

## 1: 1 Thessalonians

*the life of the thessalonian christians was a life of holiness This brings us to the heart of our subject, "entire sanctification as taught in these epistles. 1.*

Timothy was to strengthen and encourage them in the faith 1 Thessalonians 3: Paul did not want the persecution to disrupt their faith 1 Thessalonians 3: The suffering was because of the spiritual warfare 1 Thessalonians 3: Paul had great concern for the spiritual welfare of the Thessalonians. He wanted to make sure they were remaining strong in the faith 1 Thessalonians 3: Satan may have tempted them to reject the faith 1 Thessalonians 3: Timothy returned to Paul with a good report 1 Thessalonians 3: Timothy reported about the faith, love, and kind thoughts of the Thessalonians toward Paul 1 Thessalonians 3: Paul and his team were content and happy when the Thessalonians stood firm in the faith 1 Thessalonians 3: Paul and his team thanked God for the joy the Thessalonians brought them by standing strong in the faith 1 Thessalonians 3: They also prayed night and day to be able to revisit the Thessalonians and equip them in the faith 1 Thessalonians 3: Paul prayed that God would get them to Thessalonica again 1 Thessalonians 3: Paul prayed that the Lord would increase and spread their love 1 Thessalonians 3: Paul prayed that the Lord would establish their hearts without blame and in holiness 1 Thessalonians 3: God the Father wants us to be established without blame and in holiness 1 Thessalonians 3: Jesus will come again with all the saints 1 Thessalonians 3: Main points to emphasize in 1 Thessalonians 3 Paul had such a sense of love and ministry for the Thessalonians that he continued to follow their spiritual growth and service. He prayed for them. He sent Timothy to build them in the faith. He wrote two letters to them which were inspired Scripture. We should have this same sense of love and ministry for those we serve in the Lord. Paul and those serving with him faced great opposition and persecution because of their active service for the Lord. This did not cause Paul to leave the ministry or to reduce his service. In fact, it seemed to strengthen his resolve to serve. Does opposition and difficulty cause us to rethink and back away from Christian service? Paul prayed that he might be allowed to further equip or train these believers so that they would not be deficient in their biblical faith. It was important for him that believers advanced in the faith to a point where application was automatic and so glorified God and blessed people. It also prepares us for when Christ returns and then evaluates us at the Judgment Seat of Christ. Exposition of 1 Thessalonians 3 1 Thessalonians 3: Paul sent Timothy back to Thessalonica to strengthen, encourage, report that Paul was doing well, and to find out how these believers were standing strong in the faith. They rejoined Paul in Corinth. This is high praise. Because Satan strongly opposes believers, he will incite much opposition to believers and to their message. This happened to the Thessalonians and to Paul. He had warned them. Note that the tempter Satan is able to distract and ruin the faith of believers. We need to be aware of this. Ephesians 6 warns us. Jesus, in John 17, prayed for believers that Satan would not win them over. God provided the spiritual armor Ephesians 6. Peter tells us to be alert to this roaring lion. Keep our spiritual eyes on Jesus Christ. Timothy brought the very encouraging report. He reported about their Christian life. It was strong, supportive, and active. These characteristics provide examples for us in our Christian life toward those who teach and lead us. Faith pistis, belief in. Good memory of Paul and his team agathos, good, moral, beneficial. Long to see Paul and his team epipothew, to yearn for, long for. When Paul learned of their growing and active faith he was encouraged. Distress and affliction were more than offset by this good report. Distress anagke, necessary pressure due to Christian service ; affliction thlipsis, oppression, affliction, tribulation. When we put time and energy into teaching, encouraging, helping other believers, it is very encouraging to see those people growing in the Lord. What is our perspective about life and about the people to whom we minister? We are all busy with living. Details, good or bad, often distract us. Do we take it as a privilege to live by faith through the Holy Spirit? Do we take it as a privilege to witness, teach, help, encourage "all for the LORD? Spiritual growth and application are goals of the ministry. When that occurs, are we joyful and express thanks to God? Persistent prayer was made by Paul asking that he may have the privilege of equipping, preparing, and advancing the Thessalonian believers in the biblical faith. The verb is used in 2 Corinthians The noun katartismos is used in Ephesians 4: This word group

refers to the preparation or equipping for some function. What does he want to complete or prepare or adjust? Paul wants to teach, train, and adjust the spiritual deficiencies of their biblical faith. This will take some time, but it can be done. I do this when I teach in Ukraine. Paul concludes with two requests directed to the Father and the Son. The first is that he may be taken back to the Thessalonians. The second is that they may abound in love for each other and all people, so that they will stand without blame in holiness at the judgment seat of Christ. Note the importance of love agape in the life and ministry of believers. This love is built into the believer by God. Love for God and then for others brings with it ministry, right attitudes, and right actions. It brings support, encouragement, responsibility, and protection, among other things. Love is found times in verses in the New Testament. It is the head of the list in the fruit of the Holy Spirit Galatians 5: We are to walk in love Ephesians 5: It is mentioned six times in 1 Thessalonians 1: Love then thinks and acts in the right ways. At the judgment seat of Christ He will evaluate each of us for our service and reward accordingly. Eternal salvation is not the issue. Everyone who has believed in Jesus Christ for salvation possesses that eternal salvation.

