.c. pg. 13)

verse 6

I Peter 1:8

1. Does (or should) every believer have that joy? Acts 5:3-5 Rom. 8:14-18
2. Can those around me see that I have joy, even in my afflictions? How?
3. How did they become examples for others (vv. 6-9)? (Q. 6.d. pg. 13)
4. What is Christian witnessing? (Q. 7. Pg.13)
5. Prove from scripture and the creeds our calling as believers to witness. (Q. 7.a. pg. 13)

**Food for thought:** “All things are against me, or none of these things move me, - which is our reaction? Do we say, ‘All these things are against me’ or ‘All things work together for good’? Which ‘all’ is controlling your life. If we believe that all things are working together for our good, then none of these things can move us. Someone has said - Those who leave everything in God’s hand will eventually see God’s hand in everything.” A.W. Pink in The Beatitudes and the Lord’s Prayer

**To take with you today:** Romans 8: 17&18

**Our joy does not depend on our circumstances because it comes from the Lord and He never changes.**

**It is enough simply to believe that all we have comes from Him - then we have joy.**

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**Day\_Ten\_**

**Imitators Become Examples**

Today we will find that those who ‘follow’ become those who speak.

**I Thessalonians 1:6-9 - Study Guide page 13-14**

**Read:** I Thessalonians 1 I Timothy 4:12 Titus 2:1-7

**Do:** 1. Where should witnessing begin? (Q. 7.b., pg. 13)

1. What should be the content of our witness? (Q. 7.c., pg. 14)
2. Who are the objects of our witness? (Q. 7.d., pg. 14)
3. In what manner should we witness? (Q. 7.e., pg. 14)
4. Give some misunderstandings or errors that are prevalent today concerning witnessing. (Q. 7.f., pg. 14)
5. At what cost had the Thessalonians received the gospel Vs. 6? (Q. 9. Pg. 14)

**Food for thought:** “Now imitators become examples. There is a kind of circle here: first God performs his works on earth: the Father elects; the Son (and also his special ambassadors) gives an example of rejoicing amid suffering; the Holy Spirit imparts joy. Then the Thessalonians believe, welcome the word, become imitators. They, in turn, carry the good news to others, whose praises (after also they have experienced the great change) glorify God in heaven. Thus the circle has been completed….To all believers in the two Roman provinces of Macedonia (here, besides Thessalonica itself was Philippi and Berea) and Achaia (here was Athens and Corinth) the Thessalonian converts had become an example. Because from them the word of the Lord echoed forth.” Wm. Hendrikson

**To take with you today:** I Thessalonians 2:13

**Does the Word of the Lord I heard last Sunday echo forth in my life?**

**Am I a living example of one who has been blest with salvation?**

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**Day\_Eleven**

**Christian Witnessing**

True joy can’t be hidden. Today we look at the results of joyful living.

**I Thessalonians 1:7-9**

**Read:** I Thessalonians 1 Deut. 6:4-9 Luke 10:27-37 Luke 12:8&9

**Do:**

 1. Who did the Thessalonians become examples to? Verses 7&8

1. What sounded out from them (vs. 8)

1. What did Paul mean ‘so that we need not to speak anything?’ (vs. 8)
2. How does the Word sound out from me, and who do I witness to?
3. Where must my witness be found other than in my words? Continued

**Day\_11\_\_\_\_\_\_\_\_\_\_\_\_, cont**

**Food for thought:** “The Thessalonians stood in the middle. They are here compared to a parabolic arch or a sounding-board which reinforces sounds and causes them to travel in various directions. The arch or the sounding board does not of itself create the sounds. It occupies a middle-position, receiving them, reinforcing them, and sending them on. Thus also the word of the Lord, having been received by those people in Thessalonica had been reinforced by their own joyful experience… and thus strengthened, had been echoed forth…When Paul says. ‘in every place’. he must mean ‘also in regions outside of Macedonia and Achaia’…It should be borne in mind that the populous trading-center Thessalonica, was so located…that news could spread very quickly to regions far and near. All the believers had to do was avail themselves of the opportunities which their strategic location afforded. Now the point certainly is not that merely the rumor with reference to the great change at Thessalonica had been spreading, but rather that the believers there, in the enthusiasm of a great discovery, actively propagated their ‘faith toward God’.”

 Wm. Hendrikson

**To take with you today:** Deuteronomy 6:7

**May we actively confess and witness today to those we come in contact with**

**of Who God is and what He has done.**

 **May it be seen in our lives that we are sinners, saved by grace.**

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**Day\_Twelve\_-**

**To Serve and To Wait**

When one is turned from something he must turn to something else.

Today we see how the Thessalonians were turned from idol worship to serving and waiting.

