

1st & 2nd
Thessalonians

verse by verse

Keith S. Andrews

1 Thessalonians (NASB)

1 THESS 1:1-10

1 Paul and Silvanus and Timothy,
To the church of the Thessalonians
in God the Father and the Lord Jesus
Christ: Grace to you and peace.

2 We give thanks to God always
for all of you, making mention of you
in our prayers; 3 constantly bearing
in mind your work of faith and labor
of love and steadfastness of hope in
our Lord Jesus Christ in the presence
of our God and Father, 4 knowing,
brethren beloved by God, His choice
of you; 5 for our gospel did not
come to you in word only, but also in
power and in the Holy Spirit and with
full conviction; just as you know
what kind of men we proved to be
among you for your sake.

6 You also became imitators of
us and of the Lord, having received
the word in much tribulation with the
joy of the Holy Spirit, 7 so that you
became an example to all the
believers in Macedonia and in
Achaia. 8 For the word of the Lord
has sounded forth from you, not only
in Macedonia and Achaia, but also in

1) The salutation of the book includes Paul, Silvanus, and Timothy. Who actually wrote the epistle and to whom was it written?

2) How do you understand the phrase “. . . *in God the Father and the Lord Jesus Christ*” in vs. 1? Shouldn't it say, to the church of God the Father and the Lord Jesus Christ in Thessalonica?

3) In vs. 2 Paul writes that they “give thanks *always*.” How is that possible?

4) Notice the sequence in vs. 3: work of faith – labor of love – steadfastness of hope. How do work and faith relate in the Christian life? How do labor and love relate? How about steadfastness and hope? Consider James 2:17-18; Jn. 14:15; Heb. 10:36.

5) In vs. 4, Paul claims to “know” that the members of this church have been chosen by God (“your election”). What evidence does he present to back up his claim?

6) In verse 5 Paul says that the gospel did not come to the church in Thessalonica “in word alone.” What was also evident?

7) In vs. 6 Paul says that the church had become “imitators” of their teachers. In what way were they imitators? Should we be imitators as well?

8) The “so that” in vs 7 indicates purpose. What purpose is revealed here?

It might be noted that this is not Paul's purpose, nor the Thessalonian believer's purpose. It is God's purpose!

9) It is interesting that, even though Thessalonica is in the province of Macedonia, the faith of the Thessalonian believers was going forth not only in Macedonia, but also in Achaia (Greece) and beyond (vs. 8). Can you think of any way that your church can make application of this?

every place your faith toward God has gone forth, so that we have no need to say anything.

9 For they themselves report about us what kind of a reception we had with you, and how you turned to God from idols to serve a living and true God, 10 and to wait for His Son from heaven, whom He raised from the dead, that is Jesus, who rescues us from the wrath to come.

10) In vs. 9 we can see that the people turned from worshipping idols to worshipping God. The outcome of their conversion was to serve a God who is “living and true.” What does this imply about the idols they had been serving?

11) How is Jesus identified in vs. 10?

NOTES:

1 THESS. 2:1-12

1 ¶ For you yourselves know, brethren, that our coming to you was not in vain, 2 but after we had already suffered and been mistreated in Philippi, as you know, we had the boldness in our God to speak to you the gospel of God amid much opposition. 3 For our exhortation does not come from error or impurity or by way of deceit; 4 but just as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men, but God who examines our hearts. 5 For we never came with flattering speech, as you know, nor with a pretext for greed—God is witness— 6 nor did we seek glory from men, either from you or from others, even though as apostles of Christ we might have asserted our authority.

7 ¶ But we proved to be gentle among you, as a nursing mother tenderly cares for her own children. 8 Having so fond an affection for you, we were well-pleased to impart to you not only the gospel of God but also our own lives, because you had become very dear to us. 9 For you recall, brethren, our labor and hardship, how working night and day so as not to be a burden to any of you, we proclaimed to you the gospel of God. 10 You are witnesses,

1) We see in vv. 1-2 that Paul, Timothy, and Silvanus were not able to share the Gospel without opposition. Where had they been mistreated? (SEE Acts 16:12-40).

2) What did Paul and company do that required boldness?

3) Verse 4 explains contains a contrast about the proclamation of the Gospel. Who are these evangelists seeking to please and why?

4) Paul presents a good description of their motives for ministry in verses 5-6. What three “nots” do you see in these verses? Do you think these are common problems for people in ministry? Why or why not?