### 2: 1 Thessalonians 2 NASB - Paul's Ministry - For you yourselves - Bible Gateway

*Information on 1 Thessalonians. The epistle to the Thessalonians is certainly one of the most ancient Christian documents in existence. It is typically dated c. 50/51 CE.*

Some have been pastors and other Christian leaders. Many have been involved in serving the Lord in some way. But now, they are not walking with the Lord and they do not go to church. They are critical of Christians. It had no roots, so when the sun of trials or persecution beat down on it, it withered and died. Other seed fell among the thorns, picturing the worries of this world and the deceitfulness of wealth, which eventually choked it out so that it died. Jesus saw professing disciples turn away when He taught hard truths John 6: The apostle Paul had many who deserted or turned against him 2 Tim. After describing the disturbing events of the end times, when the man of lawlessness will come to power and deceive many with satanic miracles and God will send a deluding influence on them, so that they will believe the lie and come under His judgment, Paul now reassures these new converts that they will not be a part of the great apostasy because God has loved them and chosen them for salvation. God called them, not for judgment, but so that they may gain the glory of the Lord Jesus Christ 2 Thess. But, such certainty does not mean that they could kick back and coast into heaven. Rather, they needed to stand firm in the midst of their trials and persecutions, holding to the apostolic teachings 2 Thess. Then Paul concludes this section with a prayer-wish that the Lord who has loved us and given us eternal comfort and good hope through the gospel will comfort and strengthen their hearts in every good work and word 2 Thess. We learn here how to stand firm in our trials: The need during trials and times of spiritual deception is to stand firm and hold to the apostolic teachings. The only command here to these persecuted new believers is in verse He sovereignly chose and called you to salvation through the gospel 2 Thess. Peter said the same thing to persecuted saints 1 Pet. Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time, casting all your anxiety on Him, because He cares for you. Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour. But resist him, firm in your faith, knowing that the same experiences of suffering are being accomplished by your brethren who are in the world. After you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen and establish you. Resisting the enemy, firm in your faith, is the same idea that Paul here calls the suffering Thessalonians to: The first need when you encounter a trial is to stand firm in the Lord and the truth that is in Him. This does not mean that we should deny or suppress our emotions. It is not unspiritual to cry in a time of trial. My heart is steadfast, O God, my heart is steadfast; I will sing, yes, I will sing praises! The Scottish preacher, A. Gossip displayed the balance between genuine sorrow and firm faith in when his wife died suddenly and unexpectedly. Our hearts are very frail; and there are places where the road is very steep and very lonely. But we have a wonderful God. And as Paul puts it, what can separate us from His love? Not death, he says immediately, pushing that aside at once as the most obvious of all impossibilities. So, if a drunk driver kills someone you love or commits some other crime, God weeps with you, but it shocked Him as much as it shocked you. As Paul has just shown, even the horrible evils that the man of lawlessness will bring on the world are under the sovereign control of our loving God. Knowing this, we can stand firm in trials. Hold to the apostolic teachings. Paul continues 2 Thess. The word means that which is handed down or handed over. Thus, it points to the derivative nature of the Christian faith. It rests on the facts of the life, death, resurrection, and ascension of Jesus Christ. For us, these traditions are embodied in the documents of the New Testament. As you know, the Roman Catholic Church and the Orthodox Church put a great emphasis on the traditions that have been handed down from the early centuries of the faith. But often, these traditions supersede the Bible in authority. When the traditions contradict the Bible, they follow the traditions. So you end up with doctrines like transubstantiation, the immaculate conception of Mary, praying to the saints, idols and icons, purgatory, and other teachings that have no basis in Scripture. These churches point to verses like this to justify their emphasis on church tradition. But Paul was referring to the fact that his oral teachings and written letters did not originate with him. Rather, he was passing down what he had received directly from the

Lord see 1 Cor. In other places, both Paul and Jesus made it clear that traditions are not always good to follow Mark 7: The inspired word of God is our only source of spiritual truth. The word of God is our solid rock in times of trouble. Hold firmly to it! In eternity past, God chose you for salvation. He had taught the Thessalonians about the trinity during his brief time there. Rather than facing judgment, the Thessalonians can look forward to salvation, because from the beginning, God chose them for it. Because of this, Paul was under obligation always to give thanks to God for them. There is a difficult textual variant in verse We choose to believe because God first chose us. Note four wonderful aspects of this: Paul mentions this twice, once in verse 13 and again in verse He is repeating what he said in 1 Thessalonians 1: As Paul said 2 Thess. Remember what God saved you from! If God determined before the foundation of the world to save you, then His purpose will not be thwarted by the persecution of godless men who will face His judgment. The Spirit must first convict a person of sin, righteousness, and judgment John And, both faith and repentance are gifts from God Acts The Spirit sets us apart from this evil world unto God. Has He changed your heart? It is evidence that God chose you for salvation and the Spirit imparted to you new life and faith in the truth. He also looks ahead: In eternity future, God has destined you to gain the glory of our Lord Jesus Christ. We will share His glory! But the path to future glory often goes through present trials. It is through those trials that the Lord refines and purifies us. One writer put it H. Both the eternal and the temporal perspectives are helpful in trials. In the past, God has worked in our lives in salvation. Verse 16 refers to our past salvation. Also, when God broke into our lives with the good news about Jesus and we trusted in Him for salvation, He gave us eternal comfort, or encouragement. If you struggle with discouragement, think back to your salvation. In the present and future, God is working to comfort us in trials and to strengthen our hearts in every good work and word. He also prays 2 Thess. He mentions both our works and our words. Those two must always go together. Your good works should open the door to speak a good word about Christ. Especially when people see you in the midst of trials, encouraged and strengthened as you do good works and speak godly words, they will realize that you have something that they want. Judson endured horrific trials in his labors to take the gospel to Burma. He lost two wives and several children. He was imprisoned for a year in a horrible death prison. He saw little response to the gospel. Application Questions Have you seen people who were strengthened in their faith through trials, while others fell away from the Lord? What was the difference? How can we know whether church traditions are helpful or harmful, since they can be either? Is the doctrine of election a comfort to you or a source of perplexity? How could it become a source of comfort? Do you wrestle with discouragement in your faith? How can these verses turn that to encouragement?

