Women’s Bible Study

I & II Thessalonians

**Third Study** - I Thessalonians Chapter Two

**Paul’s defense of his preaching and the reception of the gospel by the Thessalonians.**

Studies in I and II Thessalonians Pages 15 through 23 (using Lessons 3 and Lesson 4)

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**

**Opposition to the Gospel**

Today we will look at those who oppose the gospel.

**I Thessalonians 2:1&2 - Study Guide page 15-16**

**Read:** I Thessalonians 2: 1-12 Acts 17:5-15

**Do:** 1. Read the introduction to Lesson Three on page 15.

1. Be sure to understand the three chief charges brought against the missionaries by their enemies (vain philosophies, personal gain and walk of life). Rev. Hanko refers to them throughout this lesson.

In the questions today, we have an overview of verses 1-9. We will go back to the first verses later.

1. Opposition to the labors of Paul and his co-workers: (#2 page 15)

Who were the main opponents of Paul on the mission field, even as in Thessalonica (Acts 17:5)?

1. 2.a. pg. 15)
2. Is the false church always the greatest enemy to the people of God? (Q. 2.b. pg. 16)
3. Will the false church be the greatest enemy of the people of God at the end of time? Prove your answer from scripture. (Q. 2.c. pg. 16)

**Food for thought**: “Apostasy is something that takes place within the churches. People who once knew and confessed the truth depart from the truth; those who once were close to Christ fall away from Christ….

The cause of apostasy, according to Jesus, will be false prophets. Many false prophets will deceive many people, so that they fall away from the truth. The seriousness of being deceived and falling away is indicated when Jesus says, “But he that shall endure unto the end . . . shall be saved.” The implication is that those who are deceived will not be saved. False prophets, therefore, pose a threat to the church, to us and our children. It was the purpose of Jesus in forewarning us of the false prophets to put us on guard against these clever, destructive emissaries of the devil…. These prophets and preachers are also false as regards their message, or word. It is not the truth, but the lie, although they herald it as the gospel. They claim to teach the truth. They come with their Bibles in hand and spout texts left and right. But they corrupt and adulterate the truth, and they pervert the gospel… There has been continuous succession of false prophets in the world, working in the sphere of the church, from the time that the father of lies himself, that ancient deceiver, the devil, contradicted God’s Word in the Garden of Eden. But they increase as the end draws near. At the end, says Christ, the false prophets will be multitude, and they will deceive many. Culminating in the false prophet of Antichrist, they will deceive the whole world, except those whose names are written in the Lamb’s book of life (Rev. 13)…. We must endure. How? By knowing and loving the truth! Know and love the gospel of the Scriptures! Hear it in the preaching every Sunday. See that your children hear it in catechism, every week study the Bible with other saints who love the truth and read it daily yourself. This is the Spirit’s way of preserving you to the end, that you may be saved.”

David J Engelsma in the Standard Bearer article: **The Great Apostasy** Continued…..

**Day One, cont.**

**To take with you:** Matthew 24:11-13

**“Does Christ give you eyes to see this sign?**

**Then, look for the coming of Christ, which is near.**

**And be spiritually awake, sober and watchful.” (Prof. Engelsma)**

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# Day Two

**Charges Laid Upon the Missionaries**

Today we take a look at the specific charges which the enemies of the church

laid against Paul, Silas and Timothy.

**I Thessalonians 2:3-6 & 9 - Study Guide page 16**

**Read:** I Thessalonians 2: 1-9 II Corinthians 4:8-12

**Do:** In today’s questions Rev. Hanko has us look at the charges against Paul. Rev. Hanko refers back to those three chief charges mentioned in the introduction to Lesson Three.

1. How does Paul sum up this opposition in II Cor. 4:8-12? (Q. 2.d. pg. 16)
2. Which of the three charges mentioned in the introduction are found in verses 3-6? (Q. 2.e. pg. 16)
3. Which charge is mentioned in verse 9? (Q. 2.f. pg. 16)
4. Why did Paul feel it was necessary that those charges be answered?

