

“How You Ought To Walk”
1 Thessalonians & 2 Thessalonians
January 13, 2013

“he predestined us for adoption as sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace, with which he has blessed us in the Beloved.” (Ephesians 1:5-6, ESV)

God Has Predestined His Children Not To Wrath But For Salvation Through Jesus Christ, (vs. 5: 9)

- II We must pay much closer attention to how we put into practice what we say we believe, (vs. 4: 1 – 5: 28)
 - A. The revelation of God requires that His children live in holiness & purity not lustful passions, (vs. 4: 1 – 12)

10. The Call To Holiness Is Never Satisfied, We Must Continue More And More, (vs. 10)

10.1) More & More Is Being; Not Doing

“For Indeed You Are Doing To All The Brothers”-

“We want you to know, brothers, about the grace of God that has been given among the churches of Macedonia, for in a severe test of affliction, their abundance of joy and their extreme poverty have overflowed in a wealth of generosity on their part. For they gave according to their means, as I can testify, and beyond their means, of their own accord, begging us earnestly for the favor of taking part in the relief of the saints – and this, not as we expected, but they gave themselves first to the Lord and then by the will of God to us. Accordingly, we urged Titus that as he had started, so he should complete among you this act of grace. But as you excel in everything – in faith, in speech, in knowledge, in all earnestness, and in our love for you – see that you excel in this act of grace also. I say this not as a command, but to prove by the earnestness of others that your love also is genuine. For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich.” (2 Corinthians 8:1-9, ESV)

10.2) More & More The Overflow Of Christ; Not Me

“To Do This More & More (Pres.Act.Inf- περισσεύω)”-

“Not that I have already obtained this or am already perfect, but I press on to make it my own, because Christ Jesus has made me his own. Brothers, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus. Let those of us who are mature think this way, and if in anything you think otherwise, God will reveal that also to you. Only let us hold true to what we have attained.” (Philippians 3:12-16, ESV)

1) “I thank my God always when I remember you in my prayers, 2) because I hear of your love and of the faith that you have toward the Lord Jesus and for all the saints, 3) and I pray that the sharing of your faith may become effective for the full knowledge of every good thing that is in us for the sake of Christ. 4) For I have derived much joy and comfort from your love, my brother, because the hearts of the saints have been refreshed through you.” (Philemon 4-7, ESV)

- 1) More & more must be based in thankful prayer.
- 2) More & more must be a demonstration of love & faith in Christ.
- 3) More & more must be by & for the name of Christ.
- 4) More & more must be truly for the edifying of God’s people.

Where can you be more & more?

11. The Call To Holiness Is Demonstrated Materially In Quietly Doing Your Own Work, (vs. 11)
12. The Call To Holiness Is The Authentication Of The Gospel Message, (vs. 12)

- B. The revelation of God requires that His children be informed about the reality of the last day, (vs. 4: 13 – 5: 11)
- C. The revelation of God requires that His children are found blameless at the Lord's return, (vs. 5: 12 – 28)

- III We must pay much closer attention to why we must live with self discipline under God's word, (2 Ths. 1: 1-3: 18)
 - A. The wrath of God is a very present reality for those who do not believe the gospel, (vs. 1: 1 – 12)
 - B. The wrath of God is a very present reality governed by the ordained decrees of God, (vs. 2: 1 – 17)
 - C. The wrath of God is a very present reality that must be avoided even in its temporal aspects, (vs. 3: 1 – 18)