

- V-1. Paul, and Silvanus, and Timotheus, unto the church of the Thess which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the L.J.C.
- A. Do doubt, but Paul was inspire writer. However, he makes no mention of his office and apostleship. for neither false teachers of those of Thessalonians.
 - B. He addresses his remarks to the church, a church well established and grounded in the L.J.C. They were converted Jews and Gentiles. Had fellowship with one another, and with the Father.
 1. We can say, they were a christian church, they believe in both the natural and revealed religion.
 - a. Gentiles turned from their idols, Jews believed Jesus to be promised Messias
 - C. Again we had the apostolical benediction: grace, peace from God with all spiritual blessings.
- V-2. We give thanks to God always for you all, making mention of you in our prayers;
- A. He begins with praise and thanksgiving to God.
 - B. His interest in their salvation, welfare, their steadfastness.
 - a. For his intimate friends, all men, he was interested in all
- V-3. Remembering without ceasing your work of faith, and labour of love, and patience of hope in our L.J.C. in the sight of God our Father.
- A. Our prayers should affect our attitudes, or concern.
 1. Our prayers, remembrance to be towards all men.
 - a. Should mention their names, case, condition, we should have their persons and circumstance in our minds.
 - B. Work of faith: accomplishments through faith.
 - C. Labor of love: activities of untiring nature.
 - D. Patience and hope: looked for a better tomorrow, anticipation.
- V-4. Knowing brethren beloved, your election of God.
- A. His kinship with them, relating their identity with God.
- V-5. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as you know what manner of men we were among you for your sake.
- A. They not only hear mere word of gospel, but submitted to its power. not only tickled their ears, and pleased their fancy, or filled their heads with notions, or amused their minds for awhile. but a divine power went along with it affecting their hearts and lives.
 1. Holy Ghost convinced them of sin, causing them to make changes in their lives, etc.
 2. Gave them an assurance and inward awareness, consciousness
 - B. They understood gospel as they read lives of disciples.
 1. Their lives corresponded with gospel they preached.
 2. They were ensamples of the flock..
- V-6. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy in the Holy Ghost.
- A. Not examples for our credit's sake, but by conversation suitable to his doctrine, not pull down with one hand what he built up with the other. Thess, observed their lives, when accepted gospel, were willing to suffer for it, for so doing it increased their joy in H.G.

- V-7. So that ye were ensamples to all that believe in Macedonia and Achaia.
- A. By example made a tremendous impression on neighbours.
 1. Their acceptance of gospel reached other communities.
- V-8. 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 any thing.
- A. Their examples were extensive and reached behind confines of Thess. even as far as Phillipi were edified by their manner.
 1. Far-reaching in its application
 - B. Their faith reached other territories, made famous, until the word of God had its wonderful effects upon others.
 1. Gospel became easily acceptable when preached to them, so change wrought in others.
- V-9. For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God.
- A. A general response. A turn made for the better.
 1. A recognition of dependence upon a true God, not images.
 2. A devoted service rendered by them to God.
 - B. A gracious gospel.
 1. It mellowed their hearts, changed their lives, became fruitful among all men.
- V-10. And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.
- A. An anticipation of the second coming of their Lord.
 - B. An assurance of the resurrection, because He was raised from dead by glory of His Father, even so they too will be raised.
 - C. Delivered from future wrath, judgement, retribution.
 1. Since He came to purchase their salvation, he will come the second for the redemption of their bodies.
 2. A profound belief among them.
 - a. It cause them to abide in the principles of this truth
 - b. A cardinal belief among the believers..
 - c. A well-spring of joy to all.

May this chapter give us the incentive to live holy and clean and upright, so others could be influenced into the kingdom, and thus have the same anticipation.

