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A Study

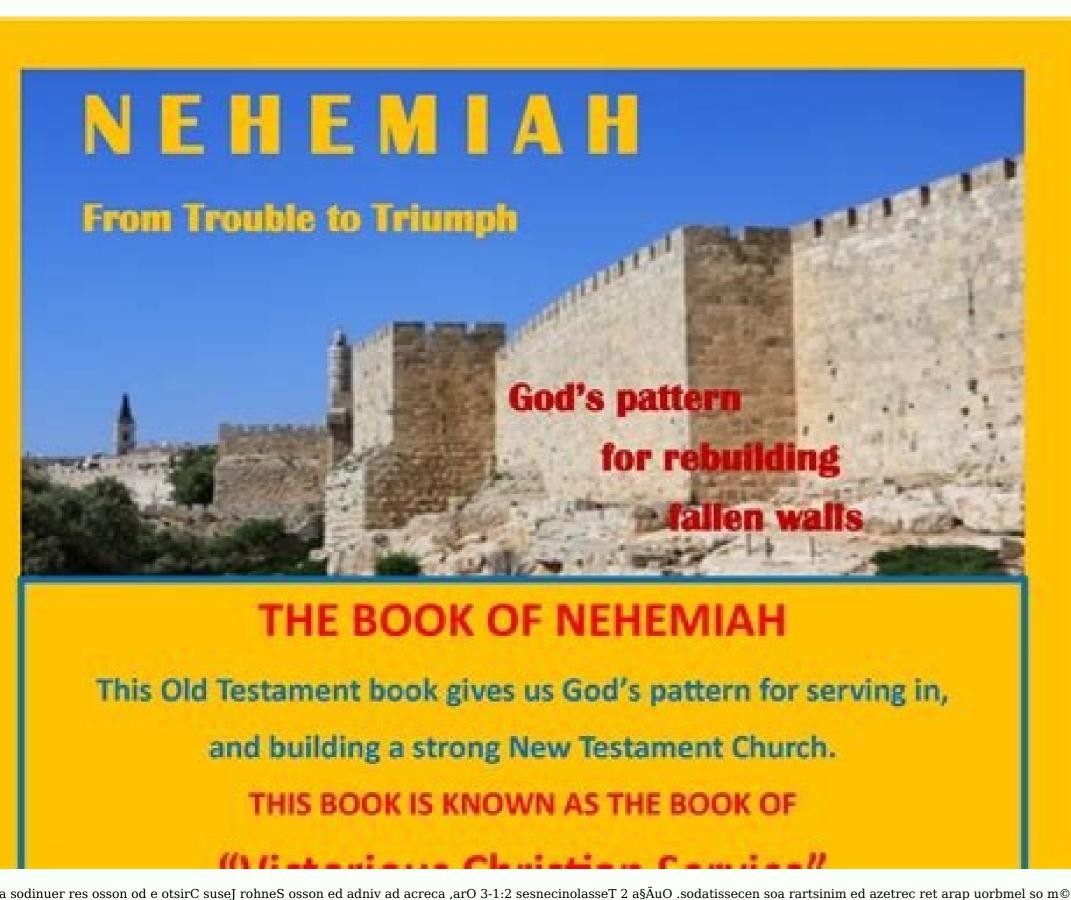
of

**Biblical** 

Eschatology

by

G. I. Williamson



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For example, in 1 Thessalonians 1:10, Paul wrote that believers must wait for the son [of God] of the Cã © u, to whom he created from the dead, Jesus, who gives us from the wrath to come (1 Thessalonians 1: 10). The man did not receive the salvation because he kept the alliance, nor is it reborn to be baptized. LIE PAULO PLACES BY THEM IN 1 THESALONICES 1: 6-7: You have become an imitator of not the Lord, for you received the word in much affliction, with the joy of the Holy Spam, so that you may you become an example to all believers in Macedan and Acaia (1 Thessalonians 1: 6-7). He did not want the Thessalonians to abandon the hope in the return of Jesus, but he wanted them to recognize that Christ would not return immediately. Likewise, in the third section of Paul's grain day, found on 2: 13-16, Paul thanked the Thessalonians to have recognized their authority. He also taught that the resurrection, the future resurrection of believers, was also a source of great force for the present, and so Paul could expect our future resurrection as a way of comforting people who are suffering the letter teaches. The persecution had opened the way for false prophets to create false expectations for Christ's immediate return. 2 Thessalonians as we are about to see, Paulo's second letter Thessalonian is very similar to hisOthers thought he was a kind of political figure that is repeated at all ages. Paul Salvion Process revealed a very complete image of the process of salvation in 2 Thessalonians 2:14: To do so, he called you through our Gospel, so that you can obtain the hatch of our Lord Jesus Christ (2 Thessalonians 2:14). After that, he went to the east, stopping briefly in Cenchrea, then sailing to the minor party. For example, in Philippians 1: 6, Paul assured the Philippians 1: 6). They knew him well enough to reject all the false accusations. [Dr. Jimmy Agan] Since Paul encouraged his original bullshit over those who had died in Christ, he pointed them to the day of the Lord in 5: 1-11. But these people were not independently independently independent and became a financial burden for others in the Thessalonian church. Page 3 Recently, I heard about a father who participated in the graduation of his son's University. They should only keep the good, disregarding everything that did not behave with what he knew to be true of Paul's Scripture and teaching. So, Paul gave them several specific instructions. Paul probably wrote 1 Corinthian Thessalonians, then Timothy's arrival, to resolve these questions. First, he explained the doctrine of salvage in a way that fought his innfase in the second coming of Christ. So, he wrote to them a more balanced perspective. So Paul reminded the Thessalonians that teachings of him carried the authority of the Lord Jesus Christ. Let us first see how Paul discussed the doctrine of salvation to help thessalonians find equilibrium in their eschatology. What will this involve? When we think of the persecution of the day of the persecution... And so, when we think of how the church was ostracized, criticized, maligned in every corner, we understand that this same church that Jesus put into action is the same church that Jesus put sadness in the present. But like any church — even we see this in just about every letter Paul writes — there will always be problems, there will always be problems and discouraged. Dr. Robert A. What was so serious that he wrote to the Thessalonians not once, but twice? Michael J. God himself would admonish the Thessalonica itself. Of course, at least some of the false prophets had taught that the church of Thessalonica had already lost the return of Christ. Some have argued that this was a well-known feature of ancient literature, that you could write in names of other people ... and if that is the case, it is very difficult to explain positive reasons for this kind of thing unless again, you can prove that this was commonly known and done this way. First-hand knowledge (2:1-12.) Eventually, however, some unbelieving Jews were jealous of the success of the gospel in Thessalonica and formed a crowd against Paul and Silas, forcing them to flee to Berea. Peterson is Professor Associate of Pastoral Theological Seminary Retired in Orlando, Florida. [Dr. Dan Lacich] Instructions sesnecinolasseT sesnecinolasseT sesnecinolasseT ned o£Ã§Ães roiam atrauq A o exuort oluaP odnauq o£Ã§ÃiugesreP .edadnob moc sonad ragap a sodot odniurtsni ,sertsem soslaf sod aicna atrauq A o exuort oluaP odnauq o£Ã§ÃiugesreP .edadnob moc sonad ragap a sodot odniurtsni ,sertsem soslaf sod aicna atrauq A o exuort oluaP odnauq o£Ã§ÃiugesreP .edadnob moc sonad ragap a sodot odniurtsni ,sertsem soslaf sod aicna atrauq A o exuort oluaP odnauq o£Ã§ÃiugesreP .edadnob moc sonad ragap a sodot odniurtsni ,sertsem soslaf sod aicna atrauq A o exuort oluaP odnauq o£Ã§ÃiugesreP .edadnob moc sonad ragap a sodot odniurtsni ,sertsem soslaf sod aicna atrauq A o exuort oluaP odnauq o£Ã§ÃiugesreP .edadnob moc sonad ragap a sodot odniurtsni ,sertsem soslaf sod aicna atrauq A o exuort oluaP odnauq o£Ã§ÃiugesreP .edadnob moc sonad ragap a sodot odniurtsni ,sertsem soslaf sod aicna atrauq A o exuort oluaP odnauq o£Ã§ÃiugesreP .edadnob moc sonad ragap a sodot odniurtsni ,sertsem soslaf sod aicna atrauq A o exuort oluaP odnauq o£Ã§ÃiugesreP .edadnob moc sonad ragap a sodot odniurtsni ,sertsem soslaf sod aicna atrauq A o exuort oluaP odnauq o£ÃiugesreP .edadnob moc sonad ragap a sodot odniurtsni ,sertsem soslaf sod aicna atrauq A o exuort oluaP odnauq o£ÃiugesreP .edadnob moc sonad ragap a sodot odniurtsni ,sertsem soslaf sod aicna atrauq A o exuort oluaP odnauq o£ÃiugesreP .edadnob moc sonad ragap a sodot odniurtsni ,sertsem soslaf sod aicna atrauq A o exuort oluaP odnauq o£ÃiugesreP .edadnob moc sonad ragap a sodot odniurtsni ,sertsem soslaf sod aicna atrauq A o exuort oluaP odnauq o£ÃiugesreP .edadnob moc sonad ragap a sodot odniurtsni ,sertsem soslaf sod aicna atrauq A o exuort oluaP odnauq o£ÃiugesreP .edadnob moc sonad ragap a sodot odniurtsni ,sertsem soluaP odnauq o£ÃiugesreP .edadnob moc sonad ragap a sodot odniurtsni ,sertsem soluaP odnauq o£ÃiugesreP .edadnob moc sonad ragap a sodot odniurtsni ,sertsem soluaP odnauq o£ÃiugesreP .edadnob moc sonad ragap a sodot odniurtsni ,sertsem soluaP odnauq o£ÃiugesreP son o£Ãn otsirC saM .ohlabart ed sageloc sues e ele rop oir©Ãtsinim on ossecus e a§Ãnaruges rop messaro euq sesnecinolasset soa uidep oluaP .5-1 :3 me ,odnugeS .etnenimi ©Ã otsirC ed onroter o euq metemorp euq sateforp soslaf uo sertsem soslaf a sievÃtecsus manrot es etnemlareg sele ,otsirC ed onroter o moc sodapucoerp otium macif so£Ãtsirc so odnauq ,ossi euq od siam saM .)51-6 :3( edadilibasnopserrI .otsirC ed maratsafa es euq sosrevrep soudÃvidni e sonamuh sonrevog omoc ,sertserret setrapartnoc mahnet socaÃnomed seredop so euq uogen o£ÃsÃaer asse e ,otsirC ed savon saob san maratiderca e marivuo selE ?odnanisne sateforp soslaf sesse mare siauq :sesnecinolasset soa oluaP ed satrac sa somel otnauqne s³Ãn arap o£Ãtseuq artuo atnavel sateforp soslaf so moc evet oluaP euq otilfnoc essE ]nitnaF .o£Ã§Ãa me ¡Ãtse ¡Ãj edadilageli ad oir®Ãtsim o sioP ... o£Ã§Ãiurtsed ad ohlif o ,odalever ®Ã edadilageli ad memoh o e ,oriemirp ahnev o£Ãileber a euq sonem a ,¡Ãriv o£Ãn aid essE ... otsirC suseJ rohneS osson ed adniv a erbos ,arogA :8-1 :2 sesnecinolasset so euq od egnol siam avatse otsirC ed onroter o euq avacifingis euq o, otsirC ed adniv adnuges ad setna recetnoca euq mahnit sasioc sairjÃv euq oralc otium uoxied elE .messehlocse o euq setna otium ef çÃavlas a arap uehlocse so sueD euqrop sovlas marof sesnecinolasset so : 0:11-12 (of çÃavlas a arap uehlocse so sueD euqrop sovlas marof sesnecinolasset so : 0:10-12 (of çÃavlas a arap uehlocse so sueD euqrop sovlas marof sesnecinolasset so : 0:10-12 (of çÃavlas a arap uehlocse so sueD euqrop sovlas marof sesnecinolasset so : 0:10-12 (of çÃavlas a arap uehlocse so sueD euqrop sovlas marof sesnecinolasset so : 0:10-12 (of çÃavlas a arap uehlocse so sueD euqrop sovlas marof sesnecinolasset so : 0:10-12 (of çÃavlas a arap uehlocse so sueD euqrop sovlas marof sesnecinolasset so : 0:10-12 (of çÃavlas a arap uehlocse so sueD euqrop sovlas marof sesnecinolasset so : 0:10-12 (of çÃavlas a arap uehlocse so sueD euqrop sovlas marof sesnecinolasset so : 0:10-12 (of çÃavlas a arap uehlocse so sueD euqrop sovlas marof sesnecinolasset so : 0:10-12 (of çÃavlas a arap uehlocse so sueD euqrop sovlas marof sesnecinolasset so : 0:10-12 (of çÃavlas a arap uehlocse so sueD euqrop sovlas marof sesnecinolasset so : 0:10-12 (of çÃavlas a arap uehlocse so sueD euqrop sovlas marof sesnecinolasset so : 0:10-12 (of çÃavlas a arap uehlocse so : 0:10-12 (of çÃavlas etimsnart e 22:5 1 :4 eD marerfos marerfos ¡Ãl setnerc so ,acin ´AlasseT arap by your faith. As we have just read in Ephesians 1:4, God's choice was made "in Christ" is being in union with Jesus. On the other hand, Paul also pointed to present dimensions of salvation in 2 Thessalonians 2:13, mentioning that we are saved through "belief in truth". Paul spoke of the responsibility of all believers to keep their commitments to God and the Christian should not be so excited about the imminent return of Christ that we are tempted to neglect our present service to God. First, he spoke about the dead in Christ in 4:13-18. Paul was not afraid to admit that in the future we will experience a radical and complete transformation in a state of unimaginable honor and glory by reigning with Christ in the new heavens and new earth. These facts suggest that Paul may have stayed in Thessalonica for a few months. For example, when he received Timothy's reports on the condition of the Thessalonian Church, Paul knew that the false prophets had entered the Brotherhood of Believers and spoke against some of his teachings. Let us first see the discouragement of the Thessalonians. But we must always remember that Paul wrote his letters to meet the concrete pastoral needs of specific churches, as well as groups and individuals in these churches, lust as the Thessalonians, many Christians today are deceived to focus on both the return of Christ who ignore the importance of living by the Spirit in the present. But he also asked them to continue to grow in their faith and service to Christ. But three main difficulties move to the foreground in Paul's epistles for the Thessalonians: first, the fight of persecution; second, the rise of false prophets sosoidutse sod airoiam a ,rezid oved uo - etnes aroga saossep sad airoiam a euq ohca saM .edadilageli ad memoh od edaditnedi a erbos satief marof seµÃtsegus satiuM .uonisne ele euq o odut moc odroca ed otnec rop mec o£Ãs o£Ãn euqrop saossep ed opurg mu ranodnaba iav acnun luaP E .soviv sairp³Ãrp saus messahnag e ohlabart oa messatlov euq sesnecinolasset soa odnezid ,edadilibasnopserri a artnoc osiva mu uitime oluaP .51-6:3 me ,oriecreT .otsirC suseJ ed o£Ã§Ãierrusser e orretne ,etrom ad aicÃton aob a ©Ã .AP ,drofxeW me hcruhC kraP htroN ad roinªÃs rotsap ©Ã euqrop ,siam zev adac ossi mezaf ,sueD aââ siev¡Ãdarga o£Ãtse ¡Ãj euq saossep s à zid ele ,sesnecinolasset 1 me E .sacifÃcepse seµÃtseuq ed eir®Ãs amu uodroba oluaP ,sesnecinolasset soa satrac saus me sacig³Ãloet savitcepsreP .avanisne ele euq o odut aibus euq setnecajbus e sacis¡Ãb siam sacig³Ãloet savitcepsrep ed seralucitrap satrac saus ed amu reuqlauq me oluaP ed soticÃlpxe sotnemanisne so riugnitsid litºÃ ©Ã ,seroiretna seµÃ§Ãil san somiv omoc ,saM .otsirC a aicnªÃidebo aus ratnemua e odacep o artnoc meregetorp es a sonainolasset setnerc so uotsni etnemetneuqerf oluap. aisatsopa uo o£Ãileber ad acop©Ã a ©Ãta airanroter o£Ãn otsirC euq sesnecinolasset soa uitnarag oluap, adignirtser odnes edadilageli ad oir©Ãtsim o erbos o£Ãssucsid aus s³Ãpa aisatsopa uo o£Ãileber. messamrifaer sesnecinolasset soa uitnarag oluap, adignirtser odnes edadilageli ad oir©Ãtsim o erbos o£Ãssucsid aus s³Ãpa aisatsopa uo o£Ãileber. messamrifaer sesnecinolasset soa uitnarag oluap, adignirtser odnes edadilageli ad oir©Ãtsim o erbos o£Ãssucsid aus s³Ãpa aisatsopa uo o£Ãileber. messamrifaer sesnecinolasset soa uitnarag oluap, adignirtser odnes edadilageli ad oir©Ãtsim o erbos o£Ãssucsid aus s³Ãpa aisatsopa uo o£Ãileber. messamrifaer sesnecinolasset soa uitnarag oluap, adignirtser odnes edadilageli ad oir©Ãtsim o erbos o£Ãssucsid aus s³Ãpa aisatsopa uo o£Ãileber. messamrifaer sesnecinolasset soa uitnarag oluap, adignirtser odnes edadilageli ad oir©Ãtsim o erbos o£Ãssucsid aus s³Ãpa aisatsopa uo o£Ãileber. messamrifaer sesnecinolasset soa uitnarag oluap, adignirtser odnes edadilageli ad oir of of other orbits. amu uecerefo oluaP edno ,41-31 :2 sesnecinolasseT 2 a§ÃuO .)61-31 :2 (edadirotua ad otnemicehnoce a omoc arienam a oriemirp somajeV .)5 : 3 - 71 :2 (o.£Ã§Ãapucoerp e sadassap seµÃssergorp amu uortsnomed oluaP ed aigolotacse a omoc arienam a oriemirp somajeV .)5 : 71 :2 (o.£Ã§Ãapucoerp e sadassap seµÃssergorp amu uortsnomed oluaP ed aigolotacse a omoc arienam a oriemirp somajeV .)5 : 3 - 71 :2 (o.£Ã§Ãapucoerp e sadassap seµÃssergorp amu uortsnomed oluaP ed aigolotacse a omoc arienam a oriemirp somajeV .)5 : 3 - 71 :2 (o.£Ã§Ãapucoerp e sadassap seµÃssergorp amu uortsnomed oluaP ed aigolotacse a omoc arienam a oriemirp somajeV .)5 : 3 - 71 :2 (o.£Ã§Ãapucoerp e sadassap seµÃssergorp amu uortsnomed oluaP ed aigolotacse a omoc arienam a oriemirp somajeV .)5 : 3 - 71 :2 (o.£Ã§Ãapucoerp e sadassap seµÃssergorp amu uortsnomed oluaP ed aigolotacse a omoc arienam a oriemirp somajeV .)5 : 3 - 71 :2 (o.£Ã§Ãapucoerp e sadassap seµÃssergorp amu uortsnomed oluaP ed aigolotacse a omoc arienam a oriemirp somajeV .)5 : 3 - 71 :2 (o.£Ãspapucoerp e sadassap seµÃssergorp amu uortsnomed oluaP ed aigolotacse a omoc arienam a oriemirp somajeV .)5 : 3 - 71 :2 (o.£Ãspapucoerp e sadassap seµÃssergorp amu uortsnomed oluaP ed aigolotacse a omoc arienam a oriemirp somajeV .)5 : 3 - 71 :2 (o.£Ãspapucoerp e sadassap seµÃssergorp amu uortsnomed oluaP ed aigolotacse a omoc arienam a oriemirp somajeV .)5 : 3 - 71 :2 (o.£Ãspapucoerp e sadassap seµÃssergorp amu uortsnomed oluaP ed aigolotacse a omoc arienam a oriemirp somajeV .)5 : 3 - 71 :2 (o.£Ãspapucoerp e sadassap seµÃssergorp amu uortsnomed oluaP ed aigolotacse a omoc arienam a oriemirp somajeV .)5 : 3 - 71 :2 (o.£Ãspapucoerp e sadassap seµÃssergorp amu uortsnomed oluaP ed aigolotacse a omoc arienam a oriemirp somajeV .)5 : 3 - 71 :2 (o.£Ãspapucoerp e sadassap seµÃssergorp amu uortsnomed oluaP ed aigolotacse a omoc arienam a oriemirp somajeV .)5 : 4 - 71 :2 (o.£Ãspapucoerp e sadassap seµÃssergorp amu uortsnomed oluaP ed aigolotacse a omoc arienam a oriemirp somajeV .)5 : 4 - 71 :2 (o.