



children  
*of the* DAY  
*1 & 2*  
*Thessalonians*  
BETH MOORE

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*Listening Guides  
with Answers*

LifeWay Press®  
Nashville, Tennessee

# Group Session One

## VIEW THE VIDEO

### Introduction

In today's opening session, we'll turn to the first of two letters we're studying, and we'll give ourselves completely to the first four words. Read 1 Thessalonians 1:1 and record them here:

\_\_\_\_\_ Paul \_\_\_\_\_, \_\_\_\_\_ Silvanus \_\_\_\_\_, and \_\_\_\_\_ Timothy \_\_\_\_\_

Luke supplies the backstory of their braiding paths in Acts 15:36–16:5. Consider Acts 15:36-41 first. Keep in mind throughout our journey that Silas in the Book of Acts is called by a more formal “Latinized” name in both 1 and 2 Thessalonians.

1. Silas (Silvanus) entered a \_\_\_\_\_ gap \_\_\_\_\_ \_\_\_\_\_ ripped \_\_\_\_\_ open \_\_\_\_\_ by a \_\_\_\_\_ severed \_\_\_\_\_ relationship \_\_\_\_\_. (Compare Acts 9:26-28.)

In preparation for the next point, compare specific wording in Acts 15:39 to Hebrews 10:24. The Greek lexical term used in both verses is *paroxusmós* (English “paroxysm”).

2. The \_\_\_\_\_ same \_\_\_\_\_ edge \_\_\_\_\_ that can \_\_\_\_\_ sharpen \_\_\_\_\_ can also \_\_\_\_\_ slice \_\_\_\_\_ (Prov. 27:17).

Now let's see the third member of this party of three added to the mix. Read Acts 16:1-5.

3. The next person we meet could become one of the dearest people in our lives.

Fast-forward to Acts 17:1. Follow it up with verses 2-10.

4. A journey gone awry could lead to the exact frame of mind God is looking to use.

As we dedicate ourselves to the task ahead, we're going to reach ahead long enough to snatch a phrase out of 1 Thessalonians 4:9: "For you yourselves have been taught by God." This English phrase is drawn from one rare compound word in the Greek: *theodidaktoi*.

► Look inside the back cover for the map you can use throughout this study.

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# Group Session Two

## REVIEW THE WEEK

Use these questions to guide your discussion of last week's homework.

### ● Principal Questions

DAY 1: Over how many Sabbaths did they serve in Thessalonica? (p. 16)

DAY 2: Who wrote each letter to the Thessalonians? (p. 19)

DAY 3: How, according to Paul, did the gospel come to the Thessalonians? (p. 25)

DAY 4: The Thessalonian believers “became” what two things (1 Thess. 1:6-7)? (p. 28)

DAY 5: What sounded forth from the Thessalonians after their conversion? (p. 32)

### ○ Personal Discussion Questions

DAY 1: How are you impacted by the knowledge that the Holy Spirit had you in mind as Scripture was penned? (p. 18)

DAY 2: What good memory do you have from a harsh season of your life? (p. 20)

DAY 3: How would you describe the Holy Spirit within you bearing witness? (p. 24)

DAY 4: Do you embrace or struggle with the fact that our God is filled with joy? (p. 28)

DAY 5: Describe a situation in which you witnessed or participated in “the excited transmission” of the gospel. (p. 34)

## VIEW THE VIDEO

### Introduction

Today we return to 1 Thessalonians 1:1 and do not forget the added significance: It is highly probable that we are reading the first drops of inspired ink from the pen of the apostle Paul.

From the opening verses of this five-chapter letter, we can draw the following applications:

1. Three groups are in operation at all times in a thriving body of believers:

WE, YOU, and THEY.

▪ WE: The Effectual

▪ YOU: The Affecting

▪ THEY: The Affected

“In Acts and the letters bearing Paul’s name about ‘ 100 names, often coupled with a score of assorted titles, are associated with the Apostle.”<sup>1</sup>

2. WE get the privilege of telling YOU that you are loved by God and chosen (1 Thess. 1:4).
  
3. Often we hope God is at work, but sometimes we get to know it (1 Thess. 1:5).
  
4. In a world of pretense and platforms, we better be ready to prove ourselves. “You know what kind of men we proved to be among you for your sake” (1 Thess. 1:5, ESV).
  