- V-1. For yourselves, brethren, know our entrance in unto you, that it was not in vain:
 - A. Here we have a sure sign of Paul's ministry.
 1. His entrance among the people was accepted.
 2. The reception of Paul and Silas was gratifying.
 - a. They had reacted the gospel by conversation, good conscience.
 - b. Not in vain: not futile, bore fruit, and increased.
- V-2. But even after that we had suffered before, and were shamefully entreated, as you know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.
 - A. He was resolute in determination, even though at time his life was in jeopardy, and unaccepted at Philippi.
 - B. He knew what it meant to suffer for a good cause.
 - C. He had opposition on every side, yet his message was with a keen edge, and pierced the strong fibre of contention.
- V-3. For our exhortation was not of deceit, nor of uncleanness, nor of guile:
 - A. His design was not to divide, or set up factions, or cause unnecessary divisions..
 - B. It was a gospel and message untainted by organization, or opinions.
 1. Did not preach with a thought to deceive, or put it over.
- V-4. But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which tireth our hearts.
 - A. Ministers have a great favor shown them: a great treasure consigned, a tremendous charge given, must so speak, and witness as good stewards of the manifold grace of God.
 1. Their design was to please God, and not men.
 2. They must have the truth in the inward parts.
 3. Not to gratify or satisfy the appetites of men.
- V-5. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness.
 - A. His message was Christ centered, and did not aim to gain interest in men's affections.
 1. If they sought to please men, not servants of God.
- V-6. Nor of men sought we glory, neither of you, nor yet of others when we might have been burdensome, as the apostles of Christ.
 - A. They did not try to find a soft spot in their purse, nor were they interested in their applause, acceptance
 - B. Was not like false prophets who through covetousness make merchandise of them.
 1. They must bear testimony to fact that God is their witness
 - a. They wanted to be free from relying on others to hold them up, lest they be burdensome.
- V-7. But we were gentle among you, even as a nurse cherisheth her children:
 - A. He mentions the gentleness of their behaviour
 - B. Like a nurse, he was very considerate of weakness of people
 1. Their needs, not scoldings, rather than rule with rigour, kindness win them.

- C. Must know their behaviour, their wims, etc. servant of the Lord must be gentle unto all men, and patient.
- V-8. So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.
 - A. It was not selfish.. that he might gain their goods, etc.
 - a. It was for their eternal, spiritual welfare.
 - b. A readiness to do them good and that at all times.
 - B. He would run the risk, hazard, and venture his soul, or life to impart to them the gospel.
 1. He was willing to spend and be spent in the service of men's soul.
- V-9. For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.
 - A. For fear they might misunderstand his call and purpose, he even denied himself of their support.
 1. Added extra hours in tent making, that he might support himself..
 2. Preaching of gospel was his main aim.
 3. This example given, to show us how we should be extremely industrious, and anxious about lost souls.
 - B. There are home-mission churches, such as Paul had, that might necessitate them supplementing their income.
- V-10. Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe:
 - A. These people observed their outward conversation, as God knew about their behaviour both publicly and in secret. Herein do I exercise myself, to have always a conscience void of offense towards God, and towards men Acts 24:16.
 - B. Their lives corresponded with the message of holiness.
 1. Their example were acceptable, and not questioned.
 2. They could not allow themselves to be stumbling block.
- V-11. As ye know how we exhorted and comforted and charged every one of you, as a father doth his children.
 - A. Mention to them not to be good as to their general calling as Elects, but to their particular callings and relations.
 - B. Paul was concerned about their spiritual diet, welfare.
 1. When in wrong he exhorted them..
 2. When sorrowful he comforted them.
 3. When in trouble he shouldered them
 - C. He charged them to fulfil their call, to do the will of God.
- V-11. That ye would walk worthy of God, who hath called you unto his kingdom and glory.
 - A. He told them the greatest gospel duty is to walk uprightly, circumspectly, worthy.
 1. God demands the best there is with the least of us..
 2. The kingdom of God should deserve all of our time, talents and living. Seek it first, at all time.
 - B. That their praise should be centered upon God who had called them from out of darkness into his marvelous light.

- V-13. For this cause also thank we God without ceasing, because, when ye receive the word of God which ye heard of us, ye recieved it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.
- A. Notice by what manner they recieved the word of God
1. Men of like nature that preached the gospel
 2. Reconized the fact, he preached by divine inspiration.
- B. They praised the Lord for the general response to gospel.
1. How they applied the scriptures to their own heart.
 2. What tremendous benefits they had recieved from them.
 3. They by faith recieved the word, found profit, wisdom, etc.
- V-14. For ye, brethern, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews.
- A. When ever they embraced Christianity, Jews stirred persecution
1. With like courage and constancy, with like patience and hope, they knew that the cross was the Christians MARK.
 2. Unbelieving Jews always were envious of those who turned.
 3. How parents turns against children.. friend against friend.
- V-15. Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:
- A. They went as far as to Kill Christ, prophets, etc.
1. Thought they did God a great service, Like Saul..
 2. Murder, hatred, persecution God' despiseth, and any pretense to justify natural religion can ever excuse them..
 3. Their were a perverse nature, contrary to nature, to the sentiments of all men.
- V-16. Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always; for the wrath is come upon them to the untermost.
- A. Jews filled up their own sins: when one obstruct gospel oppose its progress, hindering the salvation of souls.
1. Wrath has come upon them to the untermost.
 2. God never overlooks sins of rejections, and hindrance.
- V-17. But we, brethern, being taken from you a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.
- A. Apostle apoligizes for his absence.
- B. Because of strong persecution unable to come.
1. He was unwillingly taken to Berea. Acts 17:10.
 2. His heart was still with them.. He concern manifested.
- C. Satan is a constant enemy to the work of God, does all in power to obstruct it.
1. He assures them of his affedtion and high esteem for them.
- V-18. Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us,
- V-19. For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?
- V-20. For ye are our glory and joy.