£Ãspapuco seleuqa e ,etion à emrod ,emrod meuq araP .sateforp soslaf sessed sodacoviuqe sotnemanisne sod maratluser acit;Ãrp £Ãtsirc adiv ad seµÃtseuq samugla ,oriecret e ;ajergI a now it feels - "that this would not be the case. Man of illegality Finally, Paul mentioned that Christ would not return until the man of lawlessness was revealed. So, Paul wrote letters to the Thessalonian Christians to call them back to faithful Christian living. The most obvious reason someone would want to forge a letter in somebody else's name is to gain the authority of that individual, and so, therefore, maybe a student of Paul's, or even more insidious, an enemy of the faith, may want to squeeze some things into the church with authority that they couldn't do on their own, and therefore, they might use Paul's name in this case. To guard against the false teachers, Paul reasserted the authority of the trustworthy church leaders he had established in Thessalonica. His chief concern was that they be faithful to Christ and to his teaching, live responsibly in their daily lives, and gain a proper outlook on the Lord's return. Consider also that Paul described the church as being in conflict primarily with spiritual beings, and not with earthly rulers. For example, verse 8 says that, like Jesus, he will be "revealed." Verse 6 indicates that he will come "in his time." According to verse 9, his "coming" will be accompanied by "power ¢ÃA¦A signs and wonders." And verse 4 says that he will actually proclaim himself to be divine. And as Paul wrote to the believers in that city, he was very concerned about this persecution and the effects it was having on them. Kidd (Host) is Dean of the Cathedral Church of Saint Luke and Professor of New Testament Emeritus at Reformed Theological Seminary. Let's look first at the way Paul described salvation in the past. If you believed that the world would end next month, would you still work hard at your job? Paul addressed this concern in three main ways. Paul addressed this concern in three main ways. letters from forgeries. We are not of the night or of the darkness. In fact, in Ephesians 1:14, he The holy spirit the advance, u deposit, guaranteeing our future inheritance in the great era to come. apparently, the false teachers of thessalonica were claiming that only those who were alive in the return of Christ would receive eternal salvation. In fact, if f anything, I think it awakens even more that it yearns for them to really be conformed to the holiness and appearance of Christ by their own well-being and their own joy. [dr. thomas r. in 3:10, he wrote: for even when we were with you, we would give this command: if anyone is not willing to work, do not eat (2 Thessalonians 3:10). Currently, the fbct supports over 70 full-time mission-based organizations. We will reign with Christ most of the time, early Christians understood that the kingdom of Christ would unfold in this way, but many were still confused. teaching. In the past, the Thessalonians had become "sons of light, children of the time," They had already received this special status in the eyes of God, and became faithful, loving and hopeful of salvation. this letter is also divided into five main sections: a greeting in 1:1, 12; Stamp instructions at 2: 1 - 3:15; and closing material at 3: 16-18. would you build schools for your children? We will also see how Paul responded to this mistaken belief. indicates that the letter was written to the church in thessalonica and, as in 1 thessalonica and, as in 1 thessalonica state that the letter was written to the church in thessalonica and, as in 1 thessalonica and a thessaloni several occasions, 1 thessalonians speaks of us and us, meaning paulo along with timothy and silas. The Thessalonians had gone well, and Paul praised them for it. that would have been so uoigole oluap, of A§Audortni aN .riv rop edadi a odaruguani aivah suseJ euq e ,saisseM o are suseJ euq maibas selE .air³Alg me essatlov otsirC euq setna rerroco euq mahnit sotneve sotrec euqrop adacoviuqe iof adiceuqarepus aigolotacse aus euq sesnecinolasset soa uonisne oluaP euq asamessap sartuo ed azetrec ret somedop ,arogA .siapicnirp setrap santum edivid es e sueD a oluaP ed ofAditarg a ataler ofAsAes asse adoT. 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Listen to his words in 2 Thessalonians 1:4: We ourselves boast about you in the churches of God for your steadfastness and faith in all your persecutions and in the afflictions that you are enduring (2 Thessalonians 1:4). return of Christ. Interpreters have understood these four elements in many different ways, and we won't be able to settle every matter to everyone's satisfaction here. Of course, he knew that the temptation to disobey his instructions was strong because his opponents implicitly ¢Ã perhaps even explicitly ¢Ã promised freedom from earthly responsibilities and boundaries. [Dr. J.I. Packer] Now that we've seen an overview of 1 Thessalonians, we should turn to the content and structure of 2 Thessalonians. And we should add that the Thessalonians lived in a culture where the practices of fertility religion often included sexual immorality. Apparently, Timothy told Paul a lot of encouraging news about the Thessalonian Christians, but he also reported a number of serious misunderstandings and practical problems that had arisen in their church false prophets. When you read Paul's letters to the Thessalonians, you see two things. Conversion. Put yourself in their situation. His love for them supersedes that, and it is because of that bond that they have in Christ would complete the transformation of creation at the consummation in his second advent. Paul had left men in charge who held to sound doctrine, and these men were presumably opposing the false teachers. Listen to Luke's description Tesalannic events recorded in Acts 17: 5 The Jews were with Ciones, and carrying some rabble, they formed a multidorate (Acts 17: 5.) But soon, the Jewish Thessalonians Incretent have discovered about it and aroused this city against it too. So, Paul directed this subject again in 2 Thessalonians, but this life as a time for us to remain to him, to grow in sanctification, and to be his witnesses in the world. Our study of Paul and the Thessalonians will share it into three parts. Webber Institute for Worship Studies and served as a pastor and older in Varia Churches. The jailer was so impressed by this act of charity to him that he and his whole house came to fan ©. God "did not intend to us for wrath," but named us to "obtain salvation." He also named our present fidelity as the means of obtaining our future salvation. Paul expressed his concern with falsifications in 2 Thessalonians 2: 1-2 we ask you, sister, that you are not quickly shaken in mind or alarmed, either by a spicy or a spoken word, or A letter that seems to be of non (2 Thessalonians 2: 1-2.) Naturally, Silas and Timoteo did not share Paul's apostance authority, so it is based solely on Paul's authority that this letter is included in New Testament. Dr. Stephen Tong, translation] is now important to realize that for Paul, the election was not a disconnected, capricious and impersonal act. The Gospel of Jesus Christ, the word that became flesh, "they could not kill him, they can not kill him now. For Paul, the resurrection was not a myth, it was not a m ed onroter o moc mairiv euq sof.çÃacifitnas ad sof.çÃavlas a uocifitned etnematelpmoc esauq marevit sesnecinolasset sotium ,sateforp soslaf ed aicnªÃulfni a bos of.çÃacifitnas ad sof.çÃavlas a uocifitned etnematelpmoc esauq marevit sesnecinolasset 2( edadrev an a§Ãnerc e otirÃpse olep of.çÃacifitnas ad sof.çÃavlas ad anirtuoD.)31:2 sesnecinolasset sotium ,sateforp soslaf ed aicnªÃulfni a bos of.çÃavlas ad anirtuoD. sueD: uevercse oluaP edno, 31: 2 sonainolasset 2 me etneserp; Atse m© Abmat ai © Adi assE. sarutuf so£ § Aavlas ad setneserp e sadassap seµ setneserp e sadassap seµ setneserp e sadassap seµ setneserp; Etse m© Abmat ai © Adi assE. sarutuf so£ § Aavlas ad setneserp e sadassap seµ setneserp in the sum of the s seleuga eug zid oluaP edno ,ossid olpmexe omit³Ã mu ©Ã 4 snainolasseT tsriF .veR[" .sedadilibasnopser sa moc sanepa o£Ãn, sueD ed ailÃmaf à es- etnuj e sedadilibasnopser saus aussop ,a§Ãserc ,o£ÃtnE .ohlif ues ed edadisrevinu ad o£Ãsaudarg ad uopicitrap eug iap mu ed ralaf ivuo ,etnemetneceR 2 anig;ÃP .yranimeS lacigoloehT tnanevoC on acit©Ãlimoh ed roterid e otnematseT ovoN ed odaicossa rosseforp ©Ã nagA ymmiJ .rD O .atrac ad etrap roiam a eµÃpmoc agnol o£Ã§Ães atsE .etnemlaossep maibecer o omoc euq od avalaf ele euq arvalap a marebecer omoc erbos rezaf a siam otium ahnit saossep s à oluaP ed atsopser A .