Women’s Bible Study

I & II Thessalonians

**Eighth Study** - I Thessalonians Chapter Five verses 12-28

**“Final Admonitions and Benediction”**

Studies in I&II Thessalonians Pages 41 through 44 (using Lesson 9)

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

**Day One\_\_**

**Esteem Them Very Highly In Love**

Today we look at Paul’s instruction to the Thessalonians concerning those who labored among them.

**I Thessalonians 5:12&13 “And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; 13And to esteem them very highly in love for their work's sake. And be at peace among yourselves. - Study Guide page 41**

**Read:** I Thessalonians Five I Timothy 5:17-18 Hebrews 12:14&15 Hebrews 13:17&18

**Do:** 1. Read the introduction to Lesson Nine on page 41 in Rev. Hanko’s Study Guide.

2. What must be our attitude toward the elders in the church? (Q. 2. pg.41)

 verses 12&13

 I Timothy 5:17

 Hebrews 12:14

 Hebrews 13:17

3. What is our attitude toward those who labor among us?

1. “Peace among yourselves.” (#3 pg.41)

 What is implied in being ‘at peace among yourselves’? (Q. 3.a. pg.41)

 Verses 13&14

**Food for thought:** “Be at peace among yourselves, Paul continues. In connection with what immediately precedes, this must mean: Stop your carping. Instead of continually criticizing the leaders, follow their directions, so that peace (here meaning the absence of dissension) results.” Wm. Hendrikson

 “In Ephesians 4:11 & 12 we read: ‘And he gave some apostles, some prophets, some evangelists, and some shepherds and teachers, for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ.’ Elders are therefore those standing in the office instituted by Christ and rule in His Name; they are a gift of God to the church. They are those who are appointed of God; they have a peculiar and definite stewardship from the Lord. They are those who labor as they who must give account to their Lord! It is a stewardship a trust committed to them. It can and is sometimes taken away from them; they if found unfaithful, are removed from office. They are to be obedient to their Lord and master and should feel in their hearts with Paul: woe is me, if I am not! They must be held exceedingly high in love for the sake of this ‘work’ taken objectively as an office in Christ. However, Paul here underscores also the other side of the matter. They must be held in exceedingly high regard in love when they actually ‘rule well,’ Fact is, they must be accorded ‘double honor’… We are to acknowledge the office-bearers and to accord to them the reward which God has laid away for such. Such it must be in every sphere where authority is exercised in the name of God and of Christ.” Rev. G. Lubbers in the S.B. article: Exposition of I Timothy

# To take with you today: I Thessalonians 5:12&13

**Paul exhorts them (the Thessalonians) not merely to respect them but also to love them.**

**For as the doctrine of the gospel is lovely, so it is befitting that the ministers of it should be loved.**

 Matthew Henry Commentary on I Thessalonians

## Day Two

**Instruction to the Brethren**

Today we begin to look at the many instructions Paul gives the Thessalonians at the end of this letter.

## I Thessalonians 5:14 “Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. - Study Guide pages 41-42

**Read:** I Thessalonians 5:12-15 Acts 20:17-38

**Do:** “In view of the fact that in urging the Thessalonians to show respect for their leaders Paul was thinking especially about the disorderly persons who had made this admonition necessary, it is not surprising that the next instruction begins as it does: And we urge you, brothers, admonish the disorderly, encourage the fainthearted exercise patience toward everyone.” Wm. Hendrikson

 1. What does II Thessalonians 3:11&12 say about the unruly (disorderly)? (Q. 3.b. pg. 41)

 Col. 1:26-29

 Titus 1:9-11

2. What does Isaiah 35:3-4 and Isaiah 43:1-7 say regarding to the feebleminded (faint hearted)?

 (Q. 3.c. pg.42)

3. How does peace among yourselves apply to the weak? (Q. 3.d. pg.42)

 see Romans 14:1-19

 Romans 15:1-7

 Col. 3:12-13

1. Explain what is meant by the command to be patient toward all men?

 Gal. 5:22

 Eph. 4:2

**Food for thought:** “In the congregation at Thessalonica there were three groups that needed special attention: The disorderly, the fainthearted, and the weak. The words disorderly and fainthearted occur nowhere else in the New Testament. The word weak (without strength) occurs frequently and is used with respect to both physical debility and moral and spiritual illness. We have met each group before. Thus, the disorderly persons – that is those who are out of step, like soldiers who do not keep the ranks are the fanatics, meddlers, and loafers. (chap 4:11&12) The fainthearted are probably those who worried about their departed friends and relatives and/or about their own spiritual condition (4:13-18). And the weak could well be those who were characterized by a tendency toward immorality (4:1-8). Thus interpreted, each passage is explained in the light of others within the same epistle, and no novelties are introduced. It is, of course, readily admitted that this representation may not be exact. Continued.