**Food for thought:** “A careful study of Paul’s defense shows that the slander by means of which his enemies were trying to undermine the influence of his message amounted to this: ‘Paul and his associates are deluded individuals who for selfish reasons and with trickery are trying to exploit the people.’ For the sake of the gospel this charge had to be answered, in order that suspicion might be swept aside. The opponents knew very well what they were doing. They reasoned thus: ‘If we succeed in awakening distrust with respect to the messengers, the message will die a natural death.’ Accordingly, Paul had no choice: love for the gospel necessitated self-defense.” Wm. Hendrikson

**To take with you today:** II Corinthians 4: 8-10

**May our love for the truth of the gospel be evident in our lives**

**and may we be willing to suffer for our confession of that truth.**

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**Day Three**

**Paul’s Defense**

Today we look at how Paul answered those charges.

**I Thessalonians 2:1-9 - Study Guide page 16**

**Read:** I Thessalonians 2: 1-12 Acts 16:9-40

**Do:**

1. Explain what Paul meant in verse 1 “For yourselves, brethren, know our entrance in unto you, that it was not in vain.”

Continued….

**Day Three, cont.**

1. Paul’s defense of his ministry among the Thessalonians: (#3 pg. 16)

How did Paul’s experience in Philippi prove that he was not seeking personal gain Vs.2?

(Q.3.a. pg 16)

3. How else did Paul show that he and others were not exploiting the church vs. 3 & 5? (Q. 3.a.1) pg. 16)

**Food for thought**: “In connection with this appeal, the slur from the side of the opponents probably amounted to this:

1. ‘Their appeal springs from error. They are self-deluded imposters.’
2. ‘Their motives are not pure.’ Desire for money and a hankering after honor, rather than sexual aberration, seem to have been the vices of which they accused the missionaries.
3. ‘They use trickery (guile deceit) to capture their audience.’ The world of that day was full of roaming ‘philosophers,’ jugglers, sorcerers, fakers, swindlers. In order to impress their audiences many tricks were used.

Now here in verse 3 Paul denies all three charges. Then he places the truth over against the lie. It is characteristic of Paul to employ this method of argumentation: direct refutation of the charge, followed by a positive assertion. Paul is his best commentator. Notice:

- ‘Our appeal does not spring from delusion.’

Commentary: ‘We have been approved by God to be entrusted with the good news.’ (vs..4)

* ‘or from impurity’ (Impure motives).

Commentary: ‘We never came with flattery, seeking honor from men.’(vs. 5&6)

* The very opposite is the truth. Our motives were wholly unselfish: ‘being affectionately desirous of

you, we gladly shared with you not only the gospel of God but also our own selves’ (vs. 8).

Wm. Hendrikson

**To take with you today:** I Thessalonians 2:4

**May we strive to be wise in our witness,**

**so that no charges against the gospel may be brought because of our lives.**

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**Day Four**

**The Preacher and his Preaching**

Today we will look at Paul’s calling and his desire in that calling.

**I Thessalonians 2:7&8 - Study Guide pg. 16-17**

**Read:** I Thessalonians 2:1-12 Is. 40:11 Numbers 11:12

Rom. 1:11&12 Phil. 4:1 Acts 18: 1-3 Acts 20:33-35

**Do:**

1. What was Paul’s occupation (Acts 18:3; II Thess. 3:8)? (Q. 3.a.2) pg. 16)

1. Would it have been wrong for Paul to expect the church to support him (See Luke 10:7)?
2. 3.a.3) pg. 17)
3. In what sense was the apostle out to “get” the Thessalonians (vs. 8)? (Q. 3.a.4) pg. 17)

(‘desirous’ of you)

1. How does the apostle show that he was aware of the seriousness of his calling to preach the gospel?

(Q. 3.b.) pg. 17)

verse 3 I Timothy 1: 11&12 Continued…..

**Day Four, cont.**

1. How else does Paul describe his ministry? (vs. 7) (Q. 3.b.3) pg 17)
2. What does Paul mean by that picture?
3. You can’t help but see how dearly Paul loved the saints to whom he brought the gospel of Christ.

What do my life and my prayers show concerning my love of fellow saints?

**Food for thought:** “What a powerful combination: here is the true gospel combined with the most affectionate presentation! And all this in the service of the Holy Spirit! How then can it cause surprise that these missionaries had been so successful? It is probably impossible to improve on the rendering ‘being affectionately desirous of you’… It is very well possible that there is a bit of irony in this expression, as Paul wanted to say, ‘Those who slander us are saying that we were out to get you; well, they are right, we were indeed yearning for you, but the purpose was not to take something from you but to share something with you. And that something consisted of nothing less than these two treasures: the gospel of God and our very souls (or perhaps selves) our talents, time, energies; and all this because you had become very dear to us. Paul, Silas, and Timothy have a vivid recollection of their work in Thessalonica. They recall how close had been the fellowship and how the bond between themselves and these people had become more and more strong and enduring. These believers who were God’s beloved had also become very dear to God’s special envoys.” Wm. Hendrikson

**To take with you today:** I Thessalonians 2:8

**May we see one another as sinners redeemed by Christ**

**and strive to live in a bond of fellowship, loving one another and living for one another.**

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**Day Five**

**Distinctive Preaching**

Today we will look at what the preaching of the gospel is.

