COLE WOMEN'S MINISTRY SPRING 2013

I THESSALONIANS LESSON 5

I THESSALONIANS 2:13-3:5

<u>Review</u> your memory verses (I Thessalonians 1:2-4; 1:6; 2:8). In order for your mind to keep and use these concepts, it is best to review them everyday.

1. What is one way you can, this week, follow Paul's example as given in I Thessalonians 2:8?

Memorize I Thessalonians 3:2-3. Yes ____. Said to _____.

<u>Read</u> I Thessalonians 2:13-3:5, asking God to show you what the main ideas are. <u>Read</u> this passage one or two more times. Use other translations if you have them available. Notice that these few verses deal with many real people and events as well as attitudes and emotions.

2. List all the different personalities and/or groups of people mentioned in these verses.

- 3. In I Thessalonians 2:13 Paul again assures the Thessalonians that he thanks God for them. What about them does he stress as cause for thanksgiving?
- 4. When one believes the message that Paul preached (that is, that Jesus, God's anointed one, had to suffer and die and rise again--Acts 17:3), what will happen according to I Thessalonians 2:13?
- 5. What evidence was there in the lives of the Thessalonians that the Word of God was working in them? (See verse 14.)

6. Probably none of us are enduring the intense suffering that these folks were. Still, our lives are interspersed with daily struggles and stress. Some are severe and some are mild but constant. Identify the stress or struggle that you need God at work in you to endure--with joy (I Thessalonians 1:6). How have you been going through this situation? If you need help, call on someone you can trust to support you in prayer for this need.

7. In I Thessalonians 2:14-16 Paul comes down hard on certain Jews. What characteristics did this group display and what was in store for them?

8. Now *think* a moment. Paul was acutely aware of the intense suffering inflicted on Christians, because Paul had formerly been the one to painfully ravage Judean believers (Acts 8:1-3). Would not Paul have the same consequences to face as those others he condemned? Why or why not? (Possibly a fresh look at I Thessalonians will help.)

9. How does the above apply to your life?

Read I Thessalonians 2:17-3:5.

- 10. How did Paul feel about the Thessalonians?
- 11. What were Paul's concerns for them?
- 12. What did Paul do about his concerns?
- 13. Do you think it cost Paul anything to meet the needs of the Thessalonians? Think of his circumstances--Acts 17:1-15--before you answer.

14. What can you learn for your life today from your answers to questions 11, 12 and 13?

15. From I Thessalonians 2:13-3:5, write one or two sentences telling how Paul viewed Satan and what two things he is capable of.

- 16. From this passage what do you know about afflictions?
- 17. Jot down the names of one or two of your friends (or initials for confidentiality) who are experiencing affliction or struggle. Write down what you plan to do to encourage their faith in the midst of their stress.

I'LL GO WHERE YOU WANT ME TO GO

By Mary Brown and Charles Prior

It may not be on the mountain's height, or over the stormy sea; It may not be at the battle's front my Lord will have need of me; But if by a still, small voice He calls to paths I do not know, I'll answer, dear Lord, with my hand in Yours, I'll go where You want me to go.

I'll go where You want me to go, dear Lord, O'er mountain, or plain, or sea; I'll say what You want me to say, dear Lord, I'll be what You want me to be.

Perhaps today there are loving words which Jesus would have me speak; There may be now, in the paths of sin, some wand'rer whom I should seek. O Savior, if You will be my Guide, though dark and rugged the way. My voice shall echo the message sweet, I'll say what You want me to say.

There's surely somewhere a lowly place in earth's harvest fields so wide. Where I may labor through life's short day for Jesus, the Crucified. So, trusting my all unto Your care, I know You always love me! I'll do Your will with a heart sincere, I'll be what You want me to be.

Carolyn Roper (original 1982; revised 1996 and 2013)