 “Thus, for example the third group (the weak) may also have included individuals who, though spiritually immature, were not particularly in danger of trespassing the bounds of propriety in matters pertaining to sex. Besides, the three groups may overlay to some extent. It is clear as day that these admonitions are addressed to the entire congregation – note the word *brothers* – that is, in each case, to all the members except those specifically mentioned in the admonition. Thus, all except the disorderly must admonish the disorderly; all except the fainthearted must encourage the fainthearted, etc. Mutual discipline must be exercised by all the members. It is wrong to leave all this to pastors and elders…Thus instead of quickly rejecting anyone, whether he be disorderly, faint-hearted, or weak, *patience* (or longsuffering) should be shown to everyone.” Wm. Hendrikson

## To take with you today: I Thessalonians 5:4

**“There is no believer who needs not the exercise of patience ‘toward’ him;**

 **there is none to whom a believer ought not to show it;**

 **many show it more to strangers than to their own families,**

**more to the great than to the humble;**

 **but we ought to show it ‘toward all men’”** Jamison, Fausset, Brown

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## \_Day Three\_

## Follow After Good

Today we will look at how we are not to pay back evil for evil but pursue good.

## I Thessalonians 5:15 “See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

**Read:** I Thessalonians 5: 12-15 Prov. 17:13 Prov. 20:22 Matt. 5:39-48

 Romans 12:17-21 I Cor. 14:1 II John 11

**Do:** 1. What evil is meant here in verse 15?

1. How do we ‘follow’ that which is good?
2. Who is meant by among ‘yourselves’?
3. How are we able to ‘do no evil but follow that which is good to all men’? Does this include unbelievers?

Psalm 38:19-22

I Peter 2:21-23

I Peter 3:8-13

1. Is that truth evident in my life?

**Food for thought:** “Not only is it the duty of the entire membership to exercise this virtue, patience or longsuffering, but the brotherhood must also see to it that each individual member cultivates it and manifests this grace toward everyone. Hence, there follows: ‘See to it that no one renders to anyone evil for evil, but always pursue that which is good with reference to one another and with reference to all.’ The impatient person retaliates when he is injured. He ‘*renders*’ (gives back) evil for evil. Paul condemns this practice and so does Peter (I Peter 3:9), in complete harmony with the injunction of Jesus: to love not only those who love us but even those who hate us and who are, in that sense, our enemies…Instead of ‘rendering evil for evil’; it is the believer’s duty to pursue that which is *good* – that is, *beneficial* – and this not only with reference to one another (fellow-believers) but even with reference to all (believers and unbelievers alike). This good which the believers must *pursue* (eagerly seek after) is *love*, as is clear from a comparison of the present passage with I Thess, 3:12 and I Cor. 14:1.” Wm. Hendrikson

## To take with you today: I Thessalonians 5:15

**“The first step in the exercise of patience is not to revenge injuries;**

**The second is to bestow favors even upon enemies.”** Mathew Henry

## \_Day Four\_

**Rejoice Evermore – verse 16**

Today we will look at what it means to rejoice and how we are able to do that.

## I Thessalonians 5:16-18 “Rejoice evermore. 17Pray without ceasing.

## 18In every thing give thanks: for this is the will of God in Christ Jesus concerning you.”

## – Study Guide page 42

**Read:** I Thessalonians 5:12-23 Romans 12:9-21 II Cor. 6:10 Philippians 4:4

**Do:** “While in verses 12-15 Paul has shown what should be the attitude of the Thessalonians toward their leaders, to fellow-members characterized by particular shortcomings, to those who have injured them, and finally to one another and to all, in verses 16-18 he sets forth what should be their inner attitude and how this inner attitude should express itself with reference to God. Hence, we now have the following three beautiful, closely related, and tersely expressed admonitions.” Wm. Hendrikson

1. List the three things we are exhorted to do according to verses 16-18?
2. Verses 16-18 belong together. How are they interrelated with: (Q.4. pg. 42)

 Luke 18:1-8 Romans 8:31-39

 I Peter 1:6-8 I Peter 2:9

1. Explain from I Peter 1:6-8 what it means that we are to rejoice evermore.
2. Where do I seek my joy?
3. How can we encourage one another and our children in the true way of rejoicing?

**Food for thought:** “There is, however, also much good abroad, much that makes for gladness and must be cause for joy.

 He who understands what it is *to give thanks*, and does not abuse it as mere *form*, cannot kneel any night in worship, but material overwhelms him…. Even birds when they sing and the dog that jumps up to us in happy greeting bring something kindly into our life.

 Hence, he who has a tender, receptive heart, and knows his own unworthiness, and in all honesty testifies: “Who am I, Lord, that all these blessings should come upon me,” also truly knows in his heart the deep emotion of joy and gladness which the apostle had in mind when he wrote: “Rejoice evermore” ([I Thess. 5:16](http://www.biblegateway.com/passage/?version=9&search=I+Thess.+5:16)).

 This then is real gladness. No artificial flower, but one of joy budded on the stem of our life. A high gladness and thankfulness which has nothing in common with the laugh of excitement or of forced gaiety. Not a gliding over one’s heart, but a life from his heart, and therefore a being kind to everyone and a being thankful before his God, with a gladness which never quarrels with seriousness, which is in perfect keeping with compassion for all that are in sorrow and want.