5) Paul uses the phrase, “God is witness,” in verse 5. Can a man correctly deduce the intent of another man’s actions? Do you think we are always honestly aware of our own motives?

6) At the end of verse 6 Paul talks about authority. What is the difference between *having* authority and *asserting* authority?

7) There is a simile in verse 7. What is it? What does it mean?

8) In verse 9, how does the relationship between the apostles and the church affect their ministry?

9) In verse 9 Paul reminds the church what the proclamation of the Gospel required of the apostles? Compare 2 Cor. 6:2-11. It is pretty clear from these passages that sharing the Gospel is far more than just explaining the plan of salvation. What are the other components of Gospel ministry?

and so is God, how devoutly and uprightly and blamelessly we behaved toward you believers; 11 just as you know how we were exhorting and encouraging and imploring each one of you as a father would his own children, 12 so that you would walk in a manner worthy of the God who calls you into His own kingdom and glory.

10) In verse 11 Paul uses the words “exhorting, encouraging, and imploring.” What do these words mean? What does he compare this to?

11) Verse 12 begins with a “so that” which indicates purpose. What is the purpose of the apostle’s ministry?

NOTES:

1 THESS. 2:13-16

13 ¶ For this reason we also constantly thank God that when you received the word of God which you heard from us, you accepted it not as the word of men, but for what it really is, the word of God, which also performs its work in you who believe. 14 For you, brethren, became imitators of the churches of God in Christ Jesus that are in Judea, for you also endured the same sufferings at the hands of your own countrymen, even as they did from the Jews, 15 who both killed the Lord Jesus and the prophets, and drove us out. They are not pleasing to God, but hostile to all men, 16 hindering us from speaking to the Gentiles so that they may be saved; with the result that they always fill up the measure of their sins. But wrath has come upon them to the utmost.

- 1) What does Paul say the apostles are thankful for in vs. 13?
- 2) Why would they thank *God* for this response on the part of the Thessalonian church?
- 3) Do you think that the Word of God and the word of man can be easily confused? Why or why not?
- 4) At the end of vs. 13 it says that the Word “also performs its work in you who believe.” What *work* does God’s Word perform? Is it performing that work in you?
- 5) According to vs. 14-15a, in what way(s) is the church in Thessalonica *imitating* the church in Judea?
- 6) What three charges does Paul make against the Judean Jews in vs. 15?
- 7) Consider vv. 15-16. Are the actions of the Jews pleasing to God? How has their activity affected the mission to the Gentiles?
- 8) Read the following passages and notice how the word “wrath” is used: Isa. 48:9-10, Jn. 3:36, Rom. 5:9, Col. 3:5-6, 1 Thess. 5:9-10. What is the meaning of the word “wrath” in vs. 16?

NOTES:

1 THESS. 2:17-3:13

17 ¶ But we, brethren, having been taken away from you for a short while—in person, not in spirit—were all the more eager with great desire to see your face. 18 For we wanted to come to you—I, Paul, more than once—and yet Satan hindered us. 19 For who is our hope or joy or crown of exultation? Is it not even you, in the presence of our Lord Jesus at His coming? 20 For you are our glory and joy.

1 ¶ Therefore when we could endure it no longer, we thought it best to be left behind at Athens alone, 2 and we sent Timothy, our brother and God’s fellow worker in the gospel of Christ, to strengthen and encourage you as to your faith, 3 so that no one would be disturbed by these afflictions; for you yourselves know that we have been destined for this. 4 For indeed when we were with you, we kept telling you in advance that we were going to suffer affliction; and so it came to pass, as you know. 5 For this reason, when I could endure it no longer, I also sent to find out about your faith, for fear that the tempter might have tempted you, and our labor would be in vain.