V-1. It is happy when ministers and people have such mutual affection and regard for one another.

1. They sow together and they reap together.

1 Thess 3: 1 thru 10

- V-1. Wherefore when we could no longer forbear, we thought it good to be left at Athens alone;
- A. It was indeed hard for Paul to spare Timothy, yet for his love for them, he would endure the loneniness.
- V-2. And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you and to comfort you concerning your faith:
- A. Tim. was lower in rank, or inferiour in gifts than Paul, Paul was an Apostle and Tim. an evangelist. yet Paul called him brother.. not to esteem themselves highly..
- B. Ministers should strive to promote good relationships with one another and not strive and contend on with another.
- C. His primary task was to lift the people.
1. Since they have been brought into the faith, now they must be taught and established. The more we are comforted the more we would be confirmed..
- D. That the people might so rely upon the keeping power of Jesu so as to balance all their losses and reward all their labou
- V-3. That no man should be moved by these afflictions; for yourselves know that we are appointed thereunto.
- A. Real motive of Paul sending Tim. for this end,
1. May keep faith, holdfast begining of their confidence, that they may not apostazie or waver from truth of gospel
 2. That affliction is inevitable
- B. He recognized the subtlety of the Devil, that he was unweari and works unceasingly, trying to destroy, tear down..
1. Devil often prejudiced minds of men against religion.
- V-4. For verily, when we were with you, we told you before that you should suffer tribulation; even as it came to pass, and ye know.
- A. For verily they did not enter into this blindly..
1. They were well taught and instructed..
 2. The Devil's design was to take them unware.
 3. When temptation came upon them, they were well fortified and acquirped to fight back..
- V-5. For this cause, when I could no longer forbear, I sent to know you faith, lest by some means the tempter have tempted you, and our labour be in vain.
- A. Had such tremendous burden when he was absence, and knowing that the trial of their faith would be on trial, and that by some means they would not be able to stand, he could not stand to be without knowelge of their experience at the presence.
1. This would assured Paul that their labour was not in vain. He sinerely prayed for their faith, and desired that they would have an abestors of courage, to stand the firely trials..

V-11. Now God himself and our Father, and our Lord Jesus Christ Direct our way unto you.

- A. Prayer was a part of Paul religious worship.
1. He pray to God, through Christ.
 2. He prayed for divine direction.
 - a. He knew that he could not depend on his own power.
 - b. The will of man is not capable of keeping promises.

V-12. And the Lord make you increase and abound in love one towards another, and towards all men, even as we do towards you.

- A. His pray was for their spiritual welfare..
1. The road to true religion is love.
 2. We should love with the same love wherewith we have been loved by God.
 3. Love should abound as our faith groweth..

V-13. The the end he may stablish your hearts unblameable in holiness before God, even our father, at the coming of our Lord Jesus Christ with all his saints.

- A. Paul did not merely wish that their lives be sweeten with superficial love..
1. But ultimately their love will stand the test:
 - a. At the judgment or coming..
 2. That they must demonstrate the experience of holiness.
 - a. Must be stablish in all the grace of God.

1 Thessalonians. 4:1 thru 12

V-1. Furthermore then we beseech you, brethren, and exhort you by our Lord Jesus, that as ye have received of us how ye ought to walk and to please God so ye would abound more and more.

- A. A strong exhortation to abound in holiness.
- B. He addresses them as brethren, a picture of humility..
- C. He wanted his people to excell others in deep spirituality.
1. To develop this experience so as to please God.
 2. Not content with being an ordinary church man.

