Built on God's Word

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[0:00] If you have your Bibles today, go ahead and turn with me to Acts chapter 17.

! This is just to provide some context to this epistle that we're going to be diving into in the coming weeks.
And as a general rule, when you are studying an epistle, you always want to get as much context as possible on why this letter was written. Because it's important to remember that these were real churches.
These were real people that had real problems. And when we go back to the book of Acts, and we read about Paul's ministry in these churches and how these churches were formed, it really gives us a lot of ideas as to why Paul is writing the things that he is writing.
So in Acts, Luke, who was the author of Acts, he also wrote the Gospel of Luke. He details Paul's ministry. He gains insight, information, records everything that Paul and the apostles are doing.
[1:26] And what we really have in this book of Acts is just this beautiful account of the work of the Holy Spirit as the church of Christ is established.

Now go ahead and throw this next slide up there. This is kind of to answer the question of how did Paul wind up in Thessalonica in the first place? In Acts chapter 15, verses 36 through 41, we see Paul and Barnabas getting ready to go on their second missionary journey.
There is a schism between Paul and Barnabas, a very major disagreement. They part ways. And Paul teams up with Silas for the second missionary journey. And immediately they begin traveling through Syria and Cilicia.
And they're taking with them not just the good news of the gospel. I mean, it is a good news of the gospel, but they are also sharing with them the decisions of the Jerusalem council that has just taken place on matters regarding circumcision, other things in the law, and also grace.
Along the way, they pick up Timothy and Lystra, who becomes really instrumental in Paul's ministry. He becomes a mentor, a father figure to Timothy.
[2:36] He also becomes a carrier for a lot of Paul's letters and also a messenger from churches to Paul, which we're going to see later on as we study through Thessalonians.

So Paul, as you can see, this is the map of his second missionary journey, goes through Antioch. You see how he's kind of traced all through this area, Lystra, that's where he picked up Timothy. And eventually, when he gets to Troas, something interesting kind of happens here. It says the spirit was forbidding him to go to Asia, to Bithynia.
And when they finally arrive in Troas, Paul has this vision, a dream, a vision of a Macedonian man saying, come and help us. This happens in Troas. And immediately, he sets sail and winds up in Neapolis, where he continues his missionary journey on this road called the Via Ignatia.
If you can throw up that next slide there. This was kind of the Route 66 of the Roman world that traveled all through this area, went about 700 miles. Romans were good at two things.
[3:43] They were good at conquering and they were really good at building roads. 2000 years later, we still see this road weaving through this area. And if you had this road running through your city, this was going to be a major trade route.

This was going to be a major source of income. Also a cultural influence. You're going to have people from other nations, other cities coming through your area. And yes, you might even get some zealous missionaries that come through your area traveling on this road.
So this was really a very lucrative investment for the economy. Now, one interesting thing here as we look at this, and I love going through archaeology.
Whenever we're studying the Bible, whenever we're about to enter into an epistle, archaeology provides a lot of neat context for what we are reading. As we read through the book of Acts, one of

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the biggest critics of the book of Acts noted the use of the word polytarchus.
Luke used this word to describe some of the rulers of the city in Thessalonica. And the reason why this was such a big issue of critique was because up until this point, the word wasn't found anywhere else in Greek literature.
[5:00] No historical documents, no inscriptions anywhere. Until the mid-1800s at Thessalonica, when they were excavating the ruins of Thessalonica, they found this inscription on the Vedar Gate, the use of the word polytarchus, citing the rulers of Thessalonica.

And this would have been at the time that Luke and Paul and Silas were traveling through this area. And again, while archaeology and things like this, these are not the source of our faith, I think they're really good visual reminders that these are real people.
These are real churches. And we can look back at their life and see what they have gone through for their faith in God's word. And that should inspire us today in our faith.
That should speak to us in our faith. So if you would, let's stand together as we read. Acts chapter 17, verses 1 through 9.
Now when they had passed through Amphipolos and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.
[6:14] And Paul went in as was his custom. And on three Sabbath days, he reasoned with them from the scriptures, explaining and proving that it was necessary for the Christ to suffer and to rise from the dead and saying, this Jesus, whom I proclaim to you, is the Christ.