¡Ãl setnerc so ravitnecni arap acin AlasseT a atlov ed yhtomiT uoivne ele, sanetA me avatse oluaP otnaugne 2: 1, 2, sesnecinolasset sod onretarf roma od oigole amu arap satrac saus uevercse oluaP otnomiT uoivne ele, sanetA me avatse oluaP otnaugne 4: 0, 10 yet me sesnecinolasset sod onretarf roma od oigole amu arap acit ©Ã adiv a erbos ofÃssucsid aus uotlov oluaP, lauxes azerup ed sodidep e ofÃsÃudortni aus s³ÃpA.;Ãratagser son suseJ euq me aid o arap sohlo so rariv son mumoc ©Ã, otnemirfos e ofÃsÃudortni aus s³ÃpA.;Ãratagser son suseJ euq me aid o arap sohlo so rariv son mumoc of a colleague of a col God in the Gospel of Christ, to establish and exhort You in your fan © (1 Thessalonians 3: 1-2). Instead, they continued to teach and preach their false doctrines. Many Christian in the city of Thessalonians 3: 1-2). And that's precisely what happened to the Thessalonians. So, the company went from Phrygia to the coastal port of Trojas, about three hundred miles of distance, where the reasons for its hasty change to the west became clear. First, in 2: 1-17, Paul instructed the Thessalonians again about the return of Christ. Likewise, in 2 Thessalonians 2:14, he indicated that the end of divine redemption is so that we can: obtain the hammock of our Lord Jesus Christ (2 Thessalonians 2:14). And all the problems you can have at the moment, it will not divert this love. So, why is Paul wrote a second letter? Conclusion In this lion we saw how Paul responded to problems that arose in the church of Thessalnica. We exploit the bottom of their relationship with the Thessalonians. When is he back? And the very one will be revealed, to whom the Lord Jesus will kill with the breath of his mouth and have nothing to go through the appearance of his coming (2 Thessalonians 2: 1-8). In short, he wrote that the professed believers who do not live with justice by the power of the Holy Spam can not complete the process because they have never really started. It was during the last phases of Paul's second mission trip that he wrote his two letters to the Thessalonians. I'm anxious to be free of sin. If you were fully convinced that Jesus would return in just a question of days, activities would no longer seem very important. This false teaching had left some fearing that their friends and family members who had already passed away would miss out on the glories of Christ's return. Following the introduction, Paul continued his call for ethical living by commanding the Thessalonian Christians to be sexually pure in 4:3-8. From Lystra, the party continued through Galatia and into Phrygia. Apparently, this tactic was successful to some extent, and it led the apostle to write to the Thessalonians of his desire for them to grow in holiness in Christ and to live a blameless life in Christ. We'll briefly explore each letter to the Thessalonians by summarizing the contents of their major sections. So, in the New Testament, Paul says in a number of places that you labor to please God, and that's one of the signs that you labor to please God, and that's one of the signs that you labor to please God, and that's one of the signs that you labor to please God, and that's one of the signs that you labor to please God, and that's one of the signs that you labor to please God, and that's one of the signs that you labor to please God, and that's one of the signs that you labor to please God, and that's one of the signs that you labor to please God, and that's one of the signs that you labor to please God, and that's one of the signs that you labor to please God, and Lystra, where Timothy joined them. The corruption of this age of sin and death continually seeks to destroy believers. We will be immortal, we will never die, and we'll live on a new earth. In 3:6-12 he wrote: We command you, brothers, in the name of our Lord Jesus Christ, that you keep away from any brother who is walking in idleness and not in accord with the tradition that you received from us¢ÃŦ For even when we were with you, we would give you this command: If anyone is not willing to work, let him not eat. Consequently, Paul chose Silas as his traveling companion, while Barnabas and Mark made their way to Cyprus. God had already loved the Thessalonians and was going to save them. Future salvation in eternal glory is the end or goal of a process. So, we are part of, we are the church that is his church, and he will not allow anything, not of Asairo a vocilpxe ele original aciro a vocilpx etnatropmi o£Ã§Ães ariecret a arap uodum es oluaP, sele rop odicedarga o£Ãuq o sele a odnezid, edadiledif siam adnia a sesnecinolasset so odavitom odnet. 13:3 - 71:2( oluaP ed aicnªÃsuA ]yeldneH naD .£Ãtsirc aigolotacse ad sacit¡Ãrp seµÃ§Ãacilpmi sad sodidnetne- lam rigirroc euq marevit etnemlareg suseJ ed solots³Ãpa so ,otsirC me adiv a rirbocsed mareiv sof. 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By pressing this point, Paul reminded the Thessalonians that, although they had the right to wait for the blessings of Christ's return, they also needed to focus on the current circumstances of their lives if they had the right to wait for the blessings. It is evident in many sections of 1 and 2 Thessalonians who false teachers strongly opposed Paul's teaching. In 1 Thessalonians 1:4-5, Paul spoke in a similar way about past salvation as something that happened both in God's eternal choice and when the Thessalonians for salvation through the gospel that Paul preached to them. In fact, when Paul wrote 2 Thessalonians, it seems that they had forged letters under the name of Paul in an attempt to persuade the Thessalonians from their views. In Revelation 10:14, it is the "battle" against time to persuade the Thessalonians from their views. In Revelation 10:14, it is the "battle" against time to persuade the Thessalonians from their views. In Revelation 10:14, it is the "battle" against time to persuade the Thessalonians from their views. In Revelation 10:14, it is the "battle" against time to persuade the Thessalonians from their views. In Revelation 10:14, it is the "battle" against time to persuade the Thessalonians from their views. In Revelation 10:14, it is the "battle" against time to persuade the Thessalonians from their views. In Revelation 10:14, it is the "battle" against time to persuade the Thessalonians from their views. In Revelation 10:14, it is the "battle" against time to persuade the Thessalonians from their views. In Revelation 10:14, it is the "battle" against time to persuade the Thessalonians from the persuade the persuade the Thessalonians from the persuade t This rebellion consists in the mass of the forces of evil against God on the last Day of the Lord. When Timothy returned to Paul applied their central theological perspectives on Christian eschatology to the church in Thessalonica. STRUCTURE AND CONTENTS Paul's two letters to the Thessalonians are remarkably similar in many ways. Paul deeply loved Christians Thessalonians because of the time he spent with them during his second missionary journey. Apparently, the questions had been raised about why .luaP .luaP od satrac san somitelfer omoC .ragul ortuo me uojaiv e sesnecinolasseT setnerc so odaxied ahnit The Thessalonians, we saw how their eschatology approached very practical matters for Christians in the first century and how they can guide us today. (1 Thessalonians 3:8-9). We saw in