## "Love Lifted Me Recovery Ministries"

## First Thessalonians Bible Study — I Thessalonians 2:14-20 & 3:1-5 Lesson #4

\*\*INSTRUCTIONS: **Read the entire section** of Scripture in First Thessalonians before starting to look up the other Scripture verses and filling in the blanks. Pray and ask the Holy Spirit to give you understanding as you read God's word. Most Scriptures used are from the New King James Version.

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ļ	For you, brethren, became IMITATORS of the CHURCHES of God which are in JUDEA in Christ Jesus. For you also SUFFERED the SAME THINGS from your own countrymen, just as they did from the Jews, who KILLED both the Lord Jesus and their own PROPHETS, and have be be been been secured us; and they do not please God and are contrary to all men, FORBIDDING us to SPEAK to the Gentiles that they may be SAVED, so as always to fill up the measure of their sins; but wrath has come upon them to the uttermost.  Il Thessalonians 1:3-4
	•Matthew 5:11-12 " are you when they and
	you, and say all kinds of evil against you for
	sake. Rejoice and be exceedingly glad, for great is your reward in heaven, for so
	they the the who were before you."
	they the the while before you.
Christ bechurch especial also State of the control	ion: "IMITATORS of the CHURCHES of God which are in JUDEA" – The church of Jesus began in Jerusalem (in Judea) on the Day of Pentecost, and still remained the headquarters of the in Paul's day. Paul urges the Thessalonians to model themselves after the churches of Judea, ally in the way they handled persecution for their faith. That's what he means by saying, "You JFFERED the SAME THINGS from your own countrymen, just as they did from the Jews."  Galatians 1:20-24 "(Now concerning the things which I write to you, indeed, before God, I do not lie). Afterward I went into the regions of Syria and Cilicia; and I was by to the of which were in us now preaches the which he once to" And they glorified God in me."
	ion: "Who KILLED both the Lord Jesus and their own PROPHETS" - The Jewish leaders,
KILLIN God se up the	G Jesus, and their ancestors had done the same by KILLING many of the PROPHETS that ent to them to try to get them to repent of their sins. This is what Paul means by saying, "You fill measure of their sins."
•	•Matthew 23:32-35 " up then, the of your fathers'
-	Serpents, brood of vipers! How can you escape the condemnation of hell?  Therefore, indeed, I send you, wise men, and scribes; some of them you will and, and some of them you will scourge in your
-	and from city to city, that on may come all the righteous shed on the earth, from the of
(	come all the righteous shed on the earth, from the of
-	Abel to the of Zechariah, son of Berechiah, whom you
	between the temple and the altar."

<ul><li>Acts 7:51-52</li></ul>	"You stiff-necked and uncir	rcumcised in	an	id ears!	You
always	the		_; as your		d
so do	Which of the	did yoເ	ır	not	
<del></del>	? And they	those	e who		_ the
	of the Just One (Christ), of v	whom	now have beco	me the	
	and	"			
rs <b>tried to get the</b> essful. The Jewis	DING us to SPEAK to the Gen e apostles to stop teaching of the leaders were more concerned eeking God. Satan's people	r preaching abound abound representations of the representation of	<b>It Jesus</b> , but the tion of power ov	ey were r er the pe	not eople t
	"Woe to you lawyers! For y	you have taken aw	av the kev of kr	nowledge	Υοι
did not	in yourselves, and thos	se who were	ray the Rey of Ri	in vo	
aid 110t	" " " your oor oo, and the			, 0	u
• Acts 4:18-20	——.  "And they called them and		them	to	
2 a	"And they called them and at all	in the	of Jesus.	But Pet	er and
John answered a	and said to them, 'Whether it is	right in the sight	of God to listen t	to vou m	ore th
	e. For we cannot but speak the				
	"Then the chief	•			
	'What shall we do? For this				
	will				
- , <u></u>	both our	and		,,,	_
•Romans	aul, time and again - but SA 1:13 "Now I do not want to yo e some fruit among you also, ju	you to be unawai u (but was	re, brethren, that ເ	until now	), that
• Acts 17:	:5-6 "But the, took some of the	who were	persuaded	l, becomi	ng tolace
and gathe	ering a, took some of the	 in an	nom u	ic marke	ιριασο
	of Jason, and sough				
	d them, they				
city, crying	g out, 'These who have turned	the world upside	down have come	e here, to	00.'"
ition: "But SAT INFLUENCED b to do God's work	AN HINDERED us" - Satan, y Satan, may sometimes hinde. God allows this at times, in e	or in the case of ler or put stumbling order to strengthe	Paul in Thessald g blocks in our w n us and even s	onica, <b>pe</b> vay when cometime	ople we a
	If we are POSITIVE that God				
	he way, we can do spiritual wa				
			alial with Davil		ght o
	nes, <b>God MAY use visions ar</b>		dia with Paul,	Peter ar	ght ou
eak to us and gu	ide us in the direction of minist	try He desires.			ght ou I <b>d oth</b>
eak to us and gu ◆Acts 17:13	ide us in the direction of minist	try He desires.			ght ou I <b>d oth</b>
eak to us and gu •Acts 17:13  of _	ide us in the direction of minist	try He desires.			ght ou I <b>d oth</b>
•Acts 17:13	ide us in the direction of minist	try He desires.			ght ou I <b>d oth</b>
•Acts 17:13 of _ also and •Acts 16:6-10		try He desires. om by " through Phrygia a	learn at Berea, and the region of	ned that t they cam f Galatia,	ght of Id oth he e the they