## To take with you today: I Thessalonians 5:16

What we need, therefore, in our homes and in society at large, is neither endless laughter and joking fun, nor stiffness of melancholy and depression of sombernesses, but a serious tone of life which is animated by real love, which is token of a deep life, not of a gliding over things, but of taking vital interest in everything that pertains to the life of our heart. Also the generous laugh in its time, and the pleasure of sparkling wit. But these as exception. As a rule, such a tone of life as an angel of God would strike if he came down into the midst of our misery, and at the same time opened our eyes to the rich grace wherewith the love of God sweetens it.” *Reprinted from When Thou Sittest In Thine House, by Abraham Kuyper*

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## \_Day Five

**Pray Without Ceasing**

Today we will look at the next admonition – to pray without ceasing.

## I Thessalonians 5:17 – “Pray without ceasing.” Study Guide page 42

**Read:** I Thess. 5:16-23 Romans 12:12 Eph. 6:18 Phil. 4:6&7 I Peter. 4:7

**Do:** “Paul, who himself again and again rejoiced in the midst of persecution and hardship, urges his readers to always be joyful.. Of course, in season of distress and grief he alone is able to find relief and even be joyful who at the Father’s throne makes all his wants and wishes known. Hence, the directive ‘Always be joyful’ is immediately followed by ‘Ceaselessly pray.’” Wm. Hendrikson

1. Using Rev. Hanko’s question 4. on page 42 explain from Luke 18:1-8 what it means to pray without ceasing:

These verses may also help:

 Romans 12:12 Eph. 6:18

 Phil 4:6&7 I Peter 4:7

1. How are we able to do that?

3. Why do we have to pray?

 See Heidelberg Catechism LD 45, Q&A 116&117

4. How important is prayer in your life?

**Food for thought:** “How important is prayer in your life? In grasping for an answer to this important question, we undoubtedly evaluate our prayer life on two levels. First, we ask ourselves, how frequently do we pray? Do we pray when we arise at the beginning of the day? Do we sit down quietly at meal time and have devotions…What about the end of the day?…Secondly, we evaluate on another level: how sincere are these prayers? Importance is not determined merely on the basis of frequency; we must add the spiritual dimension of sincerity. If prayer is important, it will not be an empty act of external piety, expected of me to perform yet one I don’t delight in. Rather, we will pray from the heart and have communion with our God. It will furnish us with spiritual energy and worshipful praise… What does it mean to pray always, or without ceasing?... The whole of our life from a moral perspective is prayerful. We are mindful of God’s presence, our whole life is one cathedral within which we worship our God in everything we do... A mother prays without ceasing when she makes her home a house of worship, when the music that fills the home, the programs of entertainment, the books and magazines that are available for reading, the conversation and conduct of family members, all are done in the awareness of God’s presence. The same is true in the work-world. Amidst the hammer blows of construction, the beeps of computers, the roaring sounds of industry, the Christian laborer prays without ceasing as he engages in his work knowing that God is sovereign over all and that all this work serves Him.”

 Rev. Jason Kortering in the S.B. article: Pray Without Ceasing

## To take with you today: I Thessalonians 5:17

**“What Paul means is:**

**there must be no decline in the regularity of the habit of ‘taking hold on God’**

 **in the midst of all circumstances of life.”**  Wm. Hendrikson

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## \_Day Six

**In Everything Give Thanks**

Today we will look at the last of this group of three instructions – In everything give thanks.

## I Thessalonians 5:18 “In every thing give thanks: for this is the will of God in Christ Jesus concerning you.”

**Read:** I Thess. 5:16-23 Job 1:21 Rom. 8:31-39 Eph. 5:20 Col 3:17 Heb. 13:15 I Pet. 2:9

**Do:** “When a person prays without giving thanks, he has clipped the wings of prayer, so that it cannot rise. Hence, the trio of admonitions concludes with, ‘In all circumstances give thanks.” W, Hendrikson

1. Today we look at the third related admonition: In everything give thanks, for which Rev. Hanko has us look at Romans 8:31-39 and I Peter 2:9. Using those texts along with the above verses what does it mean that we are to give thanks in everything?
2. The text says ‘in’ everything. Must we also be thankful ‘for’ everything?
3. How can we be thankful for everything in our lives?

4. Does that thankfulness show itself in my life or do I tend to grumble and complain?

**Food for thought:** “Just as we are to rejoice evermore and pray without ceasing so we are to be giving thanks always… Nothing is outside of the scope of our thanksgiving. We must give thanks in everything for everything. And precisely for that reason the third truth is that thanksgiving is possible only for believers. It is a profoundly spiritual activity of faith and faith is God’s gift… We have a bad practice in that we like to divide our possessions and our circumstances into two groups. There is that which we call good and that which we call bad. The good things are health, wealth, a good family, success and so on. The bad things are sickness, grief, the disappointments, and the unfortunate experiences of our lives. Then we give thanks for some things and some circumstances and some experiences but not for the others. The Lord says, “No!” In everything give thanks… Giving thanks in everything means literally, in the sphere of everything, in every circumstance, every experience, every life situation. We must clearly understand that we may not qualify this Word of God and put our limits upon it. We must take it exactly as it stands. In everything means without exception or limit. This implies that as the church of Jesus Christ we must give thanks in everything… But this isn’t all. In everything means also that should God send tribulation, suffering, or close the doors of the sanctuary and take away the peace and the freedom so that we have to worship in hiding and no longer are privileged to train our children in the fear of God, even then we must give thanks…A great tribulation awaits the saints on the earth at the time just prior to our Lord’s return. Also in that event we join hearts and hands with the saints of God and give thanks. We joyfully thank the Lord that we may suffer with Christ in order to be glorified with Him…But you say, this is impossible. We must give thanks for sickness; for pain, for sorrow? This is impossible. Indeed, it is for the unbeliever… But how about the child of God?