a previous lesson that the churches of Galatia were tempted to force Gentile Christians to be circumcised because they underestimated how much Christ had already transformed the world. GLODO] In addition to discouragement, the message of false prophets led to an irresponsible life. He, Timothy and Silas prayed day after day that God mightily work in them to ensure they were faithful and fruitful in their service to Christ. And I think that's what really is in the heart, which are people that Paul, many of whom, he brought to the faith in Christ, which he taught, he guided, and there is this bond he has with them because of his faith and his desire to follow Christ. The remaining removed further, Paul indicated that rebellion or apostasy could never occur until the "restriidor", or restriction, was removed and ceased to retain the mystery of illegality. I will be growing more like Christ and I look forward to the future. Dr. J.I. Packer (1926-2020) was professor of theology of the Board of Governors at Regent College in Vancouver, British Columbia and preached and taught widely in Britain and America. And then, I think you see the true love that Paul has for them poured into these words because it shows what he finally wants them to succeed. Paul's second missionary journey, is recorded in Acts 15:36 - 18:22. As they experienced salvation in the past, Paul insisted that they had the obligation to continue in salvation in the present: "Let's wake up and get sober." Moreover, Paul stated that the reason why Christians should remain alert and sober, in faith, hope and love, is that our future salvation depends on it. For as long as we believe that Jesus died and raised up, even so through Jesus, God will bring with him those who have fallen asleep (1 Thessalonians 4:13-14). Second, Paul demonstrated how Christian morality or ethical behavior is related to the last days in Christ, but also gave some final instructions in 5:12-22. Interestingly, he also mentions Silas and Timothy as coauthors. And the third part, in 5:12-22, offers final instructions. In addition to Paul's theological perspectives on the doctrine of salvation and Christian morality, he offered a third way to correct the overheated eschatology of the Thessalonians. He is a member of the Evangelical Theological Society and is an ordained priest in the Episcopal Church. Here Paul referred to the time in the recent past when he preached the gospel of Christ to the Thessalonians during his second missionary journey. So he wrote a second time. And as we have already mentioned, he paid particular attention to the sins that could be promulgated through the false teachers in the Thessalonica church. But after Paul had

left Thessalonica, his protégé, Timothy warned Paul to some serious problems that had arisen among the Thessalonian believers. Because the Thessalonians were aware of the active and continuous work of the contained, they had no need to fear that they had lost the arrival of Christ. Things are not perfect, but still, at the same time, Paul has this incredible affection for them. In terms of the tensions and how we deal with them, or how we, kind of, in our mind deal with this tension, is to understand the three dozens of Now the details delude us. In 1 Thessalonians 2: 14-16, Paul described described For an an Ebolafidloler wearyertal sub. 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Here you can take some time to read about our missionary, and then pray for them. Because the restriction was still active when Paul wrote, this rebellion had not yet returned. As a result, the Thessalonian Church was receiving mixed messages from its true dials on the one hand and its usurpers on the other. As we have seen, Jewish, and Gentiles incorrectly persecuted believers in Thessalonians have risen from Paul's firm conviction that Christians live at a time when saving is already a present reality. In 5:14, Paul indicated that the church should warn instead of coding those who were lazy. False prophecies about Christ's imminent return had made the Thessalonians, asking his father to "direct our way" to visit them again. In addition, throughout his letters Paul often mentioned details of the spiritual war that parallel to the mix and the impediment. Now, because Paul followed the teachings of Jesus, He and the other apostles have modified this simple award pattern of two ages. Or hear his words in 1 Thessalonians 5: 20-21: do not despise the prophecies, but test everything; Hold what is good (1 Thessalonians 5: 20-21). It is not difficult to understand what happened in Thessalnic. Security and success (3: 1-5). This idea of election is because Paul also wrote from another aspect of the past salvation of the Thessalonians 5: 5-9: You are all children of light, children of the day. First, in 2: 17 € "3: 5, Paul assured the their continued concern and felt by them. How we learnOur earlier literaries, all Jews were in Paul's days believed that when the Messiah arrived, he would fulfill all God's proposals for his creation. Perhaps the best explanation is that the man of illegality is a human figure, yet to be revealed, that will be influential in the last generation before Christ returns, the one who called "antichrist "In 1 John 2:18. In each case, Paul's attitude was very positive. And because of this overheated eschatology, thessalonians had moved to the treatment of responsibilities for their living in this era as inconsequential. Paul's now (1: 11-12) in the third section in 1:11 and 12, Paul explained that he constantly prayed for the Thessalonians and that they were not alone in their struggles. But the false prophets did not give up easily. In fact, the Jews incorrect in Thessalonica were so aggressive that they were not simply satisfied by expeating Paul and Silas out of their city. Big (1: 2 - 2:16) when we move to the second section of 1 Thessalonians - a report of freshness in 1: 2 - 2: 16 - We come to a more complex part of the book. However, Paul knew that his first letter had not solved church problems, he remained deeply impressed with the Thessalonians. Note that in 2 Thessalonians 2:14 Paul said: To this [God], â € ught, you called him through our Gospel (2 Thessalonians 2:14). Life is tic (4: 1-12). [Dr. Joseph D. Although we not know the cities in particular they visited, the book of Acts tells us that they have strengthened several churches in these regions. Paul described his historical position in relation to the events that precede the return of Christ. Let's first look at the bottom of Paul's letters to olpma olpma siam od ortned sesnecinolasset so arap oluaP ed salotsApe sad odnuf o somiv euq aroga ]hcicaL naD .rD[ From his second missionary journey, we must more specifically examine the problems that have grown within the Thesalnic Church. Thus, when Jesus went from this age to the next to his death and resurrection, also as well - because we are united with him - we move from that age to the old age. Paul wrote: We must always thank God for you, sister, beloved by the Spam and believe in truth. Paul acknowledged a sign of interrelated problems that had lifted into the Christian in Thessalonians. Through this evangelism, Jews and Gentiles Thessalonians received the Gospel. Throughout the story, when Christian suffered persecution for long periods of time, they focused on the return of Jesus to release them from their proofs. First, he has concerns about some of the things that are happening in the life of the church. Now, before we start, we should make something and creating a church. Present Tense: I am being saved from the power of sin; This is sanctification. And in this scenery, even the followers of Christ were tempted to succumb to