**I Thessalonians 1:9&10**

**Read:** I Thessalonians 1 Ephesians 2:1-10

**Do:**

1. What had happened to the Thessalonians as a fruit of Paul’s preaching? (verse 9b)
2. What were they also doing? (verse 10a)
3. Is it clearly evident in my life to all those around me that I serve (live for) the living true God and not idols (material worldly goods, house, money, sports, recreation, fashion, my own selfish desires………)?
4. Wm. Hendrickson wrote: “A man is not truly converted (or ‘turned’, verse 9) unless he glories in this doctrine (Christ’s return) and shows its force in his life…The force of the verb to await must not be lost sight of. It means to look forward to with patience and confidence. This awaiting means far more than merely saying, ‘I believe in Jesus Christ, who ascended into heaven, and from thence he shall come to judge the living and the dead.’ It implies being ready for his return. When you await a visitor, you have prepared everything for his coming. You have arranged the guest-room, the program of activities, your time and your other duties, and all this in such a manner that the visitor will feel perfectly at home. So, also awaiting the very *Son of God,* who is coming out of the heavens implies the sanctified heart and life.”

Now we ask ourselves - how am I actively waiting for Christ’s return? How does this doctrine

 ‘show its force in my life’?

1. What wrath is coming? (vs. 10) Eph. 2:3 John 3:36 Rev. 20:11-14

 Continued….

**Day\_12\_\_\_\_\_\_\_\_\_\_\_ cont.**

1. When and how did Christ deliver us from that wrath?

 Heidelberg Catechism Lord’s Day 15 Q.&A. 37&38

 Lord’s Day 17 Q.&A. 45

**Food for thought:** “To serve the living and true God…And to wait for his Son from heaven! Always these two: serving the living and true God and waiting for his Son from heaven! It is both or none! We wait for Him! For the Son of God from heaven. For Jesus, whom God raised from the dead. For Him, who delivered us from the wrath to come. There, in a few words, you have the entire gospel of our salvation!….He will come again from heaven! For that day we wait!”

Rev. Herman Hoeksema in the Standard Bearer article: Waiting for the Son of God

**To take with you today:** Philippians 3:20&21

**“The essence of all the blessedness and glory of that new world**

**will nevertheless be the perfected fellowship of friendship with the living God in Christ.**

**Everywhere in that new world we shall see Christ, and in Him we shall see the Father.**

**We shall see Him face to face. That will be glory indeed!”**

 Rev. Herman Hoeksema in Reformed Dogmatics

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**Day\_Thirteen\_**

**Review of I Thessalonians Chapter One**

# Notes were taken from Wm. Hendrikson’s commentary

**Read:** I Thessalonians Chapter One

**Review:**

**1:1** **Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.**

 **1:1 Paul, and Silvanus,** (Silas) **and Timotheus, (**Timothy) **unto the church** (the body of believers) **of the Thessalonians which is in God the Father** **and in the Lord** (a title of honor, emphasizing Jesus’ sovereign ownership of all things, especially in the rule of His grace over His people) **Jesus** (the personal name in the family of God which means Savior or Jehovah saves) **Christ** (His title describing the position and work He has in the kingdom of God. He is the anointed one. Anointed to be our Prophet, Priest, and King): **Grace** (God’s love for the undeserving; his unmerited favor) **be unto you, and peace,** (when grace is received, there is peace. Grace is the fountain, peace is the stream which issues from this fountain. It is the peace of spiritual welfare, the consciousness of having been reconciled with God through Jesus Christ) **from God our Father, and the Lord Jesus Christ.** (the source of that grace and peace)

**1:2 We give thanks to God always for you all, making mention of you in our prayers;**

 **1:2 We** (Paul and Silas and Timothy prayed together) **give thanks to God always for you all,** (the Thessalonians) **making mention of you in our prayers;** (praying specifically for them by name)

**1:3** **Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;**

 1:3 continued

**Day\_13\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, cont.**

**1:3 Remembering without ceasing** (Continually bearing in mind with continual thanksgiving to God) **your work of faith,** (your work that is marked by faith, the work which faith produces in and through those who possess it) **and labour of love,** (toilsome labor - including suffering and persecution marked by love - in their love for others they suffered) **and patience of hope** (patience marked by hope - patience is the grace of endurance - to bear up in tense battle, because it is produced by an assured confidence in God) **in our Lord Jesus Christ, in the sight of God and our Father;** (in the presence of God)

**1:4** **Knowing, brethren beloved, your election of God.**

 **1:4 Knowing, brethren beloved,** (being sure of, beloved brothers in Christ) **your election of God.** (Being assured of the Thessalonians’ election {the eternal, sovereign causal choice of God} because of the fruits they produced.)