And some of them, some of them were persuaded and joined Paul and Silas, as did many of the devout Greeks and not a few of the leading women. But the Jews were jealous.
And taking some wicked men of the rabble, they formed a mob, set the city in an uproar, and attacked the house of Jason, seeking to bring them out to the crowd. And when they could not find them, they dragged Jason and some of the brothers before the city authorities, shouting, these men have turned the world upside down.
They have come here also, and Jason has received them. And they are all acting against the decrees of Caesar, saying that there is another king, Jesus. And the people and city authorities were disturbed when they heard these things.
And when they had taken money as security from Jason and the rest, they let them go. This is the word of the Lord, church. You all may have a seat.
[7:32] The main idea for our text today is this. The life of a church depends on God's word. The life of a church depends on God's word.

Going into our sermon today, I want to state that there's no limit to what God can do through the life of the church when his perfect word is accurately proclaimed.
The health of the church depends on it. The spiritual depth of the congregation is only going to go as deep as the scriptural teaching that they sit under. An adherence to God's word is also going to be what separates us from a world that is increasingly becoming darker.
I want to outline three effects that God's word has had on the Thessalonican people and also on the church that we have today. The first is this, that God's word is the foundation of the church.
His word is the foundation of the church. Paul had a routine in every city that he went to. He always tried to establish some connection, some point of contact in every city that he went to.
[8:50] Paul being Jewish, the most obvious place for him to go was the synagogue. This was the Jewish place of worship. It said this was his custom. Now there's three reasons that Paul would go to this synagogue first, that he would go to the Jews first.

The first being that Paul was Jewish and he could establish a connection with at least part of the city by going into the synagogue first. Going to a foreign city today, this would be like going to a, seeing a U.S. embassy in a foreign country.
When Paul saw the synagogue, these were his people. This was his culture. And a foot in the door is a foot in the door for Paul and he's going to take it. Now the next is that Paul had a burning desire to see God's chosen people come to Christ.
He would always go to the synagogues first. Paul would, yes, he considered himself an apostle to the Gentiles, but he would also preach to the Jews because he had this desire to see the Jewish nation come to know Jesus.
Jews had a foundation of belief that could easily turn into a saving faith if they would just believe in Jesus, who all this was pointing to.

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[10:03] In Romans chapter nine, verses one through five, we see Paul, he talks about this desire that he has. He says, He says, So Jews had a rich foundation and history with God, the law, the prophets, the adoption, and yet they were still missing the most important thing that this was all pointing towards, which was Jesus.

So going to the Jews first, like Paul did in almost every city that he went to, this should have been a fertile ground for evangelism for him. Paul could relate to them culturally, religiously, and knew how to tell them that Jesus fulfills it all.
Paul could relate to them, and I really want to focus on Paul's message. You know, he didn't start by pointing out all the problems with the society that was around him, which there were issues in the Thessalonican society.
They were a Roman city, so they had the Roman pantheon of gods that they all worshipped. And this was also a city that embraced emperor worship.
Paul didn't start out by out crying against those things. He started with Jesus, crucified and risen, and went to the word of God to prove it.
[11:58] 1 Thessalonians 2, verses 5 through 8. Again, this is why I like looking at Acts and looking at the epistle that we're going to be studying, because we can just kind of see this back and forth of what Paul did before writing this letter.

It says, For we never came with words of flattery, as you know, nor with a pretext for greed. God is witness, nor did we seek glory from people, whether from you or from others.
Though we could have made demands as apostles of Christ, but we were gentle among you, like a nursing mother taking care of her own children. So being affectionately desirous of you, we were ready to share with you not only the gospel of God, but also our own selves, because you'd become very dear to us.
So it wasn't about clever rhetoric. It wasn't catchy gimmicks. It was a plea from the word of God that Jesus is Lord.
Every sermon should exalt Jesus. Anytime we present the gospel, it should exalt Jesus. Otherwise, it's not the gospel if it doesn't exalt Christ.
[13:14] But the greatest way that we can show love for the lost is to show them Jesus. The greatest service that we can render as pastors, as teachers, as fellow saints in the Lord is to make much of Jesus to a lost world.

A world that's in need of salvation. That's how we reach a lost world. That's how Paul did it. Even Jesus came to preach.
The miracles were great. They gave evidence to the authority that he had. But Jesus said, I've come to preach the good news. That's what he came to do. Meeting physical needs is great.
And honestly, Christians are really great about doing that. But if that is all we do, if all we do is meet physical needs, if all we do is cry out against certain sins in our culture, and there is a time and a place that we should do that, if we leave out Jesus, if we do not proclaim Christ, then we are not doing the world any good.
They are no better off for eternity if they have not been presented with Jesus. So we need good Bible teachers today that are not afraid to proclaim the truth.
[14:31] The bankruptcy that we see in many of our churches today, it's not because they failed to keep up with the times. It's not because they've failed to address certain cultural issues. We have plenty of churches today talking about cultural issues.