### 3: 2 Thessalonians

*Pastor Tim Miller First Baptist Church of Roxana.*

One of the major news stories of the year What is the Christian Life? What exactly does the term mean? The Christian life is much broader than simply the initial conversion experience. Soren Kierkegaard - "It is the duty of the human understanding to understand that there are things which it cannot understand. There is no one who wants to be saved who cannot be saved! The human side of that same process is "faith in the truth," says the apostle. Somewhere along the line a choice of the will must be made. You cannot come to Christ by merely sitting in church. When you believe the truth, you are also invaded by the Spirit. But it does not make any difference for when you come to Christ your human spirit is invaded by the Holy Spirit. This is the act which the Bible calls "regeneration," being born again, a new beginning. Sanctification is the process of Holy Spirit making believer more and more like God. Why do are we often frustrated in our Christian growth? They could "stand fast" and they could "hold fast. So what does this mean for you and me? Do you remember when God called you by revealing Christ to you? Are you utilizing the power of the Spirit within you? Are you progressing toward the glory of Christ? How well are the pieces of your puzzle fitting together?

### 4: Sermons on 1 Thessalonians - [www.enganchecubano.com](http://www.enganchecubano.com)

*"The Unglamorous Christian Life" 1 Thess [Sermon Notes on 1 Thessalonians, Week 11] Note: These are sermon outlines, not full messages. 7 For God did not call us to be impure, but to live a holy life.*

Paul begins this letter with grace v. This grace had produced in the Thessalonians a steadfast hope in Christ on account of the steadfastness of Christ himself. This love sustained the Thessalonian believers in their work of faith and labor of love. We seek, trust, pursue, and imitate Christ because Christ sought, found, pursued, and rescued us. Even amid much affliction, the Thessalonian church has been a gospel-centered church, reflecting the light of Christ and the gospel with joy of the Holy Spirit v. First Thessalonians is a message of good news from start to finish. Paul and his companions had been mistreated and insulted in Philippi when they preached to gospel Acts It takes boldness that is not self-generated confidence to preach the gospel that initially offends people. Paul wants to make it clear that the gospel they preach does not come from mere humans, nor are they motivated in their ministry by a desire for human approval v. God does not evaluate faithfulness based on outward appearance, he sees and tests our hearts 1 Sam. In the face of conflict or opposition, God calls his people to stand firm in faith Isa. It is precisely for these reasons that Paul will not compromise the content of the gospel. He never tried to deceive the Thessalonians with words of flattery or with any other message that would be a pretext for gaining money, fame, or glory from people, or to advance his own power over people vv. When we trust God and his gospel to do the powerful work God has promises, our gospel ministry will never be in vain v. Moreover, we will not feel the need to deceive, make demands, or be belligerent. On the contrary, we will feel the freedom to be gentle v. Although Paul sought to please God and not man, he also understood the importance of living in a Christlike way before the eyes of the watching world. For while God alone tests hearts, he has also called us to be holy and righteous and blameless, and even to have a good reputation with those outside the church 1 Tim. When we live as imitators of Christ 1: We are representing the One we proclaim, after all, who never acted hypocritically. This is why Paul exhorts, encourages, and charges the Thessalonian believers as a loving father v. Paul expresses his longing to see the Thessalonians face to face and to supply what is lacking in their faith v. When we read the Word of God or hear it preached, what we are doing is fulfilling the need to grow in the grace and knowledge of Jesus Christ 1 Pet. Paul reminds them that just as God establishes our holy status by declaring us righteous, he also increasingly enables us to live more righteously 2 Thess 2: The beauty of the gospel promise is that the Lord is the one ultimately responsible not only for our increase in love but also for establishing us in holiness before God and Father v. Our entire salvation is of grace. This is why Paul in his instructions to the Thessalonians is careful to reiterate that all of his asking and urging and instructing is established on the fact that we have been taught by God v. The Father, Son, and Holy Spirit each take a part in our justification enabling us to be declared righteous and in our sanctification enabling us to live righteously. Simply put, God finishes what he starts. He begins his good work in us by the power of the gospel of Jesus Christ through the regenerating work of the Holy Spirit. That same power creates in us the faith by which we are declared righteous i. This sanctification, Paul says, is the will of God v. When we struggle to know the will of God in our lives, we can always rest assured in the glorious truth that his will is that we become increasingly holy, that we become like him. As believers, we cannot help but want to be more like our Lord and Savior, for he has given us new hearts and is renewing our minds so that we might have the mind of Christ Rom. The gospel has all-of-life encompassing implications. Paul urges the Thessalonians not to grow weary but to continue to walk with God and seek to please him more and more v. His great grace toward us creates in us a compulsion to want to please him, honor him, and share his love with others. Having mentioned the second coming of Christ only a few times up to this point 1: Whether we live in Christ or die in Christ, we who are in Christ will live forever with him as children of light vv. As is common for Paul, he concludes his letter to the Thessalonian church with a litany of exhortations established on the truths of the gospel he has set forth throughout the letter. We live our life by faith because of who we are in Christ by faith. It is our calling to glorify God and enjoy him as we live the free and abundant life we have in Christ, who is the way, the truth, and the life John We remain responsible to live the

Christian life, even as we rest upon the faithfulness of the Lord and rely on his power.