 “It seems utterly contradictory and impossible to give thanks in everything. That we do that means we regard everything; every circumstance as well as everything we receive from the Lord as a gift. It means we consider nothing to be a misfortune or bad. All things are good things. Let’s understand what this means. When God, for example, lays me on a bed of suffering and pain, I will have much for which to be thankful. My attitude is not, it could be worse; I still have my family. It’s not that. Being thankful in everything means, I thank Thee, Lord, for this bed of affliction, for this suffering. When the Lord takes the love of your life from your side, you say, ‘Thanks, Lord.’ No, that doesn’t mean you may not grieve. Weeping is not sinful. But even in your grief you can thank the Lord. The Psalmist assures us God collects our tears in His bottle and the Scripture promises that God will wipe them all away in glory. That and nothing else is being thankful in everything. Still you say that’s impossible? On, no! Listen: ‘For this is the will of God in Christ Jesus concerning you.’ Christ is the answer to our impossibilities… This is the gracious will of God concerning you and all the saints in Christ, the Scripture says. Why? Because God wants a people filled with His goodness to acknowledge Him thankfully in everything. We are saved in Christ in order to give thanks in everything.”

Prof. R. Decker in the Reformed Witness Hour sermon: Giving Thanks in Everything

## To take with you today: I Thessalonians 5:18

**“That is God’s will in Christ for you.**

**Everything therefore is for your good and nothing can be against you.**

**Everything you have and are is out of God’s gracious will in Christ for you.**

 **Nothing comes by chance, everything comes from God’s fatherly hand.”** Prof. Decker

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### Day Seven

**Quench Not the Holy Spirit**

#### Today we will look into the work of the Holy Spirit.

### I Thessalonians 5:19-20 “Quench not the Spirit.20Despise not prophesyings.” - Study Guide page 42

**Read:** I Thess. 5:19-28 Acts 19:6 I Cor. 12:1-10 and 27-31 I Cor. 14: 1-6, 22-33 and 37-40

**Do:**

1. What does it mean to ‘quench’ the Holy Spirit? Is it possible?
2. Verses 19-22 are also closely related. (#5 pg. 42)

 Is quenching the Spirit (verse 19) the same as grieving the Spirit (Eph. 4:30) or does it refer to the special gifts of the Spirit in the early church? (See I Cor. 12 and 14) (Q. 5.a. pg. 42)

1. What special gifts is Rev. Hanko referring to?

4. Why do we no longer have these special gifts? (Q. 5.b. pg.42)

5. How is despising prophesyings one manner of quenching the Spirit? (Q. 5.c. pg.42)

 I Cor. 14:1-5

**Food for thought:** “Upon the early church the Holy Spirit had bestowed special gifts or *charismata*. Among them were: ability to perform miracles of healing, speaking in tongues, and prophesying… The church in its infancy had no complete Bible. It had no extensive body of Christian literature, such as we have today… In that situation God graciously provided special supports or endowments until the time would arrive when these were no longer needed. One of these gifts was that of prophesying. As the term – and its derivatives – implies, a prophet is ‘a person who speaks forth.’ And what he speaks forth or openly declares is the will and mind of God. He is a ‘forth-teller,’ and not necessarily a ‘fore-teller.’

 Food for thought cont.\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

 “Now, although this particular gift of prophesying was one of the greatest of the *charismata*, ranking even above that of the ability to speak in tongues (for, the prophet’s message as contrasted with the utterance of the man who spoke in a tongue, was readily understandable) (I Cor. 14:1, etc.) yet, it was held in low esteem by some of the members of the Thessalonian church. This was deplorable in view of the fact that by making light of prophetic utterances these members missed the ‘edification, encouragement, and consolation’ (I Cor. 14:3) brought by the prophet. Moreover, by means of despising the prophetic utterances, their Giver, the Holy Spirit, was being dishonored. In the early church the gift of prophesying was like a brightly burning flame. It must not be quenched or extinguished! Hence, we read, “The Spirit do not quench. Prophetic utterances do not despise.” Th objects are placed first for the sake of emphasis. It is as if Paul were saying, ‘By making light of the utterances of the prophets among you, you are belittling the work of no One less than the Holy Spirit.” Wm. Hendrikson

### To take with you today: I Thessalonians 5:19&20

**“Lord, save me from my foe, to Thee for help I flee;**

**Teach me Thy way to know, I have no God but Thee.**

**By Thy good Spirit led from trouble and distress,**

 **My erring feet shall tread the path of uprightness.”** Psalter # 389 st. 5

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### Day Eight Prove and Hold Fast

Today we look at the command to prove all things and hold fast that which is good.