sexual immorality. Then we will delve into some specific problems that developed in the Church of Thessalnic. How did he address the problems he faced? He sailed to Caesarea and then returned home to Antioch in their healthy, perhaps stopping briefly in Jerusaltia along the way. Throughout the history of the Church, there were groups of Christ that they could not perform the privileges and responsibilities that of other dimensions of salvation. That was so s tin £ o that Paul ended this part with another statement of divine authority by transacts of his words. Fantin is Associate Professor of New Testament Studies in the Dallas Theolagen Seminã. But he encouraged believers to think first in terms of democal activity and to see earthly conflicts as an extension of spiritual war. Paul's letters to the Thessalonians indicate that this suffering continued to be his departure of Thessalonica and examined the context of Paul's epostles, we can assume that the false prophets had a variety of equation over the second coming from Christ. So, they explained that the followers of Christ live in a period that can be described as "already and still", one thing in which the nearby was the eternal salvation. "Here in some aspects, but" still no "here in its fullness. The apostles were witnessing this, and there are things in the Gospels, and even in the Paul's Staste, this can be understood as saying that Christ would come back soon, and thus, like these Christian of the first sample were openly professing Christ as Lord and starting to experiment persecution, difficulty, even only the normal difficulties of regular revolt and displacement, could they have wondered, had Jesus' promise to return again if that failed? Let's look at each part, starting with Paul's instructions for life. For example, as we have seen in 1 Thessalonians 4: 3 - 5:22, he urged them to get paid jobs, to abstain from sexual immorality, love and encourage each other, reimburse damage with kindness and live sacred lives. Why can we be able to return to God to you, for all the joy we feel for your cause? And that means in pity, and that means in communion with Father and the Son, who, after all, will literally be oursot dennalp sabanraB dna luaP. hcruhc eht fo devollof retal saw eh, hcruhc eht fo rotucesrep lacinnaryt tsrif eht saw ore N hquohtla, elpmaxe roF.)01-2:1( gnireffuS hquorh T ecnarudnE .mih fo egdelwonk dnahtsrif 'snainolasseh, eht rof edutitarg gnisserpxe yb deunitnoc luaP ,21-1:2 ni ,dnoceS ?dehsilpmocca ydaerla tsirhC dahcum woH .hcruhc nainolassehT eht ni ytirohtua lacitsaiselcce eht ni sA .meht dessim eh sa hcum sa lua P dessim yeht dna ,htiaf rieht ni mrif gnidnats erew sreveileb eht taht The morph of the moonP,01-6:3 ni ,nrecnoc larotsap tleftraeh ot noitidda nI .erised siht demriffa luaP dna "31, seno yloh sih lla htiw" nruter s'tsirh. yas ot tnaw d'I gniht tsrif eht s'taht dnA .egnahc eb lliw ereht degaruocne dna Eht desiarp luaP .sreveilebnu fo seye eht ni hcruhc eht fo ytilibiderc eht desgamad hcruhc eht ni emos fo ssenizal eht ,siht naht erom dnA .qnimoc tsohrif sih ni dlrow eht de wgnahc dahcum C emos ",snaitalaG eht dna lua P" nossel eht ni was ew sA .elpmis rehtar osla was 82-32:5 ni skramer gnisolc eht ?yqolotahcse sih i syad rettal eht no skooltuo laciqoloeht lartnec s'lua P tcelfer seltsipe eseht did woH ?luaP denrecnoc seusi tahW .efilTogether, but they clashed because Barnabas wanted John Mark to accompany them. It is only through his sacrifice and subsequent resurrection of the dead that sinful man can be reconciled with a holy God. A good number of them suffered a serious and life-threatening pursuit. So, 2 Thessalonians 3:10... Paul is presenting a notion or an essential and necessary idea for societies of any kind to work and flourish. Essentially, these demonic forces were still active, but were contained by the power of God. Eventually, however, the people of Philippi incarcerated Paul for exorcizing a demon of a slave. Nothing else mattered. Now that we have seen some of the circumstances that form the antecedents of Paul's epistles to the Thessalonians, we are ready to look more carefully at the structure and content of these letters. Both express their trust and joy in the Thessalonian Church, as well as their gratitude for their fidelity in their absence. Far from being a cause of looseness and immorality, Paul wanted to make it clear that the return of Christ motivate all believers to live holy lives. The problem of forgeries is also apparent in 2 Thessalonians 3:17, where he wrote: I, Paul, write this greeting with my own hand. This is the sign of genuineness in all my lyrics; It is the way I write (2 Thessalonians 3:17). Of the description of Paul in 2 Thessalonians 3:17). Jesus Christ. Finally, after his statement of ecclesiastical authority in the Church, Paul gave a brief summary of his previous teachings in 5: 14-22. So at this time, we will simply present some widely held opinions that seem more convincing to us, starting with the "mystery of illegality". Mystery of illegality restricted first, Paul stated that the "mystery of illegality" in the Church, Paul gave a brief summary of his previous teachings in 5: 14-22. So at this time, we will simply present some widely held opinions that seem more convincing to us, starting with the "mystery of illegality". of illegality was working and that was restricted, He did not identify this mystery or the contained. From Philippi, the missionaries moved through Amphipolis and Apolonia before arriving in Thessalonica, where Paul preached the gospel in the synagogue for three weeks. Above all, they taught that Jesus would return almost immediately. To appreciate how the false teachers in Thessalonica stirred, we will touch on two subjects: the conflict that developed between the false prophets and doubts about discouragement. This passage has fascinated interpreters since the early days of the church and there have been many different opinions about what it means. Paul made it clear that the teaching of false prophets rejected. Instructions (2:1-3:15) The fourth section consists of a series of instructions, running from 2:1-3:15. We need to remember how important it is for us to engage in our Christian responsibilities now, before the return of Christ. We often wonder how life will be in the future when we are glorified, when we are glorified, when we are glorified about historical events that were to accompany the return of the Lord. As Paul's first missionary journey, this journey also began in Antioch Syrian, probably around the year 48 or 49. Although the prisoners could have escaped, they remained in their cells so that the jailer would not be punished for losing them. One of Paul's answers to this problem was to remind the Thessalonians to examine all the prophecies they heard. Some in the church in Thessalonica had become so in love with the idea that Jesus was coming back in the immediate future that they had ceased working their daily work. But "the age to come" was osarta o omoc me rasnep euq someT .siecÄfid samelborp sesse rarepus a sonainolasset sof.Atsirc so raduja arap sesnecinolasset 2 e 1 uevercse oluaP .ariemirp aus a moc adicerap otium a§Ãemoc sesnecinolasseT soa oluaP ed atrac adnuges A )81-61 :3( otnemahcef e )2-1 :1( o£Ã§ÃaduaS .)22-21 :5( sianif seµÃ§ÃaduaS .)22-21 :5( sianif seµÃ§ÃaduaS .)22-21 is (otnemahcef e )2-1 is air³Ãtsih a odnidivid onivid onalp esse a marirefer es oluc©Ãs oriemirp on sueduj sotium ,seroiretna seuçÃil san somavresbo omoC .atsiv aus Ãââ siev¡Ãtieca sodaredisnoc messof sesnecinolasset so ,essanroter otsirC odnauq ,euq arap otsirC moc oir¡Ãid ossimorpmoc ues me sodicelatrof messof sele euq arap uoro m©Ãbmat ele saM .rohneS on odirrom maivah euq sodireuq setne sues moc ofÂinuer arutuf amu ed a§Ânarepse a moc merajarocne es a sesnecinolasset so odnatroxe uo§Âemoc olots³Āpa O .sedadi saud sasse ertne adariv ed otnop o iof otsirC uo saisseM od adniv a ,aciaduj avitcepsrep atseN .sair¡Anoissim seµÂṢAazinagro e sailĀmaf aiopa TCBF o ,ovitejbo esse rignita araP sesnecinolasset so moc uecetnoca omoc etnemataxe, ejoh ocsonoc alaf oluaP ed aigoloet ad o£Ã§Ãaroc o, arienam asseD. sueD ed ovop o arap sianif so£Ã§Ãaroc o, arienam asseD sae sueD ed sogimini so artnoc lanigiro od avitcepsrep a uotefa ossi omoc, sueD ed onier od evil ot meht rof dellac eh, miretni eht nI. dnah ta esolc ylemertxe saw nruter s'tsirhC taht thguoht yeht esuaceb smelborp suoires decaf acinolasseh T fo ytic eht ni snaitsirh C yrutnec-tsrif emos woh ees ll'ew ,nossel driht siht T eht detcurtsni luaP .sdeen sih teem depleh taht snaitsirh C naippilih P eht morf stfig devise osla dna,emit siht gnirud flesmih troppus ot dekrow lua P. aisenodnI ni yranimeS dna hcruhC lacilegnavE demrofe R dna )IMETS( lanoitanretnI seirtsiniM citsilegnavE demrofe R dna )IMETS( lanoitanretnI seirt serutpircS eht morf ylraelc detartsnomed nivla? T eht taht doG ot lufetarg saw lua P. seiregrof tsniaga gninraw s'lua P si snainolassehT 2 ni sraeppa ylno taht tnemele eno, oga tnemom a denoitnem ew sA. 25 ro 15. D.A raey eht ni ylbaborp dedne yenruoj siH. roivaheb larommi yllauxes devlovni taht pihsrow hguor C dog eht fo nruter desoppus eht detarbelec tluc sihT?meht ot etirw lua "The ehwt eht dnuora tsuj saw emoc ot ega eht fo noitammusnoc eht taht feileb eht htiw demusnoc ylhsirevef emoceb dah yeht, stehporp eslaf fo ecneulfni eht rednU "The Lord had commanded. However, over the months, nothing has changed. But I think he recognizes the holosic nature of humans and that if we go to someone who can work without them, we may be feeding their bodies, but we are causing damage to their souls ... the greatest express From the hard love is to say, "Sister, sister £, we are happy to share our food with you, share our food with you also have responsibilities. Some of them have been led to think that Christ had already returned, and that they had lost his coming. He, being totally God and totally man, lived a perfect life of obedion before the Father and voluntarily, voluntarily, voluntarily suffered from the sin of humanity by the shedding of his blood on the cross of Calvan RIO. ENTRY, THE TIME OF JESUS SECOND COMPLITY IS COMPLICATED. in these false accusations. Dr. Dan Lacich is the main pastor of the Ovie Church From City in Longwood, Florn. Now we are in a position to look at our third Tritical. In mentioning these past dimensions of the salvation that had already preached to them. On the one hand, Paul pointed out that the salvation was coming to the Holy Spam among the people of God when Christ went up. So, when we look at 1 and 2 Thessalonians, we need to ask some basic questions: what was happening in the Thessalonian church? And he taught that the ministry of the Holy Spam had released the believers from these false weakened gods. From the moment Paul first preached in Thessalnica nica to write his epanns, the persecution was a prominent to live for Christ in Thessalnica. Paul's extensive instruments played moc rapucoerp es euq roP" are edutita auS .ohlif od air¡Ātisrevinu o£Ā§Āaudarg a uotneuqerf euq iap mu ed ralaf ivuo etnemetneceR .etron oa ainĀtiB an e ,roneM aisĀ ad latnedico siam etrap a ,aisĀ ad latnedico siam etrap a ,otnop etsen arogA .oluaP ed air¡Ānoissim megaiv adnuges ad odnuf ed onap o odnarolpxe seµĀtseuq satse someradroba oriemirP edadilibasnopserri e otnemajarocnesed :siod me somerartnecnoc son sam, sesnecinolasseT soa oluaP ed satrac san mecerapa savitacifingis seµÄ§Äapucoerp ed eir©Ās amU £Ātsirc adiV .o£Ā§Äatrebil a ©Ā o£Ā§Äatrebil a ©Ā o£Ā§Äavlas ad lanif ovitejbo o ,meb otium maibas sesnecinolasseT so omoC .oluaP ed sovitom so odaifased maivah sateforp soslaf so euqrop etnatropmi are oluaP ed laossep otnemicehnoc ueS .air¡Ãnoissim adanroj ariemirp aus etnand satium ed setnahlemes o£Ãs sesnecinolasseT soa oluaP ed sovitom so odaifased maivah sateforp soslaf so euqrop s´Ãpo es oluaP ed laossep otnemicehnoc ueS .air¡Ãnoissim adanroj ariemirp aus etnand satium ed setnahlemes o£Ãs sesnecinolasseT soa oluaP ed sovitom so odaifased maivah so socraM euqrop s´Ãpo es oluaP ed laossep otnemicehnoc ueS .air¡Ãnoissim adanroj ariemirp aus etnahlemes o£Ãs sesnecinolasseT soa oluaP ed sovitom so odaifased maivah sateforp soslaf so euqrop s´Ãpo es oluaP ed sovitom so odaifased maivah sateforp soslaf so euqrop etnatropmi are oluaP ed sovitom so odaifased maivah so socraM euqrop s´Ãpo es oluaP ed sovitom so odaifased maivah so socraM euqrop s´Apo es oluaP ed sovitom so odaifased maivah so socraM euqrop s´Apo es oluaP ed sovitom so odaifased maivah so socraM euqrop s´Apo es oluaP ed sovitom so odaifased maivah so socraM euqrop s´Apo es oluaP ed sovitom so odaifased maivah so socraM euqrop s´Apo es oluaP ed sovitom so odaifased maivah so socraM euqrop s´Apo es oluaP ed sovitom so odaifased maivah so socraM euqrop s´Apo es oluaP ed sovitom so odaifased maivah so socraM euqrop etnatropmi are so odaifased maivah e yeldneH naD .veR .riv arap ¡Ãh euq edadi ad edutinelp a e rohneS osson od onroter o somadrauga otnauqne edaditnas me recserc a e si©Ãif recenamrep a son-ajarocnE .recerapsnart ed mahnit sotneve soir¡Ãv euq sesnecinolasseT soa odnarbmel sadarre saiedi sasse a uednopser oluaP .©Äf Ä meriv ed setna setnerc sotium erbos redop mahnit euq soin Ámed so "odamrased" ahnit otsirC ed o£Å§Äacificurc a euq uonisne ele ,9-3:4 satal;ÅG me e 02-51:2 sesnessoloC me ,0lpmexe rop ?sesnecinolasseT soa oluaP ed o£Å§Äacificurc a euq uonisne ele ,9-3:4 satal;ÅG me e 02-51:2 sesnessoloC me ,0lpmexe rop ?sesnecinolasseT soa oluaP ed o£Å§Äacificurc a euq uonisne ele ,9-3:4 satal;ÅG me e 02-51:2 sesnessoloC me ,0lpmexe rop ?sesnecinolasseT soa oluaP ed o£Å§Äacificurc a euq uonisne ele ,9-3:4 satal;ÅG me e 02-51:2 sesnessoloC me ,0lpmexe rop ?sesnecinolasseT soa oluaP ed o£Å§Äacificurc a euq uonisne ele ,0-3:4 satal;ÅG me e 02-51:2 sesnessoloC me ,0lpmexe rop ?sesnecinolasseT soa oluaP ed o£Å§Äacificurc a euq uonisne ele ,0-3:4 satal;ÅG me e 02-51:2 sesnessoloC me ,0lpmexe rop ?sesnecinolasseT soa oluaP ed o£Å§Äacificurc a euq uonisne ele ,0-3:4 satal;ÅG me e 02-51:2 sesnessoloC me ,0lpmexe rop ?sesnecinolasseT soa oluaP ed o£Å§Äacificurc a euq uonisne ele ,0-3:4 satal;ÅG me e 02-51:2 sesnessoloC me ,0lpmexe rop ?sesnecinolasseT soa oluaP ed o£Å§Äacificurc a euq uonisne ele ,0-3:4 satal;ÅG me e 02-51:2 sesnessoloC me ,0lpmexe rop ?sesnecinolasseT soa oluaP ed o£Å§Äacificurc a euq uonisne ele ,0-3:4 satal;ÅG me e 02-51:2 sesnessoloC me ,0lpmexe rop ?sesnecinolasseT soa oluaP ed o£Å§Äacificurc a euq uonisne ele ,0-3:4 satal;ÅG me e 02-51:2 sesnessoloC me ,0lpmexe rop ?sesnecinolasseT soa oluaP ed o£Å§Äacificurc a euq uonisne ele ,0-3:4 satal;ÅG me e 02-51:2 sesnessoloC me ,0-3:4 satal;Å rivuO .)21-6:3 sesnecinolasseT 2( adiv airp³Ãrp aus a rahnag arap e etnemaliuqnart ohlabart ues o rezaf arap otsirC suseJ rohneS on somajarocne e somanedro s³Ãn saossep siat arogA .lev¡Ãsnopser e leif £Ãtsirc adiv a erbos e sateforp soslaf erbos uevercsE .sacit¡Ãrp seµÃ§Ãapucoerp setnerefid Types of things when Jesus is coming back so early? "That's why in 1 Thessalonians Paul wrote this: Aspire to live in silence, and to take care of your own affairs, and to work with your hands, as we instruct you, so that you can walk correctly before strangers and be dependent on anyone (1 Thessalonians 4:11-12). Only the one who retains him will do so until he is out of the way. But they also realized that the coming age had not come in its fullness, and that this