	After they had cor						
		did		them.	So passing to	Mysia, they cam	е
	down to Troas.						
	Macedonia stood						
	Now after he had	seen the	,	immediately w	e sought to	to Macedon	ia,
	concluding that th	e	_ had		us to	the	
		to them."					
40.00	Familia tia alimba		6 : - : - : -	ing O la it na	4 aa.na i.n 4h		
19-20	For what is our ho					e presence of o	our
	Lord Jesus Chris	st at HIS Coming	f Forwar	are our giory	anu juy.	to you than who	1 VOII
		nians 1:13-14					
		derstand. Now					ive
		l us in part), that					
		_, in the	or the			·"	
Chapt	er 3						
1-3	Therefore, when v	we could no long	er endure it	we thought i	t good to be let	ft in ATHENS A	LONE
. 0	and sent Timothy,				•		•
	establish you and						
	afflictions; for you					70 Griditori by tire	,00
		1 <b>4-15</b> "Then				Paul	
		sea; but both _					
		ho conducted					
		d for Silas and Ti					oog
	a comman	a ror ondo arra rr			· an opeca, are	a oparioa.	
Athen <b>Chris</b> and sl	ition: "We thoug s for a while, until t to both the Jews nould only worship	Fimothy and Sila <b>s and Gentiles</b> , t the one true Goo	s could join rying to sho	him. While F ow them that th	Paul was there, <b>h</b> ney were worship	ne preached Jest bing the wrong go	sus ods,
Christ	to die for our sins.						
	•Acts 17:1617	"Now while P	aul	for	them at	, his	
		over to		Therefore he	)	in the	
		$_{}$ with the	e	and with	the	worshi	ipers,
	and in the		daily	with those wh	no happened to b	oe there."	
<b>-</b>		1.01011.1			. =		
of his	ition: "You yours conversion to Chri head of time, and F	st, that he would	have to suf	fer many thing	s for the sake of	the gospel. Go	od told
THIS.		3 1	,	<b>,</b>	, ,		
	•Acts 9:15-16	"But the	sa	id to him. 'Go.	for he (Paul) is	a chosen vessel	of
	Mine to bear My _		before Ger	ntiles, kings, ar	nd the children o	f Israel. For I w	/ill
	show him (Paul) h						
	"		955				
	•Acts 21:11-13	"he took		belt, bou	und (tied up) his	own hands and	feet.
	and said, 'Thus sa	ays the			, 'So shall the Je	ews at Jerusalen	n bind
	the man who own	s this belt. and d	eliver him ir	nto the hands of	of the Gentiles.'	(Verse 13)	"Then
	Paul answered, 'V					,	
							for the
	name of the	,		<u>.</u> [ p.10	- 1, s to t		- · · · · · ·

4-5	For in fact, we told you BEFORE when we were with you that we would SUFFER TRIBULATION, just as it happened, and you know. For this reason, when I could no longer endure it, I sent to know your faith, lest by some means the tempter had tempted you, and our labor might be in vain.					
			Holding fast the	(	of, so	that I may
	reioice in t	the day Christ t	hat I have not	`in	, or lab	ored in vain."
					ommunicated to the	
					who were of reputa	
	-	_	, or had	-		, <b>,</b>
in ver sure t	rse 3 that he hoped they remembered to	d "that no one that <b>he had tol</b> e	should be shaken d them ahead of t	by these affli	BULATION" - Parictions." Paul want buld happen to him was going to happe	ted to make n, and that they
	ust didn't understa		no alcolpico arioda	or time what	was going to nappt	on to rinn, but
uioy j			us he sent to Ephe	sus and calle	ed for the elders of t	he church.
			•		om the first day that	
			•	•	the	
	with many	and	- <b>3 7</b> ,	which hap	pened to me by the	plotting of the
	Jews; and how I	kept back nothi	ing that was helpfu	 I, but proclair	ned it to you, and ta	ught you
					Greeks, repentanc	
					ir	
	Jerusalem, not k	nowing the thin	gs that will happen	to me there,	except that the	
		_ testifies in eve	ery city, saying that		and	
	await me."			_		
	•John 13:19	"Now I	you	it c	omes, that	it does
	to	o pass, you may	у	that I am	He."	
about object failed WOR salva now v RECI trying	t the Christian life to f winning the pri to finish somehow THLESS or POIN tion is a gift, but ra we are running to w EIVE in HEAVEN to to win, earn or ga	e as RUNNING ze. To "run in v, and that NOT TLESS. Paul ther that ONCE vin a prize. The for our FAITHF	a RACE. God's vain" would mean HING was ACCOI is NOT talking about the SAVED is "prize" or prizes FUL SERVICE to God's value of the service o	word says we you had ento MPLISHED. ut running to , it's as if we we could wir GOD (I Coring	IN" - Many times, should run that race the race, but do Vain means EMP win our salvation, be re signed up for the are the REWARD thians 3:11-15). And the wed when we meet to the should be recommended this should be recommended.	re with the ropped out or TY, because the race, and S we will Again, it is NOT
heave		"Thorotors	. wa alaa ainaa w		<b>L</b>	
	oloud of	mereiore	e, we also, since we	e are	b	y so great a
	which so easily e	nenares us (tri	, iei us iay aside ne us un) and let u	every	, and t _ with	the
				ა	_ WIUI	uie
	<ul><li>I Corinthians 9</li></ul>	: <b>24</b> "Do yo	ou not know that th	ose who	in a	all
	, but o	one receives the	e	?	in such a	that you
	may obtain it. A	and everyone w	ho competes for th	e	is temperat	te
	(self-controlled, o	lisciplined) in a	II things. Now the	y do it to obta	ain a perishable	
	but we for an imp	erishable	Ti	nerefore I	thus:	with
	uncertainty. The	us I	: not as on	e who beats t	the air."	

4-5