### I Thessalonians 5:21 “Prove all things; hold fast that which is good.” - Study Guide page 42

**Read:**  I Thess. 5:19-28 Deut. 13:1-5 Matt. 7:15-20 Acts 17:11 Rom. 12:1&2 Eph. 5: 6-10 Rev. 2:1&2

 hold fast Deut. 32:46&47 Prov. 3: 21-24 Acts 11:23 II Thess. 2:15 Heb. 10:23 Rev. 2:2

**Do:** 1. What does the word ‘prove’ mean here in verse 21?

2. What does it mean to prove all things and hold fast that which is good? (Q. 5.d. pg. 42)

 Mathew 24:24

 I John 4:1

3. Read the following passages and explain how we can put these truths into practice in our lives.

 Matt. 7:15-20

 Acts 11:23

 Eph. 5:6-10

 Heb. 2:1

 I John 4:1

 Continued….

**Food for thought:** “We must *prove* all things. The word ‘prove’ is the word constantly used for the testing of gold. To prove all things certainly cannot mean that we attend forbidden places wherever there is no gold which we can hold fast. We surely do not dig for gold where we know there is no gold…We read here of ‘all things.’ Literally we read: ‘But prove all things.’ There is a connection, therefore, between this Scripture and the preceding text. Strictly speaking, these ‘all things’ refer to the prophecies of verse 20…However, this expression also refers to the church of God throughout the ages, to us, and is therefore too broad to be limited to these prophecies or prophets who served the church of God during the era of the apostles. We must *prove* all things. The term refers also to everything, to all movements, ideas, activities, trends of thought, conceptions which are forced upon the Church as in the midst of the world, which we cannot evade, with which we must cope, to which we must give an answer as long as we continue in this world. Always we must separate the good from the evil, that we may hold fast to what is good…

We must *prove* these things… These ‘all things;’ refer, of course, to concrete matters, concrete manifestations, songs, and speeches, etc. However, this proving is also a spiritual activity. We must submit them to the spiritual test, whether they be of God, center in God, whether they be good or evil. We must reject that which is evil, that which evilly affects us, and hold fast that which is good for us… To prove all things for the purpose of holding fast what is good, we must be spiritual ourselves… The love of God must prompt us; His will must motivate us; it must be our desire to be pleasing in His sight; the spiritual craving for spiritual gold must spur us on… This proving of all things must always occur through the Word of God…to prove all things is not always equally easy; the enemy, and the things that are bad are not always immediately recognizable, The lie may put on the garment of the truth. The enemy may approach you as a friend. The devil often appears as an angel of light… The desire to do the will of God may be in our hearts, but we find it difficult to distinguish it from that which opposes it. And the heart is subtle, more subtle and clever than any other thing. Even the holiest Christian has but a small principle of the new obedience. We are led so easily astray by our hearts. Hence, we must prove all things by the means of the Word of God.”

 Rev. H. Veldman in the S.B. article: Proving All Things

### To take with you today: I Thessalonians 5:21

**“The enemy is always around us.**

**And that enemy is strong and has access to all the resources of this world.**

**He can be opposed only by prayer.**

**Hence, be sober, be watchful and vigilant,**

 **hold fast that which is good, cling to the Word of God.”** Rev. Veldman

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### Day Nine Abstain From All Appearance of Evil

Today we will see what it means that we are to abstain from all appearances of evil.

**I Thessalonians 5:22 “Abstain from all appearance of evil.” - Study Guide page 43**

**Read: I Thessalonians 5:23-28 I Cor. 10:31-32 Phil. 4:8 Jude 20-23**

**Do:** 1. Abstain from all appearance of evil. This has been taken to mean: be on your guard when temptation lifts its vile head. Yet the meaning is avoid every form of evil. (I Cor. 10:31&32) Prove this meaning from other passages of scripture. (Q. 5.e. pg. 43)

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 2.What appearance of evil could I have avoided in the recent past?

 3.How do I teach my children to recognize and be sensitive to this problem?