V-2. For ye know what commandments we gave you by the Lord Jesus.

- A. He reviews what he has already taught them, and showed them..

V-3. For this is the will of God, even your sanctification, that ye should abstain from fornication.

- A. This is a divine caution against filthiness of flesh and spirit.
1. Any uncleanness that would defile your life or spirit.
 - a. Adultery, like fornication is included.

V-4. That every one of you should know how to possess his vessel in sanctification and honour;

- A. Through former instruction they were not ignorant of the things God expected of them..
1. God requirements as already been stated, and stipulated.
 2. Holiness should be man's paramount desire.
 3. He should walk uprightly, so as to be honourable.

V-5. Not in the lust of concupiscence, even as the Gentiles which know not God:

A. What could be more dishonourable than for a rational soul to be enslaved by bodily affections, and brutal appetites.

1. Lust of concupiscence: live and act like heathens.
- B. That no well informed Christian should follow after the fleshly lust, lasciviousness, etc. as Gentiles do.
 1. They are Christ's therefore they have crucified the flesh
 2. God will avenger of all such uncleanness.

V-6. That no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such, as we also have forewarned you and testified.

- A. This is a warning against injustice and oppression, all fraud and deceit in our dealings with men, are certainly criminal and are contrary to the gospel.
- B. No man should cheat on his wife, or wife on her husband..
1. Neither should children lie to parents, or parents to children.
 2. The warnings are repeatedly given in the Bible.

wrath of God against all ungodliness, unrighteousness of men.

V-7. For God hath not called us unto uncleanness, but unto holiness

V-8. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

A. Holiness automatically eliminates uncleanness, filthiness.

1. God's call is not to indulge further in fleshly lust.
2. He commands men to separate himself from all that is unclean, etc.

B. We do not walk contrary to precepts of man, ~~but~~ ^{nor} refute God's challenge, call, etc.

C. The Holy Spirit will revealed to you deep things of God.

1. The beauty of holy living, etc.
2. To live beneath your privilege is to be denied God's best to you as dear children, etc.

V-9. But as touching brotherly love ye not that I write unto you: for ye yourselves are taught of God to love one another.

- A. Paul admonishes them to abound more and more in love, and that this should be exercise by all Christians.
1. They had known before what were required of them..for it was not so much as their own virtue as God's grace.

V-10. And indeed ye do it toward all the brethren which are in Macedonia: but we beseech you, brethren, that ye increase more and more;

- A. Not only the household of faith, or own city, but beyond, extending to all men. There are none on this side of heaven who love in perfection, but needs to abound.

V-11. And that ye study to be quiet, and to do your own business and to work with your own hands, as we commanded you;

- A. We should be ambitious and industrious how to be calm and quiet in our minds, in patience to possess our own souls, and be quiet towards others.
1. Not given to contention, gentle towards all, free from strife

V-12. That ye walk honestly toward them that are without, and that ye may have lack of nothing.

- A. Their conduct, dealings, are accepted by others, the sinner can be put to shame, having no just cause to say you are a shame..
1. Lack nothing, of God's grace, power, blessings, etc.

Suphy ha. Du 11, 1964

1. The first thing I noticed when I stepped out of the car was the smell of fresh air. It was a relief after being stuck in traffic for so long.

2. I saw a lot of people walking around, some carrying umbrellas. It must have rained recently.

3. The traffic was moving slowly, but it was finally moving. I felt a sense of freedom.

4. I noticed a few people looking at me. I guess I looked a bit different from the others.

5. The weather was just what I needed. It was a nice surprise.

6. I felt a little nervous, but I was excited at the same time.

7. The people around me seemed to be in a hurry. I was glad to be part of the crowd.

8. I saw a few people taking pictures. I guess they were interested in me.

9. The atmosphere was electric. I could feel the energy in the air.

10. I was glad to be out there. It was a great experience.

11. I felt a sense of accomplishment. I had made it through the traffic.

12. I saw a few people waving. I guess they were friends or family.

13. The traffic was still moving slowly, but it was getting better.

14. I noticed a few people looking at me again. I guess I was still the center of attention.

15. The weather was still perfect. I was enjoying every minute of it.

16. I felt a little more confident now. I was used to the attention.

17. The people around me seemed to be more relaxed. I guess they were used to the traffic.

18. I saw a few people taking pictures again. I guess they were still interested in me.

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30. I was glad to be out there. It was a great experience.