**1:5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.**

 **1:5** **For our gospel came not unto you in word only,** (That you were chosen, we know, from the fact that our gospel - the preaching we brought - did not come to you in mere words only) **but also in power,** (but also in effectual, changing power) **and in the Holy Ghost,** (and in the Holy Ghost Who works that power in them) **and in much assurance;** (and we have much assurance of that) **as ye know what manner of men we were among you for your sake**. (just as the Thessalonians remembered how the missionaries carried on their task among them for the Thessalonians’ sake)

**1:6** **And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost**.

 **1:6 And ye**  (the Thessalonian believers) **became followers** (imitators, mimickers) **of us,** (of the three missionaries)  **and of the Lord,**  (those who are imitators of Paul and Silas and Timothy, are imitators of Christ, because the three were imitators of Christ) **having received the word** (preaching)  **in much affliction,** (in the way of suffering) **with joy of the Holy Ghost.** (with rejoicing given by the Holy Spirit) (or: when, amid great tribulation you welcomed the preaching with joy imparted by the Holy Spirit.)

**1:7** **So that ye were ensamples to all that believe in Macedonia and Achaia.**

 **1:7 So that ye were ensamples** (Now imitators became living examples completing the circle) **to all that believe in Macedonia** (here, besides Thessalonica were Philippi and Berea) **and Achaia.** (here was Athens and Corinth - to all these the Thessalonian believers had become examples.)

**1:8** **For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing**.

 **1:8 For from you sounded out the word of the Lord** (Because from the Thessalonian believers came the confession of faith in Christ) not **only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad;** (everywhere they spoke and everywhere the news of their confession was carried - in the regions outside Macedonia and Achaia - probably at least in Palestine, Syria and Asia Minor. Thessalonica was a great trading center linking East with West and news spread far and wide. The believers in Thessalonica in their enthusiasm actively propagated their faith toward God.) **so that we need not to speak any thing.** (So that when the missionaries went to a place, the people had already heard of the gospel. The word having been received by the Thessalonians had been reinforced by their own joyful experience and thus strengthened it had been echoed forth.) Continued..

**Day\_\_13\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_,** **cont.**

**1:9** **For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;**

 **1:9 For they themselves** (the people who heard of the faith of the Thessalonians - all that believed in Macedonia and Achaia) shew **of us what manner of entering in we had unto you,** (how we came to you with truth) and **how ye turned to God from idols to serve the living and true God;** (and how the Thessalonians converted from serving dead images and the deities themselves, to serve the real, genuine, living God.)

**1:10 And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.**

 **1:10 And to wait** (to look forward with patience and confidence) **for his Son from heaven,** (to serve the living God, and to wait for His Son Christ’s second coming) **whom he raised from the dead, even Jesus,** (the Son whom God had raised from the dead, Who is Jesus) which **delivered us from the wrath to come.** (who hath delivered us from the eternal wrath which is coming upon the wicked - all who are outside of Christ.)

**Food for thought:** “We wait! Assured we are that He will come again! True; He did not leave us orphans. He did come again. Even as He promised before He ascended up to the Father, so He sent unto us the Comforter, that .He may abide with us forever. And in that Spirit, He Himself returned to us! And, indeed, we know that at the end of our earthly course and battle He will come to us, even through His servant death, and take us to Himself, in the House of many mansions, where He prepared a place for us, that we may also be where He is. Yet, with all the saints we still wait for another coming. For, He will come again from heaven! He will appear, not again, as the suffering Servant, but in glory, with all the power and might the Father has bestowed on Him, as the Lord of Lord’s and King of kings, the heir of all things! And we expect that in that day He will subject all things unto Himself and make our humiliated body like unto His most glorious body. He will make all things new, and will give into our possession the incorruptible and undefilable inheritance that never fadeth away. He will appear as the Victor over death and hell, as the One Who stood for the cause of God’s covenant in the world, and His cause shall be publicly justified before every creature! And in that day every tongue, in heaven and on earth and in hell, shall forevermore confess that He is Lord, to the glory of God the Father! For that day we wait! We wait for Him, for His coming!

 Rev. Herman Hoeksema in the Standard Bearer article: Waiting for the Son of God

**To take with you today:** Titus 2:13&14

**“As things become increasingly difficult, the nearness of the end is all the more imminent.**

 **We wait not for a kingdom here on earth, for that would be disappointing.**

**We seek the kingdom of Heaven, where we will be at home with Christ and all the saints**

**to take our places in the glorified creation and praise God perfectly forever.**

**Let’s cry out joyfully, ‘Even so, come Lord Jesus, come quickly’.”**

 Rev. J. Kortering in the pamphlet: A Study in Eschatology