## 5: 1 Thessalonians - Christian Sexuality

*The Call to Holiness (1 Thess. ) Introduction In many of his epistles, the Apostle begins with a doctrinal section followed by a practical and exhortational section concerned with the Christian walk or how Christians should live.*

**Themes Summary** The Apostle Paul and his associates write a tender pastoral letter to believers in Thessalonica to reaffirm their strong faith, strengthen their ground for hope, encourage them in holy living, and instruct them about the coming of the Lord Jesus. The theological guidance Paul gives consistently calls the Thessalonian believers to live in a distinctive way and to cultivate a fellowship of faith, hope, and love. This is not a gospel message that compels people to ignore or forsake the world; instead it calls them to live in it with a distinctively Christian hope. **Where Do I Find It?** It is situated in the midst of the "Pauline corpus," the collection of letters attributed to the Apostle Paul the books of Romans through Philemon. The opening words of 1 Thessalonians identify the authors as the coworkers Paul, Silvanus identified as Silas in the book of Acts , and Timothy. The Apostle Paul appears to have been the principal writer, but it is noteworthy that the letter almost always speaks in the voice of multiple authors using pronouns such as "we," "us," and "our". **When Was It Written?** Of all the surviving letters written by the Apostle Paul, 1 Thessalonians is very likely the first to have been written. This also makes 1 Thessalonians the oldest book in the New Testament. It was written in the early 50s, probably in 51 C. The Apostle Paul and his associates write a tender pastoral letter to believers in Thessalonica to reaffirm their strong faith, strengthen their ground for hope, encourage them in holy living, and instruct them about the coming of the Lord. **How Do I Read It?** Paul and his coworkers had a preexisting relationship with the believers in Thessalonica, and this letter is only one piece of their ongoing communications over a span of time. The letter itself yields clues about the circumstances that prompted Paul and the others to write it, and the content of the letter addresses certain "hot-button" issues that were probably concerns for the members of the church in Thessalonica. **Introduction** 1 Thessalonians 1: Remembrance, Celebration, and Thanksgiving 1 Thessalonians 2: Living a Life of Holiness 1 Thessalonians 4: On the Coming of the Lord 1 Thessalonians 4: Commands for Daily Living 1 Thessalonians 5: The passage concludes with a benediction that claims that God is the one who sanctifies and keeps believers. **Concluding Words and Benediction** 1 Thessalonians 5: Matt Skinner, Associate Professor of New Testament The epistle itself provides the best evidence for constructing the background of this communication between the authors and the church in Thessalonica. Paul, Silvanus, and Timothy write to the Thessalonian Christians after having been away from their city for an indeterminate amount of time. During a previous visit, some of the Thessalonian Gentiles had warmly welcomed Paul and the others, and had "turned to God from idols" 1: After leaving Thessalonica and being "made orphans by being separated from" the Thessalonians 2: From Athens, they sent Timothy to check on the Thessalonian church, perhaps to see how its members were withstanding persecution. Unusual for a letter from Paul, 1 Thessalonians includes no quotations of biblical texts. **Challenges faced by the Thessalonians.** This letter suggests that the Thessalonian believers had a difficult existence in their city. Being a Christian in a city whose culture and atmosphere were so closely linked to Roman and Greek politics and religion would have made the members of the church appear odd and almost seditious. In a number of ways, 1 Thessalonians acknowledges the challenges that first-century believers faced in their cultural environment. Nevertheless, there is something about the day of the Lord that is unpredictable: People often characterize the Apostle Paul as one who writes dense theological ideas or severe instructions and injunctions. This letter to the Thessalonians reveals affectionate dimensions of Paul and the pastoral presence he sought to provide to churches via his letters. The first three chapters of 1 Thessalonians display the love and concern that Paul, Silvanus, and Timothy have for these people. **What really happened in Thessalonica?** The book of Acts describes the Christian missionaries persuading and facing hostility from Jewish audiences in the city, while 1 Thessalonians remembers Paul and the others working with Gentile audiences see 1 Thessalonians 1: The authors frequently mention hope and its basis 1: The first two chapters of the letter speak of imitating the behavior and example of other Christians.

*The Life Lessons with Max Lucado series brings the Bible to life in twelve lessons filled with intriguing questions, inspirational stories, and poignant reflections to take you deeper into God's Word.*