6 ¶ But now that Timothy has come to us from you, and has brought us good

- 1) In vs. 17 Paul writes about their absence from Thessalonica for a time. What does he mean “in person, not in spirit?”
- 2) In vs. 18 Paul says that he wanted to return “yet Satan hindered . . .” How do you understand Satan’s power to hinder or limit Christian ministry? (Consider 1 Peter 5:8-9; James 4:7; and 1 Jn. 3:8).
- 3) Read vv. 19-20. How does Paul describe the fulfillment and benefit that comes through ministry?
- 4) Where was Paul when this letter was written? (3:1)
- 5) Since they were not all able to visit the Thessalonians, who did they send?
- 6) According to vv. 2-3, what was the purpose of his visit?
- 7) Note that, in vs. 3, Paul says: “. . . we have been destined for this.” Destined for what?
- 8) Can trouble, or persecution, or suffering ever be part of God’s plan for His people? Explain your answer.
- 9) In vs. 5 Paul adds something else to the purpose of sending a visitor. What does he want to find out about? What is his fear?
- 10) In vs. 6 we see that Timothy has returned. What kind of news does he bring?

news of your faith and love, and that you always think kindly of us, longing to see us just as we also long to see you, 7 for this reason, brethren, in all our distress and affliction we were comforted about you through your faith; 8 for now we really live, if you stand firm in the Lord. 9 For what thanks can we render to God for you in return for all the joy with which we rejoice before our God on your account, 10 as we night and day keep praying most earnestly that we may see your face, and may complete what is lacking in your faith?

11 ¶ Now may our God and Father Himself and Jesus our Lord direct our way to you; 12 and may the Lord cause you to increase and abound in love for one another, and for all people, just as we also do for you; 13 so that He may establish your hearts without blame in holiness before our God and Father at the coming of our Lord Jesus with all His saints.

11) What now brings Paul comfort? (vs. 7)

12) Why do you think Paul is rejoicing before the Lord? (vs. 9).

13) What might still be lacking in their faith? (vs. 10)

14) Notice in vs. 11 that Paul is still praying for a way to personally come and visit. What else is he praying for?

NOTES:

1 THESS 4:13-18

13 ¶ But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope. 14 For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. 15 For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep. 16 For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. 17 Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord. 18 Therefore comfort one another with these words.

1) Why do you think Paul wrote “asleep” instead of “dead” in vs. 13?

2) Should Christians grieve? If so, how would their grief differ from that of unbelievers? (Consider vv. 13-14).

3) What does “in Christ” mean in vs. 14?

4) Paul writes of those who remain alive at the coming of the Lord in vs. 15. Since he says “we who are alive . . .” do you think he expected to be personally included in that group? Why or why not?

5) Some say that the resurrection is a New Testament idea; that Old Testament believers did not have an expectation of resurrection. Read and consider the following passages and then give your opinion:

Job 19:25-27

Isa. 26:19

Dan. 12:2

Ps. 49:15

6) There is a progression of events in vv. 16-17. What are the three main events in order?

1 –

2 –

3 –

7) The “catching up” in vs. 17 is often called the “rapture of the church.” What do we learn about it from this verse?

8) According to vs. 18, what should be the consequence of knowing all this?

NOTES:

1 THESS 5:1-11

1 ¶ Now as to the times and the epochs, brethren, you have no need of anything to be written to you. 2 For you yourselves know full well that the day of the Lord will come just like a thief in the night. 3 While they are saying, "Peace and safety!" then destruction will come upon them suddenly like labor pains upon a woman with child, and they will not escape. 4 But you, brethren, are not in darkness, that the day would overtake you like a thief; 5 for you are all sons of light and sons of day. We are not of night nor of darkness;

6 ¶ so then let us not sleep as others do, but let us be alert and sober. 7 For those who sleep do their sleeping at night, and those who get drunk get drunk at night. 8 But since we are of *the* day, let us be sober, having put on the breastplate of faith and love, and as a helmet, the hope of salvation. 9 For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ, 10 who died for us, so that whether we are awake or asleep, we will live together with Him.

11 ¶ Therefore encourage one another and build up one another, just as you also are doing.

1) "Times and epochs" is translated "times and dates" or "times and seasons" in other English Bibles. What is meant by these terms?

2) There is a simile in vs. 2. What is being compared to what? What is the meaning of the statement? (Consider Matt. 24:42-44).

3) There is another simile in vs. 3. What is being compared here? What is the point of this statement?

4) How, according to vv. 4-5, should the response of believers differ from that of unbelievers?

5) Previously Paul used the word "sleep" as a euphemism for death. Is he doing that again in vs. 6?

6) What is the meaning of the word "sober" in vv. 6 and 8?

7) What do faith, love, and hope of salvation have to do with being sober?

8) The breastplate and helmet are used elsewhere in Scripture in a fashion similar to the way they are used in vs. 8. Read Isa. 59:17 and Eph. 6:11-17. Are these passages talking about real armor? If not, then what? (Also consider Rom. 13:12-14).