5. A geographical lesson from Thessalonica: Each circle of believers faces outward so that THEY can see us and we can see them.
  
6. Until Jesus comes back, we keep coming back (1 Thess. 1:10).

1. D. Michael Martin, *1, 2 Thessalonians*, The New American Commentary, vol. 33 (Nashville, TN: Broadman & Holman Publishers, 2001), 48.

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# Group Session Three

## REVIEW THE WEEK

Use these questions to guide your discussion of last week's homework.

### ● Principal Questions

**DAY 1:** What happened to Paul and Silas after they were dragged into the marketplace before the authorities (Acts 16:22-24)? (p. 39)

**DAY 2:** What two gifts might believers share with those to whom they minister? (p. 44)

**DAY 3:** What action verb describes how we journey with God? (p. 47)

**DAY 4:** Focus on 1 Thessalonians 2:14. How had the Thessalonians become “imitators of God’s churches in Christ Jesus that are in Judea”? (p. 51)

**DAY 5:** In 1 Thessalonians 2:19-20, what words did Paul use to describe the Thessalonian Christians? (p. 58)

### ○ Personal Discussion Questions

**DAY 1:** What do you think He’s searching out and testing our hearts to find? (p. 41)

**DAY 2:** Does 1 Thessalonians 2:8 stir up a story of your own? (p. 46)

**DAY 3:** How does Christ walking among the churches encourage you? (p. 49)

**DAY 4:** Share a time when you experienced some form of persecution because of your belief in Jesus. (p. 51)

**DAY 5:** Have you ever avoided relationships to avoid pain? (p. 59)

## VIEW THE VIDEO

### Introduction

Today we will revisit 1 Thessalonians 2:7-12 and draw a diagram depicting the makings of a healthy child in the family of God. These questions will help drive our pens:

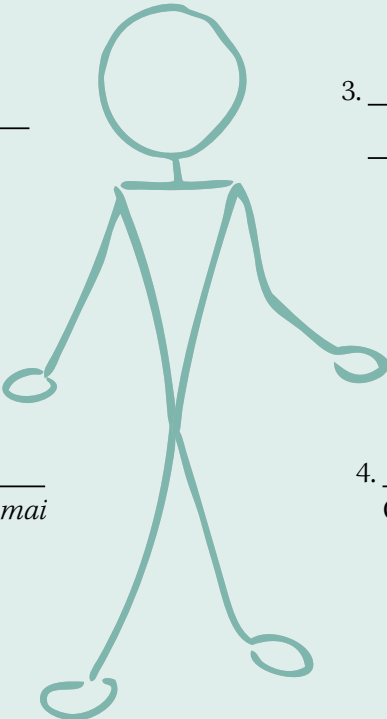
According to 1 Thessalonians 2, what would whole parenting look like?

Or, to put it another way: How would we diagram no-holes parenting?

2. Affectionately Desired

1. Nurtured

3. Accepting Parent's  
Very Self



5. Encouraged  
Greek *paramuthéomai*

4. Exhorted  
Greek *parakaléo*

6. Charged to Walk Worthy

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# Group Session Four

## REVIEW THE WEEK

Use these questions to guide your discussion of last week's homework.

### ● Principal Questions

**DAY 1:** Why did Satan hinder them from getting back to the Thessalonians? What do you think Satan was seeking to prevent by keeping them apart? (p. 65)

**DAY 2:** Exactly how did Paul go about proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ? (p. 69)

**DAY 3:** What was Timothy sent to Thessalonica to do? (p. 72)

**DAY 4:** By what did Paul not want the Thessalonians to be moved? (p. 77)

**DAY 5:** What profound change in the language of prayer is first introduced in 1 Thessalonians 3:11? (p. 81)

### ○ Personal Discussion Questions

**DAY 1:** What examples illustrate the dangers of “legalism” and “license”? (p. 65)

**DAY 2:** Which of the equations on page 70–71 (including your own additions) speak to you most personally and specifically? (p. 71)

**DAY 3:** Do you ever feel like all the planning has flown the coop and you're just reacting? Describe a time you felt that way. (p. 76)

**DAY 4:** What maladies come to mind at the mention of the word “affliction”? (p. 77)

**DAY 5:** What does the possibility that Paul may have dictated some of his letters through Silas contribute to your understanding of their relationship? (p. 83)

## VIEW THE VIDEO

### Introduction

In today's session, we will return to the third chapter of 1 Thessalonians and consider the madness and the gladness of deep personal involvement.