The reference in 2: The time of composition is likely to have been in the last two decades of the first century when hopes in the imminent parousia were faltering. In actuality, it was widely and strongly condemned, sometimes even within documents that are themselves patently forged. It is not written for the instruction of a particular community but aims rather to dissipate the general uneasiness of Christian thought in regard to the Parousia, impatiently expected and continually postponed. The author enlarges on the apocalyptic theme of the Antichrist, perhaps identified with Nero risen from the dead, whose manifestation was to cause the ruin of the Roman Empire. The document is conceived in the spirit of the synoptic Gospels and is probably not earlier than the first quarter of the second century. Since Marcion accepted it as authentic, we can hardly place it as late as The pains taken by the author at the end iii, 17 to declare his signature genuine render it the more suspect. Second Thessalonians is so like 1 Thessalonians and yet so different that it must be an imitation of 1 Thessalonians written to meet a later situation. Verbal similarities begin with the first verse and continue throughout; yet there are very real theological differences between the two letters, the most important being that of eschatological perspective. In 1 Thessalonians the parousia, the coming of Jesus from heaven as apocalyptic judge and redeemer, is imminent. When Paul speaks of "we who are alive, who are left until the coming of the Lord" 1 Thes 4: But 2 Thes 2: Not only has the apocalyptic imagery changed, but the whole tenor of the expectation is different. Another notably non-Pauline feature of the letter is the idea that the judgment of God will be a reward for the persecuted Christians and a persecution of the persecutors 1: This is a considerable christological step from "Now may our God and Father himself, and our Lord Jesus, direct our way to you; and may the Lord make you increase and abound in love to one another. The two are close enough together to be related, but in 2 Thessalonians the Christology represents a later thinking and piety. The parousia has been delayed beyond anything Paul himself envisaged; the problem of persecution and the response to it is reaching the stage we know from the book of Revelation, itself a text from the end of the first Christian century; and the Christology is significantly advanced from, though clearly related to, that in 1 Thessalonians. Although the author of the second letter made use of 1 Thessalonians, there are still peculiarities in language and style. That there are seventeen expressions in 2 Thessalonians that occur nowhere else in the New Testament is very revealing. In contrast to the undisputed Pauline letters, 2 Thessalonians lacks antithetical formulations, passages in the style of the diatribe, and with the exception of 2 Thess. The manner of expression is favored by 42 words and expressions repeated twice or more. In summary it may be said: Typical ideas, words and expressions point to a more developed situation in doctrine and forms of Christian life than is seen in 1 Thessalonians and all the other undisputed Pauline letters.

## 7: 1 Thessalonians Bible Study, Chapter 3 | Spokane Bible Church

*1 Thessalonians Waiting Until I Get Married* In our series on marriage and the family, we come to a somewhat delicate issue that is appropriate and timely and must be considered in the pulpit of the church.

The Call to Holiness 1 Thess. In this epistle, rather than beginning with doctrine, there is a personal and historical section in which he demonstrates his thanksgiving for the Thessalonians, reviews his ministry, and shows his deep concern for them in their sufferings and present state. However, with chapter four, the Apostle moves to a series of exhortations which deal with the Christian walk. Paul begins this section 4: Just as the missionaries had prayed earnestly for the faith and spiritual growth of the Thessalonians, so now Paul exhorts them, in keeping with those prayers, to holiness in their daily walk. God is deeply concerned with our daily walk, with how we live the Christian life. The Lord came not just to make us children of God and get us into heaven, but to enable us to live as the children of God ought to live in a dark and sinful world that does not know Him. This final portion of the book, then, falls into five major sections: The immediate section, 4: In contrast to the Jews who had the Law, these Gentiles had come out of gross idolatry which had little or no restraint on their moral character especially in matters of sex. In fact, prostitution was a very prominent part of their religious life since the worship of the so called gods involved the use of temple prostitutes. The moral climate in the Roman Empire was morally decadent. The Christian message of holy living was new to that culture, and it was not easy for these young believers to fight the temptations around them. In Rome, for the first five hundred and twenty years of the Republic, there had not been one single divorce; but now, under the Empire, as it has been put, divorce was a matter of caprice. Juvenal quotes an instance of a woman who had eight husbands in five years. We have courtesans for the sake of pleasure; we have concubines for the sake of daily cohabitation; we have wives for the purpose of having children legitimately, and of having a faithful guardian for all our household affairs. These gods were half human, half god, and as immoral as the hearts that hatched them, which gave them in their debased perspective a license to act according to their own fleshly desires. Their consciences became dull and hardened and the law of the conscience had little effect. But, through the gospel of the Lord Jesus, God comes into our lives, regardless of our condition or culture, joins us into union with Him through faith in the Savior, and begins a reformation movement to transform us into the moral character of the Savior. This occurs as His life is lived out in ours by the Holy Spirit according to the Word. This is not a matter of simply changing cultural patterns like Westernizing natives, but changing the spiritual and moral fiber of men and women. God, who is holy, is deeply concerned with our walk. As a result, a number of passages like 1 Thessalonians 4: The Christian life is compared to walking. Walking becomes a visual aid to teach us how to live. By means of walking we move from one sphere to another; we seek to carry out certain responsibilities at work, at home, in the church, and in society. We do many things, some good and some not so good. But walking also means taking one step at a time, and with each step, while one foot is off the ground as we move forward, we are susceptible to being knocked off balance, to stumbling, or stepping into trouble. The General Exhortation 4: Verses 1 and 2 form a gentle and general reminder of the previous instruction they had received from Paul and his associates concerning how they should live and please God. Paul was appealing to them as fellow believers in the Savior. On their behalf, as a fellow believer, he makes his appeal, but he exhorts them by the Lord Jesus. This draws attention to the great importance of following both the previous instruction and that which would follow. They laid a doctrinal foundation and then taught them the moral obligations of that doctrine. Learning to live and please God is a matter of biblical instruction. It is neither natural nor innate. Without the Word, there is simply no way any of us are going to be able to walk as we should so we are able to please the Lord Col. For a commentary on this principle one only needs to consider Titus 2: The Apostle may have in mind Genesis 5: Here Paul seems to combine the two concepts. We all need growth and to be on guard against the temptations of world around us. This means being stretched and that means becoming uncomfortable. Too often we are simply concerned with keeping the status quo and we shrink from commitments that might stretch us. When men and nations refuse, God turns them over to their own devices and the schemes of their own hearts Ps. The emphasis in verse two on the commandments by the