The bankruptcy that we see in our church today is because we have a lack of teachers, pastors that are willing to unashamedly preach the word of God. So we don't need to keep up with the times.
We need to hold on to the timeless truths that God has handed down to us in his word. So with that in mind, what did Paul teach? What was his message? That Christ had to suffer and rise from the dead.
And that Christ, which means anointed one, that Christ was Jesus. Jesus. The Jews meeting in the synagogue, they would come seeking God. They would want to know more about God.
They wanted to know how to live a life that was more rigidly devoted to God's word. And to their credit, they were looking in the right places. They were going to the Old Testament scriptures that they had at that time.
[15:33] But while they were looking through the scriptures, they were missing the most important thing that all pointed to, which was Jesus. Jesus himself said this in John 5, 39. He said, you search

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the scriptures because you think that in them, you have eternal life.

And it is they that bear witness about me. That's what Paul was trying to explain to them. And honestly, you really can't say it any better than Jesus just said it.
It all points to him and his work on the cross. Jesus crucified and risen is where all of our hope is tied up. 1 Corinthians 15, 16 through 17.
Another letter that Paul wrote to a church. For if the dead are not raised, not even Christ has been raised. And if Christ has not been raised, then your faith is futile and are still in your sins.
If Jesus had not died, our debt would not have been paid. And God's wrath would have been left unsatisfied. If he had not risen, sin and death would still have the final victory.
[16:45] And how Paul was proving all this was through the scriptures that these people would have known. The scriptures that these Jews had grown up hearing in their synagogues.

Church, the only victory that we have is the victory that Christ has won for us on the cross. And unfortunately, many pastors today skip over this truth to be more seeker friendly to the masses. There's a famous megachurch pastor who quoted that, I can convert anyone if I can just speak to their heartfelt need. So basically, as long as you can pluck at whatever heartstring is most exposed, you can make them a Christian.
The need of everyone, their deepest need, whether they feel it or not, is salvation from sin. Salvation through Christ.
Jesus and him crucified and risen from the dead. He is the Messiah that we all need. And until a sinner comes to that realization, there will be no rebirth. There will be no salvation.
[17:53] And in Paul's case here in Thessalonica, there would be no church. No church would have been established without the preaching of Jesus. So every presentation of the gospel that we see in scripture, and that we even see today, there's always going to be a response that is rendered from every gospel presentation.

And we'll get more into that here in a second. But in verse 4, we read the response that the church at Thessalonica had. It says, And some of them were persuaded and joined Paul and Silas, as did many of the devout Greeks, and not a few of the leading women.
So there were Jews that had responded to this. There were Greeks that had responded to this gospel. There were women, influential women in the culture.
That was not uncommon in this culture for women to rise to some position of prominence or affluence. We see that happen in other areas of Paul's ministry. But thus the church at Thessalonica was born.
Because Paul was faithful to unashamedly proclaim the gospel. That's what the church was built on. Romans 1.16, God will bear the results that he wants to bear when his people are faithful to unashamedly teach his word.
[19:24] And anytime we move away from that, anytime we move away from preaching the pure gospel, we're doing two things. The first is that we're showing shame for the gospel.

If we are saying that the gospel needs to be changed for fear of offense, or that it's obsolete, or that it needs to be modernized, we are showing shame for the gospel.
I'll just make this promise to you now. People are going to be offended when you preach the gospel. It's going to happen. It's promised in scripture. The next thing that we do whenever we don't unashamedly proclaim the pure gospel is that we are doing an eternal disservice to unbelievers. Because the gospel is the power of God unto salvation. If we are not preaching the gospel the way it has been presented in his word, if we are not preaching Jesus, then there is no power of salvation in the words that we bear.
It's all wrapped up in Jesus. It's all wrapped up in the perfect gospel that he has handed down to us. And if we change it, if we water it down, if we move away from it, then our preaching is powerless.
[20:37] The gospel that we proclaim will have no power of salvation. I said earlier that sharing the gospel, it's always going to bear results. There's always going to be a response to it.

And what we're about to see that just because revival has happened doesn't mean that there's going to be an easy time for the church. Satan is not going to give up his hold easily.
Any movement of God is going to be met with persecution on some level. And sometimes, as we're going to see in our story today, it might seem overwhelming.
And this brings the second effect that the word of God can have. God's word will bring conflict. Let me read verses 5 through 9 again.