**I Thessalonians 2:9 - Study Guide pages 17**

**Read:** I Thessalonians 2: 1-12 Romans 1:15-17 Romans 10:13-15

I Corinthians. 1:17-24 Acts 20:17-24

**Do:**

1. What is the preaching of the gospel?
2. How is the preaching of the gospel distinctive? (Q. 3.b. 1) pg. 17)
3. Romans 1:16
4. Romans 10:15
5. I Corinthians 1:18
6. *Preached* in verse 9 refers to proclaiming or heralding the gospel, even as a king’s herald proclaims the message of the king in the exact words, tone of voice, and inflection of the king. What words does Paul use in I Thess. 1:5 and 2:2-4 to refer to his preaching” (Q. 3.b.2) pg. 17)

1. The preaching IS the word of God. How dear is that message of God to me each Lord’s Day?

Continued….

**Day Five, cont.**

**Food for thought:** “What is preaching? Is it just another form of teaching, the only difference being that the Bible is taught? If it is just another form of teaching, why does Scripture so strongly emphasize its importance? In fact, preaching is something unique. To understand why preaching is of vital importance, we must understand what it is and how it is unique. The Bible tells us a great deal about preaching, especially in the Greek words that the New Testament uses for ‘preaching.’ One word tells us what the *content* of preaching is. That word is really the word from which comes our English word *evangelize,* meaning ‘to bring good news.’ The other word, the one on which we will focus, shows us what preaching itself is all about. Translated, the word means ‘to be a messenger.’ The reference, though, is not to just any messenger, but to the kind once called a ‘herald.’ A herald was a messenger commissioned, usually by a king or great ruler, to bring a specific message to the people *in the words of the king himself.* A herald was not allowed to add anything to, to leave anything out of or to ‘interpret’ the message. He simply had to say, ‘Thus says the king!’ He was then, very similar to an ambassador (II Cor. 5:20; Eph. 6:20). Applied to preaching, this word *herald* teaches us that anyone who preaches must be *commissioned,* or sent, by the King of kings, Christ Jesus…

Because Christ speaks through the preaching and causes his voice to be heard, the gospel is ‘the power of God unto salvation’ (Rom. 1:16). Indeed, the gospel is ‘Christ the power of God, and the wisdom of God’ (I Cor. 1:23&24).” Rev. Ronald Hanko in Doctrine According to Godliness

**To take with you today**: Romans 1:16

**May we thirst to hear those words of our King every week anew!**

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**Day Six**

**The Purpose of Paul’s Ministry**

Today we will see how Paul ministered among the Thessalonians

and for what purpose he brought that ministry.

**I Thessalonians 2:10-12 - Study Guide pages 17-18**

**Read:** I Thessalonians 2:1-12

Acts 20:2 I Timothy 6: 2&3 II Timothy 4: 1-3 I Timothy 5: 7&21 Col. 1: 10-13

**Do:**

1. How does Paul defend his ministry in verses 10-12? (Q. 3.b.4) pg. 17)

1. Distinguish carefully between the three terms used in verse 11: (Q. 3.b.5) pg. 18)

*exhorted*

*comforted*

*charged*

1. How did Paul deliver that message to the Thessalonians? (vs. 11b)
2. Verse 12 gives us the purpose for which the gospel exhorts, comforts and charges. What is that purpose?
3. What is it to “walk worthy of God”? see Gal. 5:16; Eph. 4: 1-3; Col. 1:10&11
4. What is the kingdom He has called us unto, and are we in it now?
5. Why are those who defend the truth of the gospel hated? (Q. 3.c. pg. 18)

Continued….