authority of the Lord Jesus would add a further emphasis to show that none of this is optional if we are to please God. In fact, to stress the imperative nature of our walk and pleasing God, the Apostle will later give three reasons for obedience in verses 6b It seems that far too often some Christians just want to hear new truth. Certainly, God wants us to grow in the knowledge of His Word, but we also need the exhortation to excel still more in the truth we know; our goal should be to press on to greater and greater appropriation of the truths which we already know and are already practicing, but to only a limited degree. The Exhortation to Sexual Purity 4: The general exhortation of verses is now followed by specific instructions. The first has to do with sexual purity vss. But all men by nature tend to follow the desires, thelemeta, of the flesh and mind which are opposed to the will of God see Eph. It is not that all of those desires are evil, for many of them are God given. Sex is not evil. From the beginning God created marriage as a sacred union between one man and one woman and sex was to be a part of that union for the continuance of the race and for pleasure in marriage. In this passage the Apostle is clearly dealing with the issue of present or progressive sanctification. But Paul does not leave this in just general terms. That which is the will of God, or our pursuit in present sanctification, is spelled out in three appositional infinitive clauses in the Greek text that give examples of what sanctification means. The translation of the NIV is given below to illustrate. This stresses personal responsibility along with the benefits that will result in pleasing God and protecting ourselves from sin and avoiding its consequences see 4: Bruce writes, While porneia means primarily traffic with harlots pornai , it may denote any form of illicit sexual relationship. In some New Testament passages porneia appears to have a more general sense. Christianity from the outset has sanctified sexual union within marriage as in Judaism ; outside marriage it was forbidden. This was a strange notion in the pagan society to which the gospel was first brought; there various forms of extramarital sexual union were tolerated and some were even encouraged. A man might have a mistress hetaira who could provide him also with intellectual companionship; the institution of slavery made it easy for him to have a concubine pollake , while casual gratification was readily available from a harlot porne. In Thessalonica it was sanctioned by the cult of Cabiri of Samothrace, 80 Thus, by calling for believers to keep away from fornication, Paul had in mind all the particular social conditions to which these believers were susceptible in Greece stemming from their past history as idolaters. The Thessalonians lived in a pagan environment in which sexual looseness was not only practiced openly but was also encouraged. As Bruce has pointed out, in Greek religion, prostitution was considered a priestly prerogative, and extramarital sex was sometimes an act of worship. But to a Christian the will of God is clear: No appeal to Christian liberty can justify fornication. Know How to Possess Your Vessel vss. A great deal of debate exists regarding the meaning of verse 4 with two interpretations being prominent. How to do this is not explained by the Apostle. Of course, both aspects are important to believers, but perhaps there is stronger support for the second view because of the following reasons: LXX uses kataomai in Ruth 4: It is used 1 of vessels in religious worship temple vessels , 2 of men as instruments of the Lord Acts 9: That 1 Peter 3: Further, it was used of women in rabbinical literature. Marriage must be entered and maintained by the principles of Scripture. It is not just a convenience or a means of power or position or an excuse for sex. It is a life-long commitment of two people committed to ministry and love wherein they seek to complement and complete each other. Having stressed the positive, the Apostle then turned now to the negative focus in verse 5: A Christian can overcome because he knows God; this makes all the difference! We should note that Paul did not say the heathen do not know about God. The reason, they behave as they do is because they do not know God personally, even though they may know about Him. Knowing God intimately is fundamental to living a life in sanctification and honor. This is why both having relationship with God through faith in Christ and maintaining a close walk with Him through daily intimate fellowship is vital to having and keeping a pure walk before God. Do Not Trespass and Defraud a Brother vs. If fornication is abstained from, no man will go beyond his brother. A biblical approach to marriage and sex according to these instructions will keep one from violating the rights and taking advantage of others in the matter of sex and marriage. In verse 6 Paul made his appeal on the basis of the others involved in immoral behavior. It has its immediate consequences in the personal discipline of God on the believer who transgresses and on a society which ignores the laws of God. The tremendous effect of this can be seen on the home and in the transmission of sexually-transmitted diseases so prevalent in our world

today. So then whether we are alive or away, we make it our ambition to please him. For we must all appear before the judgment seat of Christ, so that each one may be paid back according to what he has done while in the body, whether good or evil. The initiator of the act takes advantage of his partner in sin by fanning the fire of passion till self-control is lost. Everyone who fears the wrath of God should abstain from immorality because judgment follows such sin as surely as day follows night. That God always judges sin is a basic Christian truth which Paul had taught them and warned them about when he was in Thessalonica. From this it came to be used of sexual sins. In this verse Paul drew a conclusion based on his preceding arguments.

### 8: Chapter 2 - Christian Life in Thessalonians -

*The Navigators is an interdenominational, nonprofit organization dedicated to helping people "know Christ and make Him known." Navigators have invested their lives in people for more than 75 years, coming alongside to study the Bible, develop a deepening prayer life, and memorize and apply Scripture.*

These are sermon outlines, not full messages. He uses a particular word for love, which is Philadelphia. This was new, the Greeks and the Jews only spoke to blood relatives this way. Now, when they had evangelized the Thessalonians, they of course taught them to love one another. And they not only obeyed it, but they had also kept growing and improving. How had that happened? Paul is very likely referring to Isa And they love other Christians brothers and sisters! There is a parallel in Phil 1: When was the last time we said that to someone? More than with any other theme, the apostles are held up as the pattern. Take a look at Acts 4: No one claimed that any of their possessions was their own, but they shared everything they had. And Paul raised money for people in Jerusalem. Do what I told the Galatian churches to do. This project, the Jerusalem Fund, went on for many years, because of the great poverty among Christians in Jerusalem. On the contrary, we worked night and day, laboring and toiling so that we would not be a burden to any of you. They are not busy; they are busybodies. In 2 Thessalonians, these are people who could work to support themselves, and should work, but choose not to. It pleased God when people work. Work is under the curse of Adam, but originally it was meant to be a pleasure, fulfilling. Matthew Henry states about this verse, I paraphrase: Satan is very busy to stir us up; and also in our own hearts we get stirred up; therefore let us study to be quiet.