### Read 1 Thessalonians 3:1-5. Note the madness:

1. The entitlement to the unbearable (v. 1).

Check this definition: vulnerable: “from Latin *vulnerare* to wound

(1) capable of being physically wounded

(2) open to attack or damage.”<sup>1</sup>

Capture Paul's frame of mind in 1 Corinthians 2:2-5 and 2 Corinthians 11:28.



2. The high-cost investment (v. 5).

3. The evaporating illusion of control (v. 5).

**Read 1 Thessalonians 3:6-8. Note the gladness:**

1. The pure reciprocity (v. 6).

2. The sheer relief (v. 7).

3. The coloring of memory (v. 6).

4. The coming alive (v. 8).

**Conclude with verse 12. From Chrysostom's Homilies on 1 Thessalonians 4.**

“Do you see the unrestrainable madness of love that is shown by his words? Make you to increase and abound ...”<sup>2</sup>

1. *Merriam-Webster's Collegiate Dictionary*, 10th ed, s.v. “vulnerable.”

2. Gene L. Green, *The Letters to the Thessalonians* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2002), 177.

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# Group Session Five

## REVIEW THE WEEK

Use these questions to guide your discussion of last week's homework.

### ● Principal Questions

DAY 1: What kind of life did Christ say He'd come to give in John 10:10? (p. 90)

DAY 2: Exactly why did the Thessalonians have no need for anyone to write to them about brotherly love? (p. 94)

DAY 3: What two reasons did Paul give for the directives he issued in verse 11? (p. 98)

DAY 4: What group of people has the first access at the coming of the Lord? (p. 103)

DAY 5: What similarities and differences did you note between Exodus 19:16-20 and 1 Thessalonians 4:16-18? (p. 107)

### ○ Personal Discussion Questions

DAY 1: How does the phrase "more and more" contradict the notion of a place of arrival in this earthly journey in which we simply maintain from there? (p. 90)

DAY 2: Do you have an example of someone who seemed to have learned biblical truth straight from God without textbook, training, or a human teacher? (p. 97)

DAY 3: What is the most prominent lesson you've had to learn about minding your own business? (p. 101)

DAY 4: What might be gained through thinking of death in terms of sleep? (p. 104)


DAY 5: What are you most curious about concerning end-time events? (p. 106)

## VIEW THE VIDEO

### Introduction

This week in our homework, we purposely dodged portions of 1 Thessalonians 4:3-8 so we could save them for today's session. This countercultural segment of Scripture centers on sexual ethics.

Keep the following continuum in view as we move through our discussion:

There are limitations  There are no limitations  
regarding sexual conduct regarding sexual conduct

1. What God dictates here is pertinent now and it was pertinent then (v. 3). The Greek word for sexual immorality is porneía.<sup>1</sup>

2. What God dictates here is doable. See v. 1: “just as you are doing”

3. What God dictates here is learnable. See v. 4: “that each of you learn”<sup>2</sup>

4. What God dictates here is honorable. See v. 4. God does not require of us what cannot ultimately honor us.

1. S. Zodhiates, *The Complete Word Study Dictionary: New Testament*, s.v. “porneía.”

2. F. F. Bruce, *1 and 2 Thessalonians*, Word Biblical Commentary, vol. 45 (Dallas: Nelson Reference and Electronic, 1982), 83.

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# Group Session Six

## REVIEW THE WEEK

Use these questions to guide your discussion of last week's homework.