**Day Six, cont.**

**Food for thought:** “There is much talk today of the kingdom of Christ, and most of it is unbiblical. More and more we hear of a supposed kingdom that has its realization on this side of Christ’s second coming and in this world. Yet that is the one thing Scripture does not teach about the kingdom. The kingdom of Christ is above all a heavenly kingdom. It comes from heaven. It is heavenly and spiritual in nature. Its realization also is heavenly. When we speak of the kingdom of Christ, we are speaking of the kingdom of his grace, where all things are ordered and ruled by his gracious, saving power. In one sense, of course, all things belong to the kingdom of Christ in that Christ rules sovereignly and by almighty power over all. Nevertheless, properly speaking, his kingdom is the place of his grace, and the place of grace that we call the kingdom is now the church of Christ. The kingdom is not something separate from and distinct from the church, but is the church. There and there alone grace rules. Grace does not even extend beyond the bounds of the church. There is no ‘common grace’. In the church, by grace the citizens of Christ’s kingdom are found. Into that kingdom they are gathered by God’s grace and Spirit. In that kingdom they are kept by his gracious power, and as citizens of that kingdom they are translated into heaven and its glories when the kingdom of Christ is fully realized.

The kingdom is advanced when by the still, small word of the gospel, those who once were citizens of this world and servants of Satan are sweetly conquered and brought into the fellowship of Christ, obtaining citizenship with the saints and becoming part of the household of faith. This is the victory of Christ’s kingdom, a victory that is already won in the cross. No earthly power, not even the sinfulness of the kingdom’s citizens, can resist that victory of the kingdom for a moment. Such is Christ’s kingdom and so entirely spiritual is its nature that no one can even see it unless they are born again.”

Rev. Ron Hanko in Doctrine According to Godliness

**To take with you today**: Col. 1:12&13

**“To this kingdom, by grace and the gospel,**

**belong all those who have been called and are not yet glorified.**

**In this kingdom, through Christ, they are more than conquerors.”** Rev. R. Hanko

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**Day Seven**

**The Effectual Working of the Gospel**

Today we will look at the only way men receive the truth of the gospel.

**I Thessalonians 2:13 Study Guide Lesson Four, pages 19-20**

**Read:** I Thessalonians 2 Romans 10: 8-15

**Do:** 1. Read the introduction to Lesson 4 found on page 19 in the Study Guide.

1. The effectual power of the word (#2. Pg. 19)

What does Paul say in verse 13 regarding the distinction between the word preached and the effectual working of that word? (Q. 2.a. pg. 19)

1. What is the difference between the external call and internal call by the word? (Q. 2.b. pg. 20)
2. In verse 13, how could Paul speak of his preaching as “the word of God” (Gal. 1:1)? (Q. 2.c. pg. 20)
3. Is this true of the preaching of ministers today (Rom. 10:13-15)? (Q. 2.d. pg. 20)

Continued…

**Day Seven, cont.**

**Food for thought:** “The important thing that the Bible says about preaching is that in it God’s people hear the voice of Christ himself. In John 10:27 Jesus tells us that we must and do hear his voice…the preacher...must be sent (Rom. 10:15) that is, authorized and ordained by Christ’s church (Acts 13:1-4) Note that the sending by the church is equated with the sending of the Holy Spirit in verse 4). If the preacher is not sent, neither he nor his audience have any guarantee that Christ will use him and speak through him. What use is preaching then?” Rev. Ron Hanko in Doctrine According to Godliness

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

**How blest we are to hear the Word of God preached to us each week,**

**and to believe it is effectually working in us our salvation!**

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**Day Eight**

**Preaching the Gospel - a Two-edged Sword**

Today Rev. Hanko has us look again at the preaching of the word of God.

**I Thessalonians 2:13 - Study Guide page 20**

**Read:** I Thessalonians 2: 13-20 II Corinthians 2:14-16 Isaiah 6: 9&10

**Do:**

1. What makes the preaching of the word a power of God unto salvation to every one who believes?

Acts 16:14; Rom. 1:16 (Q. 2.e. pg. 20)

1. What is the opposite effect on those who reject the word? (Q. 2.f. pg. 20)

See John 9:39 I Peter 2: 7&8

John 5:32-40 John 8:42-44

John 10:24-30 I Cor. 1: 17-31

1. How were the believers in Thessalonica followers (imitators) of the churches in Judea (vs.14)?

(Q. 2.g. pg. 20)

**Food for thought:** “That Christ speaks through the gospel also explains the fact that the gospel always has a two-part effect. It saves, but it also hardens. It is a savor of life, but also of death (II Cor. 2:14-16). No one can come so near to Christ as to hear his voice and be neutral. He will either by the grace of God love that voice and desire to hear it always, or he will hate its very sound and shut his ears and heart to it (Is.6:9&10). When people stumble through unbelief, therefore, they stumble over Christ. He is the stone of stumbling and rock of offense, not the preacher, at least not if the gospel is preached properly.”