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It says, And Jason has received them.
[21:55] And they are all acting against the decrees of Caesar, saying that there is another king, Jesus. And the people and the city authorities were disturbed when they heard these things.

And when they had taken money as security from Jason and the rest, they let them go. So anytime Paul's ministry of the word led to a revival, there was also persecution that inevitably followed.
And many times it was motivated by greed and jealousy. In Ephesus, these pagan idol makers, they were greedy for the money that they had lost because all of a sudden people weren't buying their fake idols anymore.
So they set the city in an uproar. In Philippi, there was a slave owner who was able to tell the future. And when Paul had cast the demon out of them, they were, again, greedy for the money that they had lost from their fortune-telling slave.
And here it was no different. You know, ironically, it was always Paul's own kinsmen, his own countrymen, that caused the most persecution for him. And upon seeing the great following that Paul was now gaining in Thessalonica, it says they were jealous.
[23:09] Jews were coming to Christ. Greeks were coming to Christ. And probably what really got to them was that nobility in Thessalonica, these leading women, they were coming to Christ as well.

In the Texas, they were jealous. And they even turned to wicked men in the rabble. These were men who had a reputation for being toilsome, that enjoyed picking fights. They enjoyed causing fights and dissension.
And this was who these self-righteous hypocrites turned to. Their persecution of Paul had nothing to do with doctrinal differences. It had nothing to do with zeal for the word of the Lord.
And they even aligned themselves with the lowest people in the town to accomplish their means. Satan will use whatever is in the human heart to do his work.
And I see the same thing happen in the churches today. Churches can become envious of each other's successes. We can begin to look at church almost like a business.
[24:14] Like we need to present our product better than the church down the street. We need to have our names stamped on the most community projects or the most community outreaches. True ministry of the word, it should always lead to humility amongst each other.

Never competition. I'm not the most competitive guy in the world. Maybe it's because growing up I wasn't good enough at anything to really be competitive. But that desire can spring up in anyone. It's part of our sinful nature to want glory for ourselves rather than for God. Church should never be a game of politics and popularity. But we can see here that that's exactly what this has turned into. These religious people, they were jealous. They were losing their influence to the gospel and they didn't like that. Jealousy and greed, they are a disease in our society and it has no place in the church.
We already see it enough on TV and politics. It just leads to a belittling of your fellow brothers and sisters that are already created in God's image. You will place your needs over the needs of others without even giving a second thought to it.
[25:29] Paul was very familiar with this as we see happening here in Thessalonica and in other places that he has ministered. He writes in Philippians 2 verses 3 through 4 kind of responding to this attitude.

It says, He's experienced this firsthand as we are seeing in our text today and rather than pursuing our own greatness, we should always seek the greatness of Jesus in our lives to become more like him.
Now going back to our story, this mob began to look for Paul and Silas and when they couldn't find them, they turned their sights on the people that were hosting him, Jason and some of the other brothers and sisters that had come to Christ.
They dragged them before the authorities saying that these men are turning the world upside down. and saying that there is another king, Jesus.
You know, there's a really deep Christ connection here in their suffering. These worthless men were bringing false testimony before the authorities to try and convict Jason saying that Jesus was a king that threatened the rule of Caesar.
[26:59] It's ironic, you know, coming from a Jewish mob that at any other time in life they would have had absolute disdain for the Roman rule, but since it served their own means, they were fine with lining up with it then.

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Jesus was crucified with this same charge hung on his cross. Jesus, king of the Jews. Pilate was absolutely dumbfounded as he tried to ascertain just to what kind of kingdom Jesus was king of. In a mock trial, they even produced false witnesses to bring charges against Jesus. And knowing a couple of decades later, we see the followers of Christ suffering this exact same treatment in these trials, in these cities.
This is something that was promised by Jesus. I want to read to you John chapter 15, verses 18 through 23. Jesus is saying this to his disciples, predicting as to what exactly is going to come in the coming days.
In verse 18, it says, if the world hates you, know that it has hated me before it hated you. If you were of the world, the world would love you as its own.
[28:15] But because you were not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you. A servant is not greater than his master.