### 9: 1 Thessalonians Commentary | Precept Austin

*As Leon Morris (The First and Second Epistles to the Thessalonians [Eerdmans], p. ) says, It does not originate in men's fertile imaginations. It rests on the facts of the life, death, resurrection, and ascension of Jesus Christ.*

Faithful is he that calls you, who also will do it. We have traced the golden thread of Advent truth through the letters of St. Paul to his early converts at Thessalonica. Especially is it interesting to note the manner in which this prince of teachers introduced the subject to comparatively young disciples, for, as we have already seen, the Thessalonians were among his earliest converts, and the Thessalonian epistles were the first of his inspired letters. We shall see that no convert can be too young to be profoundly taught the doctrine of entire sanctification. We sometimes find that a skillful scientist can restore, from a few fragments of fossil bones, the entire anatomy of some extinct animal that ages ago roamed the primitive earth. So from the few fragments of apostolic teaching that are left us we may reconstruct the ideal of Christian life in the Early Church, and find a high and perfect standard of Christian experience of holy living fitted to instruct, attract, and inspire us to holy imitation. And you became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost. This was no mechanical revival gotten up by sensational excitement, but a powerful work of the Holy Spirit, producing conviction so deep and conversion so thorough that no affliction or persecution could intimidate them; but they joyfully faced the afflictions of the Gospel and took their stand on the side of Christ and His Apostle with boldness and unreserved decision. Their conversion was accompanied with much deep feeling, and especially with joy in the Holy Ghost and full assurance of faith. These men and women knew that they were saved, and they let everybody else know it, too. It is a great thing to be well saved and to have the strong, full tides of a deep spiritual work carry us from the outset to the high level of an out-and-out salvation. Theirs was a Bible experience and a scriptural holiness. They had not accepted a system of theology or series of opinions from the teaching of Paul. It is a great thing to have an experience founded directly upon the Scriptures. They had learned that the secret of a happy Christian experience is not emotional feeling, but simple faith, and that all the graces of the Spirit and the comfort of the Holy Ghost must be the work of faith. It is a great thing to get established on this solid ground and learn to walk by faith and not by sight. Therefore, brethren, we were comforted over you in all our affliction and distress by your faith. For now we live, if you stand fast in the Lord. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you. They were not hard or formal Christians, but simple and affectionate children of one dear family, intensely devoted to Paul, their spiritual father, as he was to them; and loving one another with tender, simple-hearted affection. The deepest Christian life must always be a life of love. In every thing give thanks; for this is the will of God in Christ Jesus concerning you. There is nothing that makes our Christian influence so effective as a spirit of cheerfulness, thankfulness, and holy gladness. A happy disposition and a shining face are a heritage of unspeakable blessing to the possessor and everybody with whom he comes in contact. And a taciturn, moody, discontented spirit and manner repel us like the nightshade and the east wind. The most wholesome, helpful people are the happy people. How we thank God for a few such friends! There is a great difference between prayer and the life of prayer. Almost everyone prays, but very few pray without ceasing. This is the habit of devotion. This is the altar of incense ever burning in the Holy Place. This is the fragrance of a heart that lives in the presence of the Holy One, and breathes the very life of God. This is the deep undertone of a sanctified life. It is from this that the sweetness, the gladness, the holiness, and the helpfulness come. Lord, teach us the habit of prayer, the prayer that springs spontaneously from the heart, and which neither secular duty, satanic temptation, nor the waves of sorrow, can interrupt, but which is only stimulated by the things that try us, until every experience becomes transformed into an occasion for communion and fellowship with God. The Thessalonians were taught that sanctification was the will of God for them. With them the holy life was not an option, but an obligation. Sanctification was not the experience of a few exclusive and elite saints, but the normal standard of all Christian living, and the condition without which no man can see the Lord. This, indeed, is the only standard for every age and every Christian. God commands you to be holy, and He provides what He commands. At the same time there is a