Rev. Ron Hanko in Doctrine According to Godliness

**To take with you today**: I Peter 2:7&8

**May we be filled with thanksgiving today,**

**that God has chosen us to be among those who love to hear His Word proclaimed.**

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**Day Nine**

**Suffering for Christ**

Today we will begin to look at how true disciples are willing to endure persecution.

**I Thessalonians 2:14 - Study Guide page 20-21**

Day Nine cont.

**Day Nine continued**

**Read:** I Thessalonians 2:13-20 Matthew 10:22 I Peter 3: 14-17

**Do:**

1. Willingness to endure persecution is a mark of true discipleship. (#3 pg. 20)

Prove that the willingness to endure persecution is a mark of true discipleship. (Q. 3.a.pg. 20)

1. Why should believers be willing to accept persecution (Phil. 1:29)? (Q. 3.b. pg. 20)
2. Find other scriptural references to prove that believers should willingly accept persecution. (Q.3.c.pg.21)

1. Was persecution in the homes of the Thessalonians (Acts 17:4)? (Q. 3.d. pg. 21)

1. What was the calling of the believing wife (I Peter 3:1-4)? (Q. 3.e. pg. 21)
2. How does this apply to me today? How am I willing to accept persecution?

6. Are we to suffer willingly, to flee, to fight back?

**Food for thought:**  “The true church is persecuted and hated in this ungodly world because she represents and boldly preaches the righteousness and truth of the cause of the Lord. The most grievous persecution that the church receives for representing the cause of the Lord comes not from the heathen world but from the apostate church. This apostate church will be overwhelming in number, presence, and power in the last days before the Lord’s return. The apostate church commonly mocks and ridicules the faithful church for what she preaches about the Lord. But in the day of the Lord’s judgment it will be clearly revealed that this church and she alone has truly represented the cause of the Lord. The Lord will reward His church for her faithfulness.”

Prof Decker in the Standard Bearer article: Christ Returning for Judgment

**To take with you today**: Philippians 1:29

**“If it shall come to pass that for Christ’s sake and the gospel’s you shall endure sufferings in any shape, shrink not but rejoice in the honor thus conferred upon you,**

**that you are counted worthy to suffer with your Lord.”**

C.S. Spurgeon in Morning and Evening

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**Day Ten**

**They Who Please Not God**

Today we will look at the enemies of God and His Church

**I Thessalonians 2:15&16 - Study Guide page 21**

**Read:** I Thessalonians 2: 13-20 Acts 17: 5-9 Acts 18:6

Matthew 21:43 Matt. 27:19-25 Romans 9-11

**Do:** 1. Who is meant by “Who” in verse 15? Continued.

**Day Ten, cont.**

1. Who is meant by “their own prophets” in verse 15?
2. What was the past history of those who instituted the persecution in Thessalonica (vs. 15)?

(Q.3.f. pg. 21)

1. Why did they now persecute the believers in Thessalonica (verse 16)? (Q. 3.g. pg. 21)
2. How were the persecutors ‘contrary to all men’ (vs. 15-16)? (Q. 3.h. pg. 21)

1. In what sense is the wrath of God on the Jews now and eternally (See Rom. 9-11)? (Q. 3.i. pg. 21)
2. Is there a remnant of the Jews saved in the new dispensation? (Q. 3.j. pg. 21)

Romans 11:18-24 Romans 10:12-13

**Food for thought:** “With respect to the Jews, the old story was being repeated: the story of rebellion against God. Again and again in times past this spirit of obstinacy had revealed itself: in the wilderness journey from Egypt to Canaan, during the period of the judges, during the reigns of several kings, just before the Babylonian Captivity. In the ministry of Christ (especially on Golgotha) and in the period immediately following this it had risen to a climax. Hence, Paul is able to write so as always to fill up the measure of their sins. Note that adverb always. However, God’s wrath had overtaken the mass of the Jews. We read: but upon them the wrath has come. We immediately understand that the wrath is God’s wrath. Paul was well acquainted with the words which Jesus had spoken while still on earth. In very emphatic language the Lord had revealed that, as a punishment for the sin of rejecting him, God’s displeasure (his vengeance) was now resting upon the Jewish people. This wrath, moreover, has come to the uttermost. While previously, whenever Israel sinned grievously it had been punished, this time it is not only punished but rejected.”