11) Are the words "awake" and "asleep" used literally or figuratively in vs. 10?

10) According to vv. 9-10, what is the believer's destiny?

1 THESS. 5:12-15

12 But we request of you, brethren, that you appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction, 13 and that you esteem them very highly in love because of their work. Live in peace with one another. 14 We urge you, brethren, admonish the unruly, encourage the fainthearted, help the weak, be patient with everyone. 15 See that no one repays another with evil for evil, but always seek after that which is good for one another and for all people.

1) Who are those who “diligently labor among you . . .?”

2) The word translated in vs. 12 as “appreciate” is translated in other English Bibles as “respect,” “know,” “give attention,” and “honor.” Compare this passage to Heb. 13:17 and 1 Cor. 16:14-18.

3) How do you think authority, responsibility, and accountability apply to the role of the church leader?

4) In vs. 13 Paul says: “esteem them highly.” Our natural inclination is to see this in terms of honor or material support – and those things are not ruled out – but the text specifically says “in love.” How can we esteem someone in love? (Consider 1 Cor. 4:1).

5) Why do you think that Jesus and the apostles continually remind us to love one another and to live in peace with one another? SEE Jn. 13:34-35, 15:7; 2 Cor. 13:11; Eph. 4:3; Col. 3:15; and Heb. 12:14.

6) There is a list of instructions in vv. 14-15. Consider what each means and how we go about following them:

- Admonish the unruly
- Encourage the fainthearted
- Help the weak
- Be patient with everyone
- See that no one repays evil for evil
- Seek after that which is good for all

1 THESS. 5:16-28

16 ¶ Rejoice always; 17 pray without ceasing; 18 in everything give thanks; for this is God's will for you in Christ Jesus. 19 Do not quench the Spirit; 20 do not despise prophetic utterances. 21 But examine everything carefully; hold fast to that which is good; 22 abstain from every form of evil.

23 ¶ Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ. 24 Faithful is He who calls you, and He also will bring it to pass. 25 Brethren, pray for us. 26 Greet all the brethren with a holy kiss. 27 I adjure you by the Lord to have this letter read to all the brethren. 28 The grace of our Lord Jesus Christ be with you.

1) What is your definition of the word "rejoice"? Do *you* rejoice? If so, do you *always* rejoice?

2) The instruction for God's people to pray is common in the Bible. Why do you think it is so important? Can anyone pray continually as we are instructed to do in vs. 17?

3) We find it easy to be grateful when God provides what we want in the way we want it. But vs. 18 says: *in everything* give thanks. Does that seem sensible to you? Why or why not?

4) The last part of vs. 18 talks about God's will for you. Just to review, what three things does God desire for you to do?

- 1.
- 2.
- 3.

Why do you think Paul added the phrase, "in Christ Jesus?"

5) How could Christians "quench the Spirit?"

6) What are "prophetic utterances" and why shouldn't they be despised? [Read this verse from several versions].

7) Read vv. 19-22 as a whole. How does vs. 21 relate to vv. 19-20?

8) What is "sanctification"? Who is responsible for it?

9) The modern view of man is two-part, mind and body. How is the person described in vs. 23? Do you think this difference is significant? Why or why not?

10) People are always trying to "hold it all together." In vs. 23 who does the preserving? What is the scheduled time of completion?

11) Compare vs. 24 with Php. 1:6.

12) What's up with this "greet the brothers with a holy kiss" business??

2 Thessalonians

2 THESS. 1:1-12

1 ¶ Paul and Silvanus and Timothy, To the church of the Thessalonians in God our Father and the Lord Jesus Christ: 2 Grace to you and peace from God the Father and the Lord Jesus Christ. 3 We ought always to give thanks to God for you, brethren, as is only fitting, because your faith is greatly enlarged, and the love of each one of you toward one another grows ever greater; 4 therefore, we ourselves speak proudly of you among the churches of God for your perseverance and faith in the midst of all your persecutions and afflictions which you endure.

5 ¶ This is a plain indication of God's righteous judgment so that you will be considered worthy of the kingdom of God, for which indeed you are suffering. 6 For after all it is only just for God to repay with affliction those who afflict you, 7 and to give relief to you who are afflicted and to us as well when the Lord Jesus will be revealed from heaven with His mighty angels in flaming fire, 8 dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus. 9 These will pay the

1) Compare the opening verses of this epistle to those of 1 Thessalonians. How are they similar? How do they differ?