**Food for thought:** : “We are children of the light. Christ has sent forth His Spirit to dwell in our hearts. That Spirit applies to us the holiness of Christ. It is our desire to be holy as God is holy! That is our desire, is it not? We want to be known by the world as those who fear God and love Him. Surely we are not ashamed of the fact that we belong to Jesus!... As children of God we must be sensitive to the impression we leave with others - especially the impression we leave with the wicked world! We do not want to be associated in any way with their works of darkness. And for that reason, we are careful to abstain from all appearance of evil. Even if we are not sinning, we do not want them to think of us as sinning… I cannot help but give a few examples at this point. Examples, it seems, always serve to drive home what a person is trying to say. .. I may profess to be the strongest of Christians, but if I am seen, for example, in a bar, my witness is worthless. A bar is a place where can be found the sins of drunkenness, fornication, and worldly entertainment. It is not a place which Christians who are serious about their faith frequent… This example, of course, can be applied far and wide with respect to the places we go for fun and entertainment… I am sure that those whose hearts are cleansed in the blood of Christ will read this and understand what I mean… As children of the light who hate such sin, we are called to abstain from such an appearance.
 We ought to give a little thought to how we can abstain from the appearance of evil. First, we ought to remember the words of Jesus to us in Matthew 5:16 “Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.” This is the rule we follow for godly living. In the second place, we must consider this rule before doing something. There is always time between the conception of an idea in our hearts and minds and the actual carrying out of that thought… Am I, by what I am about to do or where I am about to go, letting my light so shine before men that they might glorify my God? If I am not - even if I only leave the appearance that I am not - then I must change my course of action and do something else. Now, that takes real spiritual sensitivity. Therefore, in the third place, we as God’s children must be found constantly in prayer. We must ask God to forgive our sins; but we must ask of Him also to give us hearts that are sensitive to what sin is, and to what might appear as sinful in the eyes of others. Then we ask of God that, for the sake of Jesus Christ and through the work of the Holy Spirit in us, we be given the strength to live as shining lights in the midst of this dark and perverse world.”

 **By Wilbur G Bruinsma** in the Standard Bearer article: **Abstaining from the Appearance of Evil
To take with you today: I Thessalonians 5:22**

“There is always time between the conception of an idea in our hearts and minds

 and the actual carrying out of that thought.”

May God grant that we be led by His Spirit in the path of righteousness

 and away from all appearance of evil.

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Day Ten\_\_\_\_\_Preserved Blameless

Today we look at what God does for His chosen saints.

I Thessalonians 5:23 “And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.” - Study Guide page 43

Read: I Thess. 5:23-28 John 17: 1-24 Phil 4:1-9 II Thes. 3:16 Heb. 13:20-21 II Pet. 1:10

**Do:** 1. The conclusion begins with a benediction, a prayer that the God of peace will sanctify His church unto the final perfection in glory. (#6 g. 43)

 What peace does the God of peace give us? (Q. 6.a. pg.43)

 Phil 4:7

 2. How is that related to our sanctification? (Q. 6.b. pg.43)

 3.Paul desires that this sanctification (making holy) be very thorough, (‘through and through’). including

 body, soul, and spirit (the whole person). It is God’s work that carries on throughout our lives.

 How is sanctification related to I Thess. 4:13-18? (Q. 6. c. pg.43)

II Peter 1:10

 4. What does it mean that we are preserved ‘blameless’?

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 5. Does that belief make us careless?

 6. How can we teach our children that truth?

**Food for thought:** “Preservation, as is indicated by the word, refers to the work of God upon us or in us. In this work of the Lord we are wholly passive. Mind you, preservation is not the work of God as in distinction from perseverance which must be viewed then as the work of man; preservation is the work of God upon us and in us in which we are passive, whereas perseverance is the work of the Lord in us in which we are active. In perseverance, we are rendered active by the grace of God. Preservation means that we are preserved unto the day of our Lord Jesus Christ…Life and doctrine are inseparably connected. You can never divorce the one from the other. On the one hand, we are called to maintain and proclaim the truth, and, on the other hand, we must practice it and walk accordingly. Our doctrine determines our walk of life; our life is the seal and crown upon our doctrine. Invariably they, life and doctrine, affect each other. If we love God, as He is really God, then we will hate and reject all distortion of His Word and truth.”

 Rev. H. Veldman in the Reformed Witness Hour sermon: Preservation and Perseverance

### ****To take with you today: I Thessalonians 5:23****

**“Walk as pilgrims and strangers in the midst of this present evil world,**

**with your eye upon the crown of life and glory.” Rev. Veldman**

****(We are) kept by the power of God through faith unto salvation ready to be revealed in the last time.****

 **I Peter 1:5**

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### ****Day Eleven\_\_\_\_\_\_God’s Faithfulness****

**Today we will see the faithfulness of God in our salvation.**

### ****I Thessalonians 5:24 “****Faithful is he that calleth you, who also will do it.”  ****- Study Guide page 43****

**Read: I Thess. 5:23-28 Lam.3: 21-23 Rom. 8:28-31 II Tim. 1:6-9 I Peter 5:8-11**

 **Num. 23:19 Isaiah 14:24 Phil. 1:2-6**

**Do:**

1. **What does it mean in your life that God is faithful?**

 **a. Deut. 7:9**

 **b. Lam 3:21-23**

 **c. I Cor. 1:4-9**

 **d. I Cor. 10:11-14**

1. **What is meant here in verse 24 by ‘calleth’ you?**
2. **What is meant in the last phrase: ‘who also will do it’?**

**4. Concluding remarks: (#7 pg. 43)**

 **a. How is verse 24 a comfort to the believer? (Q. 7.a. pg. 43)**

**Food for thought: “A wonderful expression of assurance follows here in verse 24. What Paul has expressed so strikingly is a wish, indeed, but not a *mere* wish. It is a wish which, by God’s sovereign grace, will attain certain fulfillment: Faithful is he who calls you, who will also do it. The Thessalonians need have no fear. The One who *calls* them will also certainly complete what he has begun with respect to them. He will surely sanctify and preserve them. He is *faithful*, to be trusted. What he promises he does.”**