William Hendrikson

**To take with you today**: Romans 9:31&32

**Israel sought righteousness not by faith but by the works of the law.**

**They stumbled over Christ’s righteousness.**

**May we cling to that righteousness of Christ alone for our salvation.**

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**Day Eleven**

**Paul and his companions’ love for the Thessalonians, and what kept them from returning to them.**

Today we will see how Paul shows the Thessalonians the love which he and

Silas and Timothy have for believers, and how they were kept from returning to see them.

**I Thessalonians 2:17-20 - Study Guide pg. 22**

**Read:** I Thessalonians 2:13-20 Col 2:5 Job 1:12 and 2:6 Matthew 8:28-32 Isaiah 10:15

**Do:** 1. Paul’s absence was not due to an “out of sight, out of mind (heart). (#4 pg. 22)

How does Paul show this to the believers in Thessalonica? (Q. 3. Pg. 12)

Continued….

**Day Eleven, cont.**

2.Although Satan tries to hinder the gospel, is he able to prevent it from serving its purpose?

(Q. 4.b. pg. 22)

1. Is Satan included under the providence of God (Heidelberg Catechism Lord’s Day 10)? (Q. 4.c. pg. 22)
2. How is that comforting to you?
3. Give at least three reasons Paul and his fellow workers desired to return to the church of Thessalonica

(Q. 4.d. pg. 22).

1. Did Paul ever return to that church (Acts 20:1)? (Q. 4.e. pg. 22)

**Food for thought:** “The fact as such that Satan exerts a powerful influence over the affairs of men, especially when they endeavor to promote the interests of the kingdom of God, is sufficiently clear from (other) passages (Job 1:6-12; Zech. 3:1; Daniel chapter 10). Nevertheless, God ever reigns supreme over-ruling evil for good. (II Cor. 12:7-9; the book of Job). Even when the devil tries to chop up the road that lies ahead, thus apparently blocking our advance, God’s hidden plan is never wrecked. Satan may cut in on us, preventing us from doing what, for the moment, seems best to us, God’s ways are always better than ours.”

William Hendrikson

**To take with you today:** Colossians 2:5

**May God give us the comforting knowledge and assurance that His providence reigns supreme.**

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**Day Twelve**

**Paul’s Joy in the Thessalonians**

Today we look at what is meant in that the Thessalonians are Paul’s glory and joy.

**I Thessalonians 2:19&20 - Study Guide pages 22-23**

**Read:** I Thessalonians 2:13-20 Phil 4:1 II Cor. 1:12-14 I Peter 5:1-4 Rev. 4:10&11

**Do:** 1. What does it mean that the Thessalonian church, along with the other churches, was Paul’s joy?

(Q. 4.f. pg. 22)

1. What does Paul mean when he refers to these churches as his “hope” and “crown”? (Q. 4.g. pg. 22)
2. Do we also expect a victor’s crown? Prove from the Scriptures. (Q. 5. pg. 22)

I Cor. 9:25

II Tim. 4:8

Others passages?

1. Who receives the glory in the world to come (Rev. 4:10)? (Q. 6. pg. 23)

Continued…

**Day Twelve, cont.**

**Food for thought:** “At the coming of the Lord Jesus Christ for the purpose of blessing his people with his abiding presence the missionaries will see the ultimate realization of their hope, and will experience supreme joy when they behold the fruits of their missionary efforts standing there, with gladness, thanksgiving, and praise, at Christ’s right hand. For these missionaries this will be the glory-wreath, the prided victor’s chaplet…Paul and his companions, stirred by the slanders of those who insinuate that the missionaries are people who do not care a whit about their converts, express the deepest conviction of their hearts in the form of a question but that question requires an affirmative answer. It may be paraphrased as follows: ‘For who is our hope or joy or glory-wreath? Others only? Or are not also you (along with others) in the presence of our Lord Jesus Christ at his coming?’ And that there may be no doubt about it, Paul himself supplies the answer: ‘Indeed it is you who are our glory (that is, our reason for glorying in the Lord) and our joy!” William Hendrikson

**To take with you today:** I Thessalonians 2: 19&20

**“To the church of Smyrna the Lord promises:**

**‘Be thou faithful unto death, and I will give thee a crown of life.’**

**And the meaning is evidently that they will receive eternal life as a crown of victory.”**

Rev. H. Hoeksema in Reformed Dogmatics

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**Day Thirteen**

**Review of I Thessalonians 2**

**2:1 For yourselves, brethren, know our entrance in unto you, that it was not in vain:**

**2:1 For yourselves, brethren,** (Thessalonians) **know our entrance in unto you,** (our way of operating when we first came and worked among you) **that it was not in vain:** (that we came not empty handed, we brought something to you.)