### ● Principal Questions

DAY 1: Exactly what will come “like a thief in the night”? (p. 116)

DAY 2: What two pieces of attire do children of the day “put on” (1 Thess. 5:8)? (p. 122)

DAY 3: What words or concepts pop into your mind when you hear “wrath”? (p. 123)

DAY 4: To whom are the responsibilities listed in 1 Thess. 5:14-15 assigned? (p. 132)

DAY 5: How should we pray? What do you think “pray constantly” means? (p. 136)

### ○ Personal Discussion Questions

DAY 1: What part of your experience fights to distort your biblical beliefs? (p. 115)

DAY 2: What one event in your life shook you to your most awakened state? (p. 121)

DAY 3: How does God's wrath differ from ours? (p. 126)

DAY 4: What is an admonition you accepted and a reason you're glad you did? (p. 131)

DAY 5: Which of the exhortations in 5:16-22 do you think you need most to apply in your present circumstances? Why? (p. 135)

## VIEW THE VIDEO

### Introduction

Today we are going to narrow the lens on four rapid-fire verses toward the conclusion of the First Letter to the Thessalonians. First Thessalonians 5:19-21 encapsulates a segment sparse on words and immense in implication and application.

1 Thessalonians 5:19 (ESV)—Do not quench the Spirit.

1 Thessalonians 5:20 (ESV)—Do not despise prophecies.

Let's throw some questions out on the table:

**What are prophecies, how do they rank, and what is their purpose?**

**What are they?** Consider these two definitions:

- **Prophecy:** “Reception and declaration of a word from the Lord through a direct prompting of the Holy Spirit and the human instrument thereof.”<sup>1</sup>

- **Prophēteúō:** “To prophesy ... To foretell things to come ... to declare truths through the inspiration of God’s Holy Spirit whether by prediction or otherwise ... To tell forth God’s message, hence the noun *prophētēs*, prophet, is the proclaimer, one who speaks out the counsel of God with the clearness, energy, and authority which spring from the consciousness of speaking in God’s name and having received a direct message from Him to deliver. Thus one may prophesy without being a prophet in the strict sense of the word. A *prophētēs*, both in the Old Testament and New Testament, is not primarily one who foretells things to come, but who (having been taught of God) speaks out His will (Deut. 18:18; Isa. 1; Jer. 1; Ezek. 2; 1 Cor. 14:3).”<sup>2</sup>

**How do they rank?** We can set no extracurricular word on the same standard with Scripture.

**What is their purpose?** 1 Corinthians 14:3 (NIV)—“But everyone who prophesies speaks to men for their strengthening, encouragement and comfort.”

Must know:

- Prophecies can be quite legitimate. They are by their extracurricular nature incomplete (1 Cor. 13:9).
- Prophecies must be tested. Keep in mind how much easier it is to eliminate than to examine (Acts 17:11; Matt. 7:15).

Dr. Gordon Fee: “Despite the fact that the ministries of the Spirit can be abused in the Christian community, Paul’s own deep appreciation for the central role of the Spirit in individual and corporate life will not allow for correcting abuse by commanding disuse. Rather, the antidote for abuse is proper use.”<sup>3</sup>

### Concluding bottom line

Believers in Christ cannot be both lazy and Spirit-led.

1. *Holman Illustrated Bible Dictionary*, edited by Chad Brand, Charles Draper, Archie England (Nashville, TN: Holman Bible Publishers, 2003), s.v. “prophesy.”

2. S. Zodhiates, *The Complete Word Study Dictionary: New Testament*, s.v. “prophēteúō.”

3. Gordon D. Fee, *God’s Empowering Presence* (Peabody, MA: Hendrickson Publishers, Inc., 1994), 59.

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# Group Session Seven

## REVIEW THE WEEK

Use these questions to guide your discussion of last week's homework.

### ● Principal Questions

DAY 1: What exhortation is recorded in Colossians 4:17? (p. 142)

DAY 2: Compare 1 Thessalonians 3:12 to 2 Thessalonians 1:3. What answered prayer do you see reflected? (p. 146)

DAY 3: What did God tell the prophet Ezekiel to do before he spoke to Israel? (p. 150)

DAY 4: How did Paul describe the symbiosis in Colossians 1:29? (p. 157)

DAY 5: Who is in charge of providing what we need to do God's will? (p. 158)

### ○ Personal Discussion Questions

DAY 1: Have you found other people's contributions encouraging or discouraging lately? Explain. (p. 144)

DAY 2: How has God used others to encourage, train, or direct you? (p. 149)

DAY 3: Would you like to share your letter with your small group? (p. 153)

DAY 4: In what task could you use some equipping from the Scriptures? (p. 155)

DAY 5: From your experience, how are *preparing* and *repairing* distinct? (p. 159)

## VIEW THE VIDEO

### Introduction

In our homework this week, we began to unravel the sacred parchment of the Second Letter to the Thessalonians. Six words from the center of chapter 1 will preoccupy us today: When the Lord Jesus is revealed.