 **Wm. Hendrikson**

### ****To take with you today: I Thessalonians 5:24****

###### **“Our help is in the glorious Name, the Name of matchless worth**

 **Of Him to Whom all power belongs, the Lord of heaven and earth.” Psalter #352 st. 4**

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### ****Day Twelve\_\_\_\_\_Paul’s Closing Remarks****

**Today we will look at the close of Paul’s first letter to the Thessalonians.**

### ****I Thessalonians 5:25-28 “****Brethren, pray for us. 26Greet all the brethren with an holy kiss.

### 27I charge you by the Lord that this epistle be read unto all the holy brethren. 28The grace of our Lord Jesus Christ be with you. Amen.” ****- Study Guide page 43-44****

**Read: I Thessalonians 5:23-28 vs. 25 Romans 15:30-33 Eph. 6:18-20**

 **vs. 26 Rom. 16:16 I Cor. 16:19&20 I Peter 5:14**

 **vs. 27 Col. 4:15&16 vs. 28 Rom. 16:20&24 II Thess. 3:18**

**Do:**

**1. What is the comparison of verse 25 with II Thessalonians 3:1 (Q. 7.b. pg.43)**

1. **Is there a command for us in verse 25?**
2. **What did the holy kiss signify? (Q.7.c. pg.43)**
3. **Do we have something similar today? (Q.7.d. pg.43)**

**5. Why is the apostle insistent that all shall know what he has written (vs.27)? (Q.7.e. pg.43)**

 **I Thess. 5:14 Rev. 1:3**

**Food for thought: “Brethren, pray for us. Paul the apostle was deeply conscious of his need of the prayers of God’s people. Notice, Paul addresses the brethren. Some commentators say the apostle is speaking here to the elders and pastors, the office-bearers of the church. This is incorrect. All through this epistle, Paul repeatedly addresses the congregation as brethren.**

 **“So also here in the text he addresses the believers, the entire congregation. This, therefore, is the calling of the church always and in every age. Note too, that this is an imperative. We have no choice in the matter… Paul means himself and his fellow apostles and the pastors and teachers, the elders, and the evangelists and, really, what he is saying is, ‘Let your prayers encircle us,’ or ‘Bathe us in your prayers.’ Paul is deeply conscious of the absolute necessity of the prayers of the believers. He needs their prayers with respect to his calling. He is a preacher of the gospel. He is busy establishing churches and governing those churches. Paul has a tremendous responsibility before God. He is unable to carry out his task without the prayers of the believers. Remember, too, that Paul is doing all this in a very hostile environment. He came to Thessalonica from Philippi where he had been imprisoned. He was forced to leave Thessalonica prematurely because of the persecution by the unbelieving Jews. Paul went to Berea and was followed by these Jews of Thessalonica. And now Paul is writing this epistle from Corinth, which was a church troubled by all kinds of serious problems. Thus, he writes this urgent command; ‘Brethren, pray for us.’ We desperately need your prayers. This is the calling of the church today as well. You, the believer, must always be praying for us.”**

 **Prof. Robert Decker in the S.B. article (Seminary Convocation) Brethren, Pray for Us**

### ****To take with you today: Jude 24&25****

****“Brethren, pray for us.****

**Be assured God will hear and answer those prayers.**

**God gives His grace and Holy Spirit to those who continually ask them of Him**

**and are thankful for them**

**By means of your fervent, faithful prayers, God in His mercy will preserve His church.”**

 **Prof. Decker**

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**Day Thirteen**

### ****Review of I Thessalonians 5:12-28****

 **Taken from notes from Hendrickon, and Jamison, Fauset, Brown**

### 5:12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

### 5:12 And we beseech (request, ask) you, brethren, to know (appreciate, recognize) them which labour among you, (officebearers and their office, and treat them in high regard and respect) and are over you (their place over the congregation) in the Lord, (in all things pertaining to the Lord) and admonish you;

### 5:13 And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

### 5:13 And to esteem them very highly (exceedingly abundantly) in love for their work's sake. (because of their work and the high nature of their work – the furtherance of your salvation and of the kingdom of Christ.) And be at peace among yourselves. (Let there be no contention among you.)

###  5:14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.

### 5:14 Now we exhort (urge) you, brethren, warn (admonish) them that are unruly, (disorderly who would not work, yet expect to be maintained) comfort the feebleminded, (encourage the fainthearted who are ready to sink without hope in afflictions and temptations) support the weak, (lay hold on - support help the spiritually weak) be patient toward all men. (exercise patience with all men.)

### 5:15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

### 5:15 See that none render evil for evil unto any man; (whether unto a Christian or heathen, however great the provocation) but ever follow that which is good, (pursue that which is beneficial) both among yourselves, and to all men. (to fellow-believers and to all men.)