**2:2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.**

**2:2 But even after that we had suffered before,** (But even after we had just suffered) **and were shamefully entreated, as ye know, at Philippi,** (and were treated shamefully when we preached at Philippi) **we were bold in our God to speak unto you the gospel of God with much contention**. (“with the help of God, we summoned courage to tell you the good news of God with profound solicitude” Wm. H.) (even through much heated disagreement.)

**2:3 For our exhortation was not of deceit, nor of uncleanness, nor in guile:**

**2:3 For our exhortation** (appeal) was **not of deceit,** (trickery) **nor of uncleanness,** (impure motives) **nor in guile:** (bait, or snare)

**2:4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.**

**2:4 But** (Rather) **as we were allowed of God to be put in trust with the gospel,** (as we have been approved of God to be entrusted with the good news) **even so we speak;** (so we will speak) **not as pleasing men, but God, which trieth our hearts.** (not in order to please men to gain favor, but to please God who knows our hearts)

Continued…..

**Day Thirteen, cont.**

**2:5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness:**

**2:5 For neither at any time used we flattering words,** (at no time did we make use of flattery) **as ye know,** (Paul now proves this by appealing to the memory of the readers) **nor a cloke of covetousness;** (Nor use words as a cover for greed) **God is witness:** (As God is witness - Paul as it were, appeals to God’s omniscience.)

**2:6 Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.**

**2:6 Nor of men sought we glory, (**Our aim was never to seek honor, prestige or fame of man) **neither of you,** (not from you) **nor yet of others,** (or anyone else) **when we might have been burdensome, as the apostles of Christ.** (“In spite of the fact that they were in a position to make weighty claims with respect to themselves being Christ’s apostles (in the broader sense} commissioned to represent Him, and therefore invested with authority over life and doctrine.” Wm. H.)

**2:7 But we were gentle among you, even as a nurse cherisheth her children:**

**2:7 But we were gentle among you,** (But rather we were gentle, mild, kind in our dealings with you, easy to speak to) **even as a nurse cherisheth her children:** (Even as a mother - nurse cherishes the children that are her own, because she gave birth to them.) (“The missionaries, far from trying to promote their own interests, had a love for the Thessalonians that had reached a glorious climax of tender-heartedness.” Wm. H.

**2:8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.**

**2:8 So being affectionately desirous of you,** (And so, desiring you with great love) **we were willing to have imparted unto you,** (we were willing not to take something from you, but to share something with you - two treasures) **not the gospel of God only, but also our own souls,** (the good tidings from God, and also ourselves - our talents, time, energies) **because ye were dear unto us.** (because you were dear to us. “They recall the close bond of fellowship they had with the Thessalonians and it had become more strong and enduring.” Wm. H.)

**2:9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.**

**2:9 For ye remember, brethren,** (You remember, spiritual brothers in Christ) **our labour and travail: for labouring night and day,** (as proof of the fact that we were not out to receive, but to give, we labored with hardship night and day) because **we would not be chargeable unto any of you,**  (in order not to burden any of you while we were with you) **we preached unto you the gospel of God.** (and the burden had been gladly borne in order to preach God’s gospel to you.)

**2:10 Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe:**

**2:10 Ye are witnesses,** (Paul calls the Thessalonians to be witnesses) **and God also,** (and God to witness also) **how holily and justly and unblameably we behaved ourselves among you that believe:** (of how Paul and Silas and Timothy had carried on their work among them with devotion to God (holily) ever striving to do what is right according to His law and so in an unreproachable manner among them.) Continued….