The lexical Greek word is *apokálupsis*: "Revelation, uncovering, unveiling, disclosure. One of three words referring to the Second Coming of Christ (1 Cor. 1:7; 2 Thess. 1:7; 1 Pet. 1:7,13). The other two words are *epipháneia*, appearing (1 Tim. 6:14), and *parousía*, coming, presence (2 Thess. 2:1). *Apokálupsis*, a grand and more comprehensive word, includes not merely the thing shown and seen but the interpretation, the unveiling of the same. The *epipháneiai*, appearances, are contained in the *apokálupsis*, revelation, being separate points or moments therein. Christ's first coming was an *epipháneia* (2 Tim. 1:10); the second, an *apokálupsis*, will be far more glorious."<sup>1</sup>

We'll invite the apostle Peter to come alongside Paul through his own inspired letter and help us broaden our grasp of those six words. Savor the NET Bible translation of 1 Peter 1:1-2:

From Peter, an apostle of Jesus Christ, to those temporarily  
residing abroad (in Pontus, Galatia, Cappadocia,  
the province of Asia, and Bithynia) who are chosen according to the  
foreknowledge of God the Father by being set apart by the Spirit for  
obedience and for sprinkling with Jesus Christ's blood. May grace and  
peace be yours in full measure!

Now read 1 Peter 1:3-9. Note three distinct time periods:

1. Now
2. A little while
3. When Jesus is revealed

According to 2 Thessalonians 1:6-10, when the Lord Jesus is revealed ...

- Relief will come to the "afflicted."
- "Relief" in the Greek is anesin. Find the term also in 2 Corinthians 2:12-13 and 2 Corinthians 7:5-7. Reflect on this relief in view of Matthew 24:21-22.
- Eternal relocation will be assigned.
- Marveling will occur (v. 10).
- He will be glorified in His saints (v. 10; Rom. 8:18-19).

1. S. Zodhiates, *The Complete Word Study Dictionary: New Testament*, s.v. "apokálupsis."

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# Group Session Eight

## REVIEW THE WEEK

Use these questions to guide your discussion of last week's homework.

### ● Principal Questions

- DAY 1: What three sources of potential alarm did Paul list in 2 Thess. 2:2? (p. 166)
- DAY 2: What specific events occur before the Day of the Lord (2 Thess. 2:1-7)? (p. 171)
- DAY 3: What characteristic of the spirit of the antichrist is in 1 John 4:2-3? (p. 176)
- DAY 4: Based on 2 Thessalonians 2:9-12 alone, why are people perishing? (p. 182)
- DAY 5: What did Paul tell the Thessalonians to stand firm and hold onto? (p. 186)

### ○ Personal Discussion Questions

- DAY 1: Have you ever been duped by someone who proved to be an imposter? (p. 168)
- DAY 2: What will you be thankful to find missing in Christ's coming kingdom? (p. 172)
- DAY 3: Which historical rulers might qualify as types of antichrists? (p. 175)
- DAY 4: What do you think any process of sifting can be meant to accomplish? (p. 180)
- DAY 5: What do you think it means to keep yourself in the love of God? (p. 185)

## VIEW THE VIDEO

### Introduction

As we approach our final week in our study of 1 and 2 Thessalonians, we come to one of the most mysterious portions in the letters combined. We will discuss what we can know clearly and what we can at least know more about.