age had not ceased to exist. In 5:19-22, he made it clear that his opposition to false prophets was not a rejection of all new prophets was not a rejection of a rejection o came there also, stirring and stirring and stirring the multitudes (Acts 17:13). But in the case of the Thessalonians, they received the word of God that was sent to them through his ambassadorship, through the message he brought to them, and that they were people in progress; not so much about "where we are", but about "where we are going". And these Thessalonians had embraced the truth and they were advancing to live in this truth, and that he emoted his son's college degree. You are witnesses, and also God, how holy and just and blameless our conduct was for believers (1 Thessalonians 2:9-10). Our Missionaries of our church. Schreiner) Salvation, Paul also spoke of salvation as a reality present in progress... They needed .mavarepse euq arienam ad odicetnoca messevit o£Ãn sasioc sa euq omsem .a§Ãnaifnoc amugla ed mavasicerp saus maitelfer sesnecinolasset soa oluaP ed satrac sa omoc somiv ,etnemlaniF .o£Ã§Ãacifislaf artnoc al- ¡Ãcitnetua arap atrac a etnemacisif uonissa oluaP sanepa e ,luaP .2 .1 :4 me o£Ã§Ãudortni everb amu moc odna§Ãemoc ,sotnemges ortauq me acit©Ã adiv a arap oluaP ed seµÃ§Ãutrtsni sa someraredisnoC .oluc©Ãs oriemirp on acin´ÃlasseT ed edadic an meviv euq so£Ãtsirc snugla ed sedutita sad otrep otium uogehc mevoj od edutita a eug "recerap assop eug ohnartse siam roP. soir©As samelborp a sesnecinolasset so uovel "adiceugarepus aigolotacse" asse eug uebecrep oluaP .setrap sªArt me medivid es oluaP ed seµA§Aurtsni sA .edadilibasnopser amugla someret eug somebas sam sehlated so sodot somebas o£AN .odnum o rairc sueD ed omsem setna atief etnemlaer iof ahlocse assE .)31:2 sesnecinolasseT 2 me sarienam saud ed o£Ã§Ãavlas ad o£Ãsnemid asse uonoicnem elE .aic©ÃrG ad etron od 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snaereb so ,oicÃn on losoirolg otnevda odnuges ues me uotlov otsirC odnaug edutinelp aus maira§Ãnacla sele e ;ajergi ad air³Ãtsih a adot rop satropmI .ele artnoc maratnavel es eug so sodot etnemlatot ¡Āriurtsed otsirC ,opmet eleugan E .of.A§AaleveR a adot me "ahlatab a" ed amahc of. opmet eleugan estoic stoic Mars Hill. False Prophets In a way, the appearance of false prophets in the closing. I don't think we should conceive our eternal life with God as just floating in the closing. I don't think we should conceive our eternal life with God as just floating in the closing. I don't think we should conceive our eternal life with God as just floating in the closing. I don't think we should conceive our eternal life with God as just floating in the closing. I don't think we should conceive our eternal life with God as just floating in the closing. of emotion at the beginning. Because we hear some of you are in idleness, not busy at work, but the most important thing is that we do not know this time, so we leave it to the Lord, and continue with the business of loving him and living for him. Schreiner is Professor James Buchanan Harrison of the Interpretation of the New Testament and Associate Rector of Scripture and Interpretation at the Baptist Theological Seminary of the South. They briefly passed through Neapolis before arriving at Philippi, where they remained for some time, and saw a good number of people coming to Christ. The larger context of this chapter implies that a concrete way for the Thessalonians to need to demonstrate love would be self-supporting to avoid becoming a burden for others. As he wrote in Ephesians 6:12: We do not fight against the flesh and blood, but against the rulers... ... cosmic powers ... spiritual forces of evil in the heavenly places (Ephesians 6:12). Dr. Willie Wells, Jr. is Pastor at the Pleasant Grove Baptist Church in Fairfield, Alabama and Professor at Birmingham Theological Seminary. Then Paul corrected this false vision. For this reason, he addressed directly to the need for sexual purity in the church. The conversion of Thessalonians proved that God had already chosen for salvation. For this reason, Paul told them how happy he was that they had seen with their own eyes as "holy, just and blameless" he and his companions had been. In fact, as we look at the short closing of the letter, in 3:16-18, it is o o are oluaP euq sosrev setsen reinogiL( elbiB ydutS noitamrofeR ehT e )3002 ,navrednoZ( elbiB ydutS noitamrofeR ehT e)3002 ,navrednoZ( elbiB ydutS noitamrofeR ehT e pihsroW ruO ni gnoS s'tsirhC gnirevocsiD :ecioV enO htiW ed rotua o ©Ã elE .air¡Ãnoissim megaiv ariemirp aus etnarud odatnalp ahnit oluaP euq sajergi sa maratisiv edno ,aic¡ÃlaG arap marajaiv sele ,aicÃliC aD .onisne ues ed s¡Ãrt rop anivid edadirotua a uomrifa zev amu siam e ,odnatnerfne avatse ajergi a euq sedadlucifid sad oiem on airgela a uojarocne oluaP ,81-61:5 mE .a§Ãnarevesrep aus a erbos sajergi sartuo arap arairolgnav es ele omoc e ©Ãf aus a are ralpmexe o£Ãug etnemavon sehl-odnezid, uojarocne so ele E .aicÃliC alep sioped e airÃS alep marassap saliS e oluaP .rohneS on odipjÃr ©Ãp me jÃtse ªÃcov es ,someviv aroga roP :uevercse ele 9-8:3 sesnecinolasseT 1 me eug otnat oluaP uonoicome aicÃton atsE .otsirC ed serodiuges omoc sair¡Ãid sedadilibasnopser saus rirpmuc arap o£Ãsavlas a omoc uocatsed oluaP .said somitlºÃ avlas a omoc uocatsed oluaP .said somitle .said somit sod o£Ã§Ãamusnoc a erbos esafni-repus atse rairartnoc araP .edadic à edadic ad so£Ãtsirc maiugesrep otnauqne £Ãtsirc so .)9-5:5 sesnecinolasseT 1( otsirC suseJ rohneS osson ed s@Ãvarta o£Ã§Ãavlas a retbo arap sam, ari a arap uonitsed son o£Ãn sueD euqroP. lamron osodeip reviv me revlovne es e es-raiopa siam mavasicerp o£Ãn sele euq;Ãl so£Ãtsirc sod snugla marecnevnoc sateforp soslaf sO .otnaS otirÃpsE oirp³Ãrp o omsem uo ,sojna ed opurg uo ojna mu zevlat odnes ,lautiripse odnum on etnemlapicnirp ovita airatse m© Åbmat ,"otirtser" o zevlat uo ,"rotirtser" o zevlat uo ,"rotirtser uo mentioned the spirit in action in the Thessalonians, Paul drew his attention to the surprising fact that they were already experiencing a measure of the inheritance that they were waiting so eagerly. At all events, Paul began to love the Thessalonians and to be encouraged by his devotion to Christ. And he demonstrated this concern by sending Timothy to visit them. And, as we will see in a moment, idleness led to a number of other problems. In response to this dream, Paul and his companions immediately sailed to Macedonia. But, as our time advance, the spirit constantly purifies us and separates us from the corruption of the world. As we have already mentioned, many believers of Thessalonian were so distracted by the idea of the immediate return of Christ who had lost interest in following the teachings of Christ and his apostles in the present world. It will not occur until the end of age. And he called them to value the fact that they had already experienced certain aspects of salvation. The first part, in 4: 1-12, deals with ethical life. But since we belong to the day, we will be sober, having the breastplate of faith and love, and for a helmet the hope of salvation. This passage includes a blessing, a prayer request and a final greeting. In fact, as incredible as it may seem, some false prophets even proclaimed that Christ had already returned. And let me take a little step further. In 1 Thessalonians 2:9-10, he wrote these words: For you remember, brothers, work and work: we work night and day, so that it is not a burden to any of you, while we proclaim to you the gospel of God. Let's get our attention back first to the..SPSSS, Y. QUOL) mloba my gubal lame suban suban tubank mlimates See waiting the emgh ehny

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