If they persecuted me, they will also persecute you. If they keep my word, if they keep my word, they will also keep yours. But all these things they will do to you on account of my name, because they do not know him who sent me.
If I had come and spoken to them they would not have been guilty of sin. But now they have no excuse for their sin. Whoever hates me hates the Father also.
Suffering as Jesus did is just another way that we bear his image as his followers. And suffering for Jesus will come in many different forms.
Maybe you're going to be ostracized by your family. Maybe there's a relationship that's going to be broken off. Maybe you'll have to separate yourself from a friend group at school.
[29:22] Or maybe, maybe you are a believer in another country and your very life and everything you own is on the line because of your stand for Christ on his word.

And know that their disdain is against Jesus and everything that he stands for. The name of Jesus is always going to bring offense to a world that is lost. Anytime, anytime someone who is lost encounters Jesus, they're always going to come to a fork in the road.
Because when you encounter Jesus, you are forced to make a choice. You are either forced to believe, accept that he is who he says he is and follow him, receive salvation, or you reject Jesus and you continue on the road to condemnation.
these charges that they had brought up against Jason, they were very serious. Roman authorities, they didn't really care about doctrinal issues and the people they had conquered.
All they really wanted was submission to their authority. And the Jews knew that to really get these people in trouble, they would need to twist this story around to get their attention.
[30:37] And living in a city that embraced emperor worship, saying that there was another king other than Caesar, that was a serious charge.

To them, that was blasphemy on a level that could get you killed. Now while Jason was able to walk away from this with his life, there was still a price that was paid.
This was likely a fine that came with a guarantee that the disturbance would not happen again. And this meant that Paul and Silas, they had to leave Thessalonica.
Paul had a very short stay in Thessalonica. It says that he preached over the course of three Sabbath days, whether that was three Sabbath days in a row or that was three different Sabbath days spread out over a couple of months, we don't know.
We do know that it was a very short time in Thessalonica. And I just have to wonder, is that if Paul was fleeing to the next city, was he wondering, was enough done for this church to persevere?
[31:44] Will this church survive? Will these believers endure in faith through this persecution that has started on the church? Any good shepherd would have this concern over his flock.

And going back to 1 Thessalonians 2, verse 17-20, we see Paul kind of voice this concern in his letter to the Thessalonians. It says, But since we were torn away from you, brothers, for a short time in person, not in heart, we endeavored the more eagerly and with great desire to see you face to face because we wanted to come to you.
I, Paul, again and again, but Satan hindered us. For what is our hope or joy or crown of boasting before our Lord Jesus at his coming?
Is it not you? For you are our glory and joy. Paul loved these believers dearly. And he desperately wanted to know how they were doing.

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He desperately wanted to come see them in person to be with them. And we know from reading through Thessalonians that he sent Timothy to check on them.
[33:06] While they were in Corinth, he sent Timothy to check on this church and Timothy has brought back this report through his faithful service. This was kind of Timothy's ministry to Paul. He would often carry messages.

He would bring reports from other churches. He would stay behind to help establish elders and establish the church that Paul had just planted. And after reporting back to Paul on the condition of the Thessalonians, Paul writes this letter.
And this is the final effect that we're going to look at that the word of God has. the word will lead the church to endure. 1 Thessalonians 1-1.
We're just going to read the first verse. Paul, Silvanus, and Timothy to the church of the Thessalonians.
In God, the Father, and the Lord, Jesus Christ, grace to you in peace. So after months of silence and anguish on Paul's part, Paul finally hears back from Timothy.
[34:18] And he's not writing to an individual. He's not sending a letter and a bottle and hoping that somebody is still there to receive it. He is writing to a church, to the saints at Thessalonica who have undergone great trials and they have persevered.

And in this letter that we're going to study together, we will see that Paul continues the work that he left behind through this epistle. The letter will praise the faith of the Thessalonians.
He was also going to warn of God's wrath on those who reject Christ. It will address issues of holy living as many of Paul's letters do. One theme that stands out in this letter is the return of Christ and the comfort that that should bring.
You know, when you talk to a lot of Christians, when they hear about the second coming of Christ, it often causes fear and anxiety. But when Paul talks about it, whenever he delivers this message about Christ's second coming, it's done to bring comfort and hope to those that are grieving in the midst of their persecution.
The second coming of Christ, for those that are Christians, that are born again believers, it should not be a subject of fear, a subject of hope, knowing that the hardships, the persecutions that we endure, it's going to come to an end one day and Jesus is going to return.
[35:45] Thessalonica is a suffering church. They have paid dearly for their faith and we're going to see Paul address those that are grieving the loss of fellow saints.