2) Paul often combines the words *grace* and *peace*. Why do you think he likes this combination? Do the words have any relationship to one another?

3) There are two primary components of Christian growth – 1- growth in our ability to trust God and 2- growth in our love for His people. What are the two things that Paul says he is thankful for in vs. 3?

4) Is Paul confessing to pridefulness in vs. 4? Why or why not?

5) In vs. 5 Paul writes: "This is a plain indication of God's righteous judgment. . ." What is "This"?

6) How could these things make one "worthy" of the kingdom of God?"

7) Read vv. 6-7 carefully. How is God's judgment described here? When should we expect to see such judgment?

8) Who will come with Jesus when He returns (vs. 7)?

9) What is the meaning of "retribution" in vs. 8? To whom is retribution to be dealt?

penalty of eternal destruction, away from the presence of the Lord and from the glory of His power, 10 when He comes to be glorified in His saints on that day, and to be marveled at among all who have believed—for our testimony to you was believed.

11 ¶ To this end also we pray for you always, that our God will count you worthy of your calling, and fulfill every desire for goodness and the work of faith with power, 12 so that the name of our Lord Jesus will be glorified in you, and you in Him, according to the grace of our God and the Lord Jesus Christ.

10) How is this retribution described in vs. 9?

11) Who will glorify Him on that day (vs. 10)?

12) What are the things that Paul prays that God will do for the church in vv. 11-12?

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13) Vs. 12 begins with “so that.” What purpose can be found in the verse?

NOTES:

2 THESS. 2:1-12

1 ¶ Now we request you, brethren, with regard to the coming of our Lord Jesus Christ and our gathering together to Him, 2 that you not be quickly shaken from your composure or be disturbed either by a spirit or a message or a letter as if from us, to the effect that the day of the Lord has come.

3 ¶ Let no one in any way deceive you, for it will not come unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction, 4 who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God. 5 Do you not remember that while I was still with you, I was telling you these things? 6 And you know what restrains him now, so that in his time he will be revealed. 7 For the mystery of lawlessness is already at work; only he who now restrains will do so until he is taken out of the way. 8 Then that lawless one will be revealed whom the Lord will slay with the breath of His mouth and bring to an end by the appearance of His coming; 9 that is, the one whose coming is in accord with the activity of Satan, with all power and signs and false wonders,

1) Compare vs. 1 with Matt. 24:31 and 1 Thess. 4:17. Do you think that these passages all refer to the same “gathering together”? Why or why not?

NOTE: The Greek word used here for “gathering together” (ἐπισυναγωγή) is the word that provides the basis for the word “synagogue.” It is also the same word used in Heb. 10:25.

2) Read the following passages that deal with the Day of the Lord:

Isa. 13:6
Eze. 30:3
Joel 2:1
Zeph. 1:18
2 Pet. 3:10.

What is the relationship between the coming of Christ and the Day of the Lord?

3) The error addressed in vv. 2ff is that the Day of the Lord has already come, or is imminent. What two things must occur before Jesus’ return?

4) What does the word “apostasy” mean? (Consider 1 Tim. 4:1-3; 2 Tim. 4:3-4).

5) Who or what is the “man of lawlessness” or the “son of destruction” in vs. 3? (READ Dan. 7:25).

6) According to vs. 4 and vs. 9, what will this person do?

7) Read vs. 7 carefully. What is it that has prevented the antichrist / man of lawlessness from appearing already?

8) What is the inevitable result of an encounter between the lawless one and Christ?

10 and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved. 11 For this reason God will send upon them a deluding influence so that they will believe what is false, 12 in order that they all may be judged who did not believe the truth, but took pleasure in wickedness.

9) How do you understand vs. 11? (Consider Deut. 13:1-4).

10) What is God's purpose (vs. 12).

NOTES:

2 THESS. 2:13-16

13 ¶ But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth. 14 It was for this He called you through our gospel, that you may gain the glory of our Lord Jesus Christ. 15 So then, brethren, stand firm and hold to the traditions which you were taught, whether by word of mouth or by letter from us.

16 ¶ Now may our Lord Jesus Christ Himself and God our Father, who has loved us and given us eternal comfort and good hope by grace, 17 comfort and strengthen your hearts in every good work and word.