sweet modesty about the teaching of these epistles concerning holiness. There is no boasting of their own perfection, but it is held up as a standard to accept and press forward to something which, if not yet fully attained, is never to be lost sight of or lowered to suit their failures and imperfections. If they have not yet experienced it they are to be ever as the Methodist book of discipline expresses it. They were taught that sanctification is the work of God. God has provided entire sanctification for His people. There is a work of separation. There are things we cannot consecrate to God but must surrender and leave outside the camp, "our sinful habits, our old self-life, the things which the light of the Holy Spirit will surely condemn if you let them in. There is but one inexorable course to take here. You cannot give them to God; you may not be able to cleanse yourself from them; but you can consent to be cleansed. You can pass the sentence of death on them. You can give God the right to destroy them, and it is here that the great decisive act is usually performed; and it is here that the coward heart usually fails. Is God speaking to you, my brother, my sister? Then comes the work of dedication. You give to God your surrendered life, your will and all the possibilities of your being. You choose to belong to Him. I belong to Him. God has the vessel, but He must fill it with His own grace and goodness by the Holy Spirit and the life of Christ. And so the third and the chief stage of sanctification is union with Jesus and the incoming and indwelling of the Holy Spirit as the continual source of our new life with all its graces and victories. Hence it is a life of dependence on Him in which He is made unto us sanctification, and all the goodness and sweetness of our experience is but the fruit of the Spirit working in us love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. How simple, how scriptural, and how complete is this philosophy of the life of holiness! Beloved, have you received it? Will you enter in? Will you separate yourself from all that His Word, His Spirit, and your own quickened conscience forbid? Will you dedicate yourself unreservedly to Him and count yourself His, and His alone, and begin to live on His fullness and walk in His Spirit? It is a great empire, a human life. First, there is the spirit, our highest nature; that which knows right and wrong; that which knows God and enjoys His presence; that which is immortal and capable of union with the vine; that which may be either good or evil as it is possessed by God or Satan. This must be separated, dedicated and filled with the Holy Ghost. Then there is the soul, the intellectual and emotional part; that which thinks, feels, loves; that which has its tastes, its passions, its desires. This must be separated from all that is impure, earthly, selfish. This must be dedicated to God to desire, to love, to think at His bidding and according to His will. And this must be filled by the Holy Ghost so that He shall control our thoughts, direct our affections, and possess and use all the powers of our mind and affections of our heart. And then the body with all its members is counted in and must be held under the control of a sanctified will, and separated from every sordid, gross, sensual, and unnatural use, dedicated to God and filled with the life of Christ. This will lead to an individual and explicit transaction in which eyes, ears, lips, hands, feet, and heart, every member, will be turned over to Him and become the subject of His blessed indwelling. For He, too, has a body like our own, and He is the Head of the body. The body is for the Lord, and the Lord is for the body. He can take these members and cleanse them from unholy appetites and selfish indulgences, and even the humors and infirmities of disease. He can make them strong and pure through the touch of His life, and then give them double power to speak, to work, to walk on His errands and in the ministries of His love. This is entire sanctification, and oh, what a great and glorious possibility it is! Our sanctification is not a crystallized and self-centered state, but a condition of constant dependence upon Him who is its Author and Finisher. But we can be blameless. Your little child just beginning to write may make many a crooked scrawl, but if he is doing his best with a true heart and a watchful hand, you count him blameless and reward him because he did his best. And so we may walk worthy of God unto all pleasing, even though the eye of infinite holiness might discover many a flaw in our work. It is a blessed thing to walk in the constant sense of His acceptance, and it is most depressing to be constantly condemning yourself and living in bondage and self-depreciation. It is possible to come to the place where we find out once for all that God expects nothing of us, and we are to expect nothing of ourselves. But taking Him as our all-sufficiency, and throwing upon Him the responsibility of our life, we just draw upon His boundless grace and live in His perfect love. This will lift us to a higher plane than all our morbid self-reproaches, which do not please Him and certainly only drag us down. Let us rise to the blameless life and dwell in the perfect love that casts out fear. The holiness of the

Thessalonian Christians was intensely practical. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak anything. What a beautiful testimony! What a splendid witness for God! This is better than all our preaching. Oh, for lives that will sound out the Gospel so widely and so wisely that our preaching will be needless? The Thessalonian Christians lived their holiness. Their lives were not self-bound, but unselfish, and reached in blessing to the utmost confines of their influence, and so the truly sanctified disciple will always be an active, useful, and missionary force. Is God enabling us to reproduce the ancient type, and to live this sweet and holy life of faith and love, of joy and gladness, of prayer and power, of practical goodness and missionary service, of entire sanctification in our spirit and soul and body unto the coming of our Lord Jesus Christ? He is calling you today. Like the old prophet who dropped his mantle on the shoulders of the young ploughman in the summer fields of Abel Meholah and henceforth Elisha never could be the same again, the Holy Ghost is dropping on you the mantle of a higher calling.

IV. The literary style. 1930. Oxford bbc guide to pronunciation 16th annual Computers in Libraries 2001 E-commerce and web technologies : b4th international conference, EC-Web 2003, Prague, Czech Republic, Sep Social justice and public policy Roberta Ann Johnson and Robert C. Choep In which the baby saves them both Mambas (Scary Snakes) Ts generator In pursuit of the mechanical man Man o salwa novel by umera ahmed The recovery of Pauls letter to the Galatians 12th public exam time table 2018 Civil War papers of Lt. Colonel Newton T. Colby, New York Infantry Tortious liability for unintentional harm in the common law and the civil law Gods Book of Wisdom Visualizing Lincoln : Abraham Lincoln as student, subject, and patron of the visual arts Harold Holzer Step to the music you hear Below Poverty Line (BPL Survey-2008 J&K state Tissue Engineering II (Advances in Biochemical Engineering Biotechnology) Content management bible 2nd edition by bob boiko General purpose technologies and economic growth Fit multiple of the same onto one sheet Conversations with John Schlesinger Welcome to Mount Merry College Sea oak George Saunders The impact of AIDS Left hemisphere mapping critical theory today Elsewhere, U. S. A. From Nowhere To The North Pole Leading your students in worship Gospel according to Matthew Software store employees Marilous Long Nose (First Novel Series) Arts, culture, and recreation Mba aptitude test papers In Stevensons Samoa (Kegan Paul Travellers Series) Save jmp report as Practice education : skills for students and educators Christine Craik Doing justice to the past Hello and goodbye