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54. The atmosphere was still electric. I could feel the energy in the air.

55. I was glad to be out there. It was a great experience.

- V-13. But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.
- A. Since you are well informed about the bright tomorrow, why do you pattern after those who have no hope of a better day.
1. We must not be immoderate in our sorrows, because
 2. It would appear that we have no hope, would be acting like unsaved gentiles. We have a promise of the life of which is, and that which is to come.
- V-14. For if we believe that Jesus died and rose again, even so also which sleep in Jesus will God bring with him.
- A. Death does not end it all, nor does it annihilate.
1. It is but a sleep to them
 2. They are retired out of this troublesome world for awhile
 - a. But still in union with Christ, for they are under His special care, and protection.
 3. Thus they will be raised from dead and accompany Christ.
- B. The doctrine of resurrexion, and second coming is a great antidote against all fear of death, and inordinate sorrows.
1. This is our fundamental article of christian faith. for Christ, having risen from the dead, has become the first fruit of those that slept, etc.
- V-15. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.
- A. Fortunate for those to be here when He does come, and yet it will not hinder the raising of those who have been asleep.
1. Living and dead to be united together with Jesus.
- V-16. For the Lord Himself shall descend from heaven with a shout with voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.
- A. Just as he ascended unto the third heaven, as certain He will descend back to earth.
1. With pomp and prominence.. authority and every eye on Him.
 2. With a shout, ~~as~~ of a king, or conqueror, accompanied by an archangel, and an innumerable company of angels and saints
 3. The dead will hear the shout and raise from the dust, and will summons all world to appear.
 4. Those who do not sleep in death will enjoy no greater privilege or change than those who sleep in Jesus, dead will be changed to immortality..etc.
 5. Those alive go through mighty change, no little of it.
- V-17. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.
- V-18. Wherefore comfort one another with these words.
- A. What a happy reunion, therefore we should not discourage any one who has trials, and about to give up, we should often comfort and lift their spirits, etc.
- 1 Thess. 5: 1 thru
- V-1. But of the times and the seasons brethren, ye have no need that I write you.

- V-2. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.
- A. It is not given to any to know precisely, accurately..
- B. But he does say, He will come at a hour they think not.
1. So it teaches constant preparation, awareness, watchfulness
- V-3. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child and they shall not escape.
- A. When they feel self-secured, self-preserved.
1. Then suddenly it will come, with a sting of a scorpion, much misery will accompany it.. such suffering as not as yet been experience, more severe than a woman having a child.
- V-4. But ye brethren, are not in darkness, that that day should overtake you as a thief.
- V-5. Ye are all the children of light, and the children of the day we are not of the night, nor of darkness.
- A. They are not blinded by sin that they cannot see.
- B. They represent the true light, etc.
- V-6. Therefore, let us not sleep as do others; but let us watch and be sober;
- V-7. For they that sleep sleep in the night; and they that be drunken are drunken in the night.
- A. A distinction between the children of day and darkness, etc.
- V-8. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and, for an helmet, the hope of salvation.
- A. Since we represent Christ, light, goodness, watchfulness.
1. Have the whole armour of God, may stand at that day.
 2. Practise Christian sobriety, faithfulness.. Have fervent love of the brethren.
- V-9. For God hath not appointed us to wrath, but to obtain salvation by our Lord J.C.
- V-10. Who died for us, that, whether we wake or sleep, we should live together with him..
- V-11. Wherefore comfort yourselves together, and edify one another, even as also ye do.
- A. This should be a constant reminder to all saints.
- V-12. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;
- V-13. And to esteem them verily highly in love for their work's sake and be at peace among yourselves.
- A. Our attitude towards the minister, etc.
- V-14. Now we exhort you, brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men.
- V-15. See that none render evil for evil unto any man; but ever forbear that which is good, both among yourselves, and to all men.
- A. Our attitude towards one another,
- V-16. Rejoice evermore. V-17. Pray without ceasing. V-18. In everything giving thanks; for this is the will of God in Christ concerning you. V-19. Quench not the spirit. V-20. Despise not prophesying
- V-21. Prove all things; hold fast that which is good. V-22. Abstain from all app. of evil. V-22. And V. God of P. Sant. you wholly, and I pray your whole S.S. Body, ... coming of Lord. V-24. Faithful is he that calleth you, who also will do it. V-25. Brethren, pray for us. "6 greet all the brethren with a holy kiss. 27. I charge you by the

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