### 5:16 Rejoice evermore.

### 5:16 Rejoice evermore. (Always be joyful – an inner attitude)

### 5:17 Pray without ceasing.

### 5:17 Pray without ceasing. (Ceaselessly be in the attitude of prayer. He who is ready to thank God for all things as happening for the best will have continuous joy.)

### 5:18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

### 5:18 In every thing give thanks: (in all circumstances give thanks to God, even what seems adverse) for this (‘this’ includes all of verses 16,17 & 18) is the will of God in Christ Jesus concerning you.

### 5:19 Quench not the Spirit.

### 5:19 Quench not the Spirit. (Do not ‘throw cold water’ on those who were given the gifts of the Spirit – the manifestation of the Spirit)

### 5:20 Despise not prophesyings.

### 5:20 Despise not prophesyings. (Do not look down on inspired teaching - edification, encouragement, and consolation)

### 5:21 Prove all things; hold fast that which is good.

### 5:21 Prove all things; (But do not simply accept all either, but test them all as the Bereans did to see if they are in accord with scripture.) hold fast that which is good. (and once tested, hold on to what is good and therefore avoid the evil.)

### 5:22 Abstain from all appearance of evil.

### 5:22 Abstain from all appearance of evil. (Keep away from every appearance of evil, of all forms of evil)

### ****Day Thirteen, cont.****

### 5:23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

### 5:23 And the very God of peace (And the God of peace Himself) sanctify you (sanctification is God’s work) wholly; (through and through - completely, for holiness is the necessary condition of peace) and I pray God your whole spirit and soul and body (your entire, whole person) be preserved blameless (without any flaw) unto the coming of our Lord Jesus Christ. (preserve you and present you blameless at Christ’s coming.)

### 5:24 Faithful is he that calleth you, who also will do it.

### 5:24 Faithful (to be trusted – faithful to His covenant promises) is he that calleth you, (efficaciously) who also will do it. (God will certainly do what He promises He will do)

### 5:25 Brethren, pray for us.

### 5:25 Brethren, pray for us. (Paul urges the Thessalonian believers to pray for the missionaries)

### 5:26 Greet all the brethren with an holy kiss.

### 5:26 Greet all the brethren (give greetings to everyone of the congregation – including the disorderly and the idle – none is to be skipped) with an holy (holy because it was a symbol of spiritual oneness in Christ) kiss. (the kiss of charity – love – which was a token of fellowship – a seal of Christian affection in those days – a common greeting.)

### 5:27 I charge you by the Lord that this epistle be read unto all the holy brethren.

### 5:27 I charge you by the Lord that this epistle be read unto all (every) the holy brethren. (a term of endearment. This letter was to be read publicly in the congregation – to every person in the church.)

### 5:28 The grace of our Lord Jesus Christ be with you. Amen

### 5:28 The grace of our Lord Jesus Christ be with you. Amen (A benediction in harmony with the beginning of the epistle.)

### ****Food for thought:** “Do you rejoice as you should? Is this true spiritual happiness missing? Then you, confessing child of God, must be busy. Gird yourself for holy exercise and labor. And why not labor for such a precious possession? When you have other desires, you seek to have them fulfilled, do you not? When your stomach tells you that you are hungry, do you not get busy and find a way to satisfy that hunger? Do you not have even more hunger for this joy? What bliss to rejoice evermore! Then we must be busy, seeking to obtain such a blessed joy. How? *Believe* and the thousands of blessings promised will cause joy to spring from our soul. Begin *hoping* for the resurrection, the second coming, and the glory of heaven. The hope of the righteous shall be gladness. Prov. 10:28. *Love* and be happy. ‘Let all those that love Thy name be joyful in Thee.’ Ps. 5:11 *Trust*. ‘Let all those that put their trust in Thee rejoice.’ Such faith, hope, love, and trust the Lord implants within us that we might rejoice. The Lord implants these that we might exercise ourselves in them. *Pray.* Pray without ceasing. Pray for this joyous contentment in the ways of the Lord. Prayer can make the darkening cloud remove so you will rejoice and be happy. Seek this blessed happiness in the way of *singing*. Sing not the songs of the world, but the songs of Zion. Sing the Word of God in psalm. Sing of the experiences of the saints of old. Then joy and happiness shall settle over you. Look directly to the Word of God. Sit still with the Word. Enter into your closet with it and meditate upon what God has spoken, promised, commanded. Why should we not be happy since all is ours? When the past and all its sins are blotted out and when the future and all its wants are provided, why not be happy and rejoice?**

### **The joy of the Lord is an armor. This joy shuts out worldly hilarity from your heart. If one is already happy, he will not seek his happiness from the world. If one is already rejoicing, then the proffered joy of the pleasures of Egypt are resistible.**

### **Parents, make your homes happy. Make your homes such that your young people will find it difficult to go away every night. Make your homes places of joy so that they will want to bring their friends home with them.”**

 **“ We do not merely pray once in awhile, or only at set times and days.**

**Basically, it means that our life is one of asking, seeking, and knocking at the doors of heaven.**

**We wait upon the Lord, more that watchmen look for morning light.”**

 Rev. G. Lubbers