This is where we get that famous verse, to not grieve like those who are without hope. That's why many of us go to this epistle in times of grief or whenever we're preaching a funeral because Paul speaks deeply to that issue and for believers as we read through this epistle there's an example of faithful endurance that should be emulated in our own lives.
I've seen too many Christians that when they experience difficulties, when they experience hardships, unfortunately they think that church is the first thing they need to cut out of their lives. think I just need time to myself.
I'm going to take a break from church for a while. I'm going to pull away from Christ and focus on my own needs. Church is something that we should be drawn to, fellowship with other believers. The proclamation of God's word is something that should bring us comfort in our times of sorrow, not cause us to pull away. Faith is not just something that is celebrated in good times either.
[36:58] In the storms of this life, faith is the mighty fortress that we should run to, just like these Thessalonians have done. Life will get messy. We will face grief and hardship.

That much is true. Many of us know that from experience, but our faith, only when it has been built on the solid foundation of God's word, it will be what sustains us.
We will know the faithfulness of God through his word, and no matter what physical ailments the enemy can throw at us, our soul and our eternity, they are secure in Christ.
We know that they are secure. We can have faith and joy in that, that one day the final victory is going to be ours because it has already been proclaimed in God's word, and it will be proclaimed in this letter that we are going to study.
So our final application that we have from this sermon today is to cling to God's word now and always. Christians, don't wait for persecution and grief to come before you start seeking the Lord and his word.

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[38:06] You cannot cling to a God in hard times that you have ignored in the good times. A soldier does not wait until the battle to prepare for the fight.

In times of peace, he trains, he hones his skills. As a Christian, you are going to have times of peace and refreshing in your life, and it's in those times that we should cling to God's word all the more.
We should seek him all the more. We should build our relationship so that when the battle does come, we are ready. We will be sustained. We will endure in our faith.
So don't compromise the word of the Lord. Again, you are going to be challenged by the culture to make the gospel more relevant. like some churches in this time have, but don't give in.
This is the absolute truth that God has handed down to us, and to change it would be to take away the power of its intended purpose, which is to save the lost and to sanctify the believer. The world should not change the word.
[39:10] The word is meant to change the world. To those that are lost, the word of God speaks to you too. And just like Paul did, my call to you is this.

Jesus Christ is the son of God. He died on the cross to take your punishment, to satisfy God's wrath, and he rose back to life to seal your victory over sin and death.
God has shown his love for you in the greatest way possible already. in Romans 5, 8-11 says, but God shows his love for us in that while we were still sinners, Christ died for us.
Since therefore we have now been justified by his blood, how much more shall we be saved by him from the wrath of God? For if while we were enemies we were reconciled to God by the death of his son, much more now that we are reconciled shall we be saved by his life.
more than that, we also rejoice in God through our Lord Jesus Christ through whom we have now received reconciliation.
[40:26] That's the gospel. If you are lost, if you are somebody that knows that you do not believe in Jesus, if you know that you do not have a saving faith in Christ, here's the gospel.

You have sinned. We have all rebelled against God and because of that we have an eternal wrath that is on top of us. But because of what Christ has done, we can be reconciled.
Because of his victory over sin and death, we can be made new, we can have a relationship with God. And that's my plea to you today, to believe on Jesus, to believe he is who he says he is, and that his work on the cross is enough to atone and to make you right with God.
If you have questions about that, we would love to talk to you. We're about to enter into a time where you can respond. And that's my call to you today. Believe on Jesus.
Christian, cling to his word. Unashamedly cling to his word. Let's pray. Father, God, I pray that you thank you that you know that your word is true.
[41:44] Lord, we know that your word has been given to us to sanctify us. Lord, we know that your word has been given, Lord, so that we can proclaim reconciliation to the lost. And Lord, I pray that if there's anyone here today that does not have a saving faith in Jesus, Lord, I pray that you would convict their hearts.

Lord, I pray that you would make them aware of their sin and their need for you. Lord, you have loved us so much that you have sent your only son to die for us.
That is the message that Paul proclaimed and that is the message that we proclaim to a lost world today. And I pray that that would be received. Lord, that you would perform a saving work in their hearts. Lord, I pray that as Christians that live in a lost and hostile world, Lord, that we would always cling to faith, that we would cling to your word.
Lord, that we would not water it down, that we would not be ashamed of it, but Lord, that we would boldly proclaim it. And Lord, that you would be glorified in that testimony.
And Lord, I pray that as we continue our study through the book of Thessalonians, Lord, that Christ would be exalted in every word and in every page. And I pray that Christ would be exalted in every life that is here today.
[42:59] I pray for all these sins in Jesus' name. Amen. you

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