### What was happening at their present time and is still happening in ours:

1. The working of the mystery of lawlessness. The NIV translates the phrase "the secret power of lawlessness."
2. The active restraint over the mystery of lawlessness. Consider this quote from Dr. John Stott: "The restraint is both neuter and masculine, something and someone, a pressure and a person."<sup>1</sup>



The three most plausible identities of the restrainer:

- The Holy Spirit (He) and the work of the church (it).
- Paul (he) and the preaching of the gospel (it).
- Rome/the Emperor (he) and the empire /power of the state (it).<sup>2</sup>

### What will happen before the Day of the Lord:

1. The restrainer will be out of the way (v. 7b).
  2. The rebellion will come (v. 3).
  3. The man of lawlessness will be revealed. (v. 3) The word translated “revealed” is the lexical Greek apocalypto. Compare v. 9 where the word translated “coming” is parousia. According to Dr. C. A. Wanamaker, “That person’s manifestation is a deceptive parody or ‘anti-parousia’ of Jesus’ future coming.”<sup>3</sup>
- Mark 16:15: “Go into all the world and proclaim the gospel to the whole creation.”
  - 2 John 1:7 (ESV): “For many deceivers have gone out into the world ... Such a one is the deceiver and the antichrist.”

### AND THEN ...

1. The Day of the Lord will dawn with the appearance of Christ.
2. The Lord Jesus will kill the lawless one with His breath and bring him to nothing.

1. John Stott, *The Message of 1 & 2 Thessalonians* (Downers Grove, IL: InterVarsity Press, 1991), 168.

2. *Ibid.*, 169–170.

3. Charles A. Wanamaker, *The Epistles to the Thessalonians: A Commentary on the Greek Text* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1990), 245.

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# Group Session Nine

## REVIEW THE WEEK

Use these questions to guide your discussion of last week's homework.

### ● Principal Questions

DAY 1: What do 1 Thessalonians 5:25 and 2 Thessalonians 3:1 have in common? (p. 191)

DAY 2: What things are of most importance (1 Cor. 15:1-4)? (p. 198)

DAY 3: What command had Paul and his coworkers given the Thessalonians when they were still with them? (p. 199)

DAY 4: By what title is God called in 2 Thessalonians 3:16? (p. 205)

DAY 5: What thread embroiders together each greeting and benediction? (p. 208)

### ○ Personal Discussion Questions

DAY 1: Is the idea of receiving rather than achieving a shift for you or have you practiced this approach for years? (p. 194)

DAY 2: What are a few specific places you desire for the words of Christ that abide in you to arrive with you over the next month? (p. 198)

DAY 3: What is a destructive attitude you've seen go viral among believers? (p. 202)

DAY 4: How can you relate to fighting despair and depression over events God has allowed in your path? (p. 204)

DAY 5: What are some of the things going through your head on this final day? (p. 207)

## VIEW THE VIDEO

### Introduction

In this final session, we will tie up our journey together with a string left dangling at the beginning of 2 Thessalonians 3, and the other left waiting at the end.

1. A potent two-fold request for prayer.
  - That the word of the Lord may speed ahead and be honored. Compare Psalm 147:15.
  - That we may be delivered from wicked and evil people.
  - “Delivered”—Greek *rhúomai*: “from *rhúō*, to draw, drag along the ground. To draw or snatch from danger, rescue, deliver. This is more with the meaning of drawing to oneself than merely rescuing from someone or something.”<sup>1</sup>

Note the descriptions “wicked and evil.” The Greek meaning of the first word is particularly interesting. Greek *átopos*—“from *a*, without, and *tópos*, place. Without place or having no place. Inconvenient, prejudicial, hurtful, evil, improper (Acts 28:6). Of persons: absurd, unreasonable (2 Thess. 3:2); of conduct: inconvenient, unsuitable, improper, wrong.”<sup>2</sup>

Consider what could be a 10-Word Instant Upturn: “For not all have faith. But the Lord is faithful.” (ESV)

2. A significantly personal signature. Imagine a handwritten version similar to this:

Ὁ ἀσπασμὸς τῆ ἐμῆ χειρὶ Παύλου ... οὕτως γράφω  
Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν<sup>3</sup>

The benediction: The grace of our Lord Jesus Christ be with you all.

1. S. Zodhiates, *The Complete Word Study Dictionary: New Testament*, s.v. “*thúomai*.”

2. *Ibid.*, “*átopos*.”

3. F. F. Bruce, *1 and 2 Thessalonians*, Word Biblical Commentary, vol. 45 (Dallas: Nelson Reference and Electronic, 1982), 215–16.

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