



The Canadian *Lord's Day* Association

Bible Course

Acts to Revelation

Lesson 40

Name: _____

Read
1 Thessalonians 4:13
through Chapter 5

The Thessalonian Church believed that the second coming of the Lord was to be very soon and were concerned that some of their members had died prior to the Coming of Christ and the Day of the Lord. They may have wondered if these members had missed the joys of this special day.

1. In what way is the death of a believer different from that of an unbeliever? (4:13, I Cor, 15:55). _____

2. The “day of the Lord” will come as a _____ in the _____.
3. What sequence of events does Paul say will occur when Christ returns? (4:16-17)
 - a. _____
 - b. _____
 - c. _____
 - d. _____
4. Describe this day for the unbeliever (5:2,3, see also Matt. 24). _____

5. Describe this day for the believer. _____

Any group of people needs guidelines for getting along with each other. Paul wants the Thessalonians to “be at peace among” themselves. So he closes this first letter with instructions on how to do this. These same instructions apply to people of all ages and can be used to end quarrels, hurt feelings and resentment.

6. For those in authority over you... _____ them very highly
in love for their work’s sake.

7. Be _____ toward all men.

8. See that none _____ for

9. _____ evermore.

10. _____ without _____.

11. In _____ give _____.

12. _____ not the _____.

13. _____ that which is
_____.

14. _____ from all _____ of
_____.

15. In which ways can a person “quench the Spirit?” _____

Evaluator: _____

Meditation: “But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.” – I Thessalonians 5:8

Sobriety in religion is a blessed gift and grace. In our most holy faith there is no room for lightness. The things which concern our peace are solemn, weighty matters, and if they lie with any degree of weight and power on our spirit, they will subdue that levity which is the very breath of the carnal mind. But sobriety implies not merely the absence of all unbecoming levity in speech and conduct, but the absence also of all wild, visionary imaginations in the things of God. It denotes, therefore, that “spirit of a sound mind” which the Apostle says is the gift of God. Vital godliness, it is true, has its mysteries, its revelations and manifestations, its spiritual and supernatural discoveries and operations; but all these come through the word of truth, which is simple, weighty and solid, and as far removed from everything visionary or imaginative, wild or flighty, as light is from darkness; and therefore every act of faith, or of hope, or of love, will be as simple, solid, and weighty as the word of truth itself, through the medium of which, by the power of the Spirit, they are produced and called forth. If any doubt this, let them read in some solemn moment the last discourses of our blessed Lord with His disciples. How simple, how solid, how weighty are these discourses. Must not, then, the faith which receives, believes, and is mixed with these words of grace and truth, the hope which anchors in the promises there spoken, the love which embraces the gracious and glorious Person of Him Who spoke them, be simple and solid too? What room is there in such a faith, hope, and love for visionary ideas, wild speculations, and false spiritualization of Scripture, any more than there is in the words of the Lord Himself?

Taken from: Ears from Harvested Sheaves by J.C. Philpot

Meditation: “I am a Debtor” by Robert Murray McCheyne

When this passing world is done,
When has sunk yon glaring sun,
When we stand with Christ in glory,
Looking o’er life’s finished story,
Then, Lord, shall I fully know –
Not till then – how much I owe.

When I hear the wicked call,
On the rocks and hills to fall;
When I see them start and shrink,
On the fiery deluge brink.
Then, Lord, shall I fully know –
Not till then – how much I owe.

When I stand before the throne,
Dressed in beauty not my own;
When I see Thee as Thou art,
Love Thee with unsinching heart.
Then, Lord, shall I fully know –
Not till then – how much I owe.

When the praise of heaven I hear,
Loud as thunders to the ear,
Loud as many waters' noise,
Sweet as harp's melodious voice.
Then, Lord, shall I fully know –
Not till then – how much I owe.

Even on earth, as through a glass
Darkly, let Thy glory pass;
Make forgiveness feel so sweet,
Make Thy Spirit's help so meet,
Even on earth, Lord, make me know
Something of how much I owe.

Chosen not for good in me,
Wakened up from wrath to flee,
Hidden in the Saviour's side,
By the Spirit sanctified;
Teach me, Lord, on earth to show,
By my love, how much I owe.

Oft I walk beneath the cloud,
Dark as midnight's gloomy shroud;
But, when fear is at the height,
Jesus comes, and all is light.
Blessed Jesus, bid me show,
Doubting saints how much I owe.

When in flowery paths I tread,
Oft by sin I'm captive led;
Oft I fall, but still arise;
The Spirit comes, the tempter flies.
Blessed Spirit, bid me show
Weary sinners all I owe.

Oft the nights of sorrow reign –
Weeping, sickness, sighing, pain;
But a night Thine anger burns;
Morning comes and joy returns.
God of comfort, bid me show,
To Thy poor, how much I owe.