**Day Thirteen, cont.**

**2:11 As ye know how we exhorted and comforted and charged every one of you, as a father doth his children,**

**2:11 As ye know** (Just as you know) **how we exhorted** (called you) **and comforted** (gently pleading) **and charged** (testifying with solemn appeal) **every one of you,** (each of you individually)  **as a father doth his children,** (we loved you and urged and admonished you with love as a father to his children)

**2:12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.**

**2:12 That ye would walk worthy of God,** (So that you would pass the time of your lives in a manner worthy of {in harmony with} God) **who hath called you unto his kingdom and glory.** (the God who through the preaching and pastoral care was calling them even now into His Kingdom. - where his kingship and glory is reflected in their hearts and lives. Wm. H.)

**2:13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.**

**2:13 For this cause also** (and for this reason also) **thank we God without ceasing,** (we thank God constantly) **because, when ye received the word of God which ye heard of us,** (because when you heard the outward preaching of the word through us) **ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.** (But you received that word as God’s Word which is working in you, -operating in you - causing you to believe.)

**2:14 For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews:**

**2:14 For ye,** (Thessalonians) **brethren,** (spiritual brothers in Christ) **became followers of the churches of God which in Judea are in Christ Jesus:** (became imitators of the churches of God, in Christ, in Judea) **for ye also have suffered like things of your own countrymen, even as they have of the Jews:** (because the Thessalonians also, had suffered persecution from their own countrymen as the Christians in Judea had experienced from the unbelieving Jews.)

**2:15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:**

**2:15 Who both killed the Lord Jesus,** (the Jews who killed Jesus) **and their own prophets,** (and their own prophets of the Old Testament) **and have persecuted us;** (and have persecuted us - New Testament apostles of Christ such as Paul and Silas and Timothy) **and they please not God, and are contrary to all men:** (and they displeased God and are filled with hatred against all men.)

**2:16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.**

**2:16 Forbidding us to speak to the Gentiles that they might be saved,** (They show their hatred in that they forbid us to - hinder us from - speaking to the Gentiles in order that they might be saved.) **to fill up their sins alway:** (and in that way they fill up their sin always) **for the wrath is come upon them to the uttermost.** (They fill up their sins, so that as a nation the wrath of God is come upon them to the uttermost. Always before they were punished, now they are rejected as a nation of God.) Continued..

**Day Thirteen, cont.**

**2:17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.**

**2:17 But we,** (Paul, Silas and Timothy) **brethren, being taken from you for a short time in presence,** (being torn away from you after only a short time with you) **not in heart,** (but not absent from you in heart) **endeavoured the more abundantly to see your face with great desire.** (We already endeavored all the more eagerly to return to you with intense longing, to see you again.)

**2:18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.**

**2:18 Wherefore we would have come unto you,** (and for that reason we would have come to you) **even I Paul,** (even I Paul myself) **once and again;** (repeatedly) **but Satan hindered us.** (but Satan prevented us.)

**2:19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?**

**2:19 For what is our hope, or joy, or crown of rejoicing?** (Why were we eager to visit you? What is the realization of our hope - our supreme joy? Or our ‘glory-wreath’?) **Are not even ye in the presence of our Lord Jesus Christ at his coming?** (Are you too, waiting in faith for the glorious coming of the Lord?)

**2:20 For ye are our glory and joy.**

**2:20 For ye are our glory and joy.** (Paul answers his questions in verse 19. Because you Thessalonians are waiting in faith for Christ’s coming you are indeed reason for the missionaries’ glorying in the Lord. And their joy, because of the evidence of fruit upon their preaching.)

**Food for thought:**

“Walking worthy of God!... One’s walk embraces his whole manner of life, with the emphasis here particularly on the outward manifestation of that life, that is, how we conduct ourselves in the world in relation to others. Our walk, therefore, is our manner of living as we appear to God and man. We must remember that our outward manifestation of life is always motivated spiritually from within. Our walk must not only reveal what we do, but who we are. And who we are always comes from the heart, from the spiritual qualities within us…

The apostle impresses on his readers and us the urgency that we be heavenly-minded in our walk, that as redeemed in Christ we be not afraid to appear in the judgment of God, that we now in principle consciously enter His kingdom and glory, and that we live as expecting presently to enter into the eternal perfection of the glory in Father’s kingdom.” Rev. M. Schipper’s Standard Bearer article: Walking Worthy of God

**To take with you today:** I Thessalonians 2:12

**“Shall we dwell forever in God’s kingdom and glory,**

**it is necessary that we heed the apostle’s urging:**

**that we walk worthy of God.**

**You and I expect to bathe eternally in His glory;**

**then it is incumbent now that we walk worthy of God.”**

Rev. M. Schipper