1) Compare vs. 13 with 2 Thess. 1:3. Both say that the letter writers “should” always give thanks to God” for the church. How do the two statements differ?

2) The believers here are called “beloved by the Lord.” Compare this to 1 John 4:10, 19. What do these passages say about the love of God?

3) What do you think is meant by the word “beginning” in vs. 13? How does this impact your understanding of the word “chosen”?

4) What are the means of salvation listed in vs. 13?

5) How was God’s call communicated, according to vs. 14? What is the purpose of the calling of God?

6) What two things, according to vs. 15, are required of those who have been called?

7) Vv. 16-17 are a benediction. What is purpose of a benediction?

8) How do grace, comfort, and hope relate in vs. 16?

9) The conclusion of the blessing is that God would comfort and strengthen the people’s hearts. How do good works and words come into play?

NOTES:

2 THESS. 3:1-18

1 ¶ Finally, brethren, pray for us that the word of the Lord will spread rapidly and be glorified, just as it did also with you; 2 and that we will be rescued from perverse and evil men; for not all have faith. 3 But the Lord is faithful, and He will strengthen and protect you from the evil one. 4 We have confidence in the Lord concerning you, that you are doing and will continue to do what we command. 5 May the Lord direct your hearts into the love of God and into the steadfastness of Christ.

6 ¶ Now we command you, brethren, in the name of our Lord Jesus Christ, that you keep away from every brother who leads an unruly life and not according to the tradition which you received from us. 7 For you yourselves know how you ought to follow our example, because we did not act in an undisciplined manner among you, 8 nor did we eat anyone's bread without paying for it, but with labor and hardship we kept working night and day so that we would not be a burden to any of you; 9 not because we do not have the right to this, but in order to offer ourselves as a model for you, so that you would follow our example. 10 For even when we were with you, we used to give you this order: if

- 1) What is Paul's "prayer request" in vv. 1-2?
- 2) NOTE: The phrase "spread rapidly" in vs. 1 is alternately translated "have free course." The literal meaning of the word is "run," or "race." The implication is that the Gospel message would go forward like a runner on a course with no hindrances or obstructions.
- 3) Vs. 2 seems to be an admission that there will be some opposition . . . why?
- 4) The end of vs. 2 and the beginning of vs. 3 seems to contrast some people with God. What is the point?
- 5) Compare vs. 4 with 2 Thess. 2:15. Does it seem that Paul's confidence is in the church or in the Lord? Explain your answer.
- 6) Read vs. 5. Do you think that the phrase "into the love of God" refers to God's love for them, to their love for God, or both?
- 7) "The steadfastness of Christ" can also be translated, "into Christ's endurance," or "Christ's perseverance." How might that apply to your life?
- 8) What is the command in vs. 6? Does this seem right? Does it seem important? Why? (Also consider vv. 14-15).
- 9) How important is discipline / self-discipline to the Christian life? Discuss "external discipline" and "internal discipline."
- 10) Compare vv. 7-8 with 1 Thess. 2:9. What is the consistent point in these passages?
- 11) Discuss vv. 10-12. What is the essential message of these verses? Do you think this rule should be followed by the church? How does this command relate to charity? How does it relate to the church's ministry to the poor?

anyone is not willing to work, then he is not to eat, either. 11 For we hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies. 12 Now such persons we command and exhort in the Lord Jesus Christ to work in quiet fashion and eat their own bread. 13 But as for you, brethren, do not grow weary of doing good. 14 If anyone does not obey our instruction in this letter, take special note of that person and do not associate with him, so that he will be put to shame. 15 Yet do not regard him as an enemy, but admonish him as a brother.

16 ¶ Now may the Lord of peace Himself continually grant you peace in every circumstance. The Lord be with you all! 17 I, Paul, write this greeting with my own hand, and this is a distinguishing mark in every letter; this is the way I write. 18 The grace of our Lord Jesus Christ be with you all.

12) Verse 13 is often quoted. Many Christians, who began in great zeal end their ministries in frustration and unfruitfulness. Why might this be? How can it be avoided? Read the following passages:

Isa. 40:28-31

2 Co. 4:1

Luke 18:1

Rev. 2:3

13) Vs. 16 is another benediction. What is the word of blessing offered here? Why might this blessing be of particular significance to the first readers of this epistle?

14) What is the significance of Paul's statement in vs. 17?

15) How has this study of 1 and 2 Thessalonians helped you or encouraged you?

NOTES: