

**Sermon Title: The Picture of a Consistent Message**

**Sermon Text: 1 Thessalonians 1:1-4**

**Sermon Purpose: To call the hearer to a sense of importance of a consistent message among Christians.**

**Sermon Proposition: There are 3 aspects of a consistent message among the Churches.**

**Introduction:**

**I. The traveling companions with a consistent message. V.1a**

**II. The testifying church with a consistent message. V.1b-2**

**III. The traits characteristic of a consistent message. V.3-4**

**I. The traveling companions with a consistent message. V.1a**

A. The picture of the first companion.

Paul has many pleasant memories of the days he had spent with infant Thessalonian Christians. Their model faith, hope, love and perseverance in the face of persecution for the gospel's sake is exemplary. Paul labors as a spiritual parent (Chapter 2) to the infant Church has been richly rewarded, and his reflections are visible.

B. The picture of the 2<sup>nd</sup> companion.

Silvanus, is most likely Silas, who traveled with Paul and was instructed by Paul.

**(2 Timothy 1:6-9)**

**1 Timothy 4:12-16** Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity. **13** Till I come, give attention to reading, to exhortation, to doctrine. **14** Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. **15** Meditate on these things; give yourself entirely to them, that your progress may be evident to all. **16** Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you.

**1 Timothy 6:20-21** O Timothy! Guard what was committed to your trust, avoiding the profane and idle babblings and contradictions of what is falsely called knowledge-- **21** by professing it some have strayed concerning the faith. Grace *be* with you. Amen.

Silas, probably was a Hellenistic Jew (Greek speaking) was a prominent member of the Jerusalem Church in Acts. He first accompanied Paul on the apostle's second missionary journey (**Acts 15:40**) and later as a scribe for Peter (**1 Peter 5:12**).

C. The picture of the 3<sup>rd</sup> companion.

1. The companion of a mixed heritage.

**Acts 16:1-3** Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, *the* son of a certain Jewish woman who believed, but his father *was* Greek. **2** He was well spoken of by the brethren who were at Lystra and Iconium. **3** Paul wanted to have him go on with him. And he took *him* and circumcised him because of the Jews who were in that region, for they all knew that his father was Greek.

2. The companion of an early conversion. (**2 Timothy 1:5; 2 Timothy 3:15**)

3. The companion set apart for ministry.

**1 Timothy 4:14** Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership.

4. The companion of likeminded teaching. (**Philippians 2:19-22**)  
**1 Corinthians 11:16** But if anyone seems to be contentious, we have no such custom, nor *do* the churches of God.  
**1 Corinthians 14:33** For God is not *the author* of confusion but of peace, as in all the churches of the saints.  
**1 Corinthians 7:17** But as God has distributed to each one, as the Lord has called each one, so let him walk. And so I ordain in all the churches.  
**1 Corinthians 4:17** For this reason I have sent Timothy to you, who is my beloved and faithful son in the Lord, who will remind you of my ways in Christ, as I teach everywhere in every church.

## II. The **testifying church** with a consistent message. V.1b-2

The testimony about the reputation of the Thessalonians was well known by Paul and his companions, all well as throughout the region (**1 Thessalonians 1:6-9**). The church was started or planted by these men in (**Acts 17:4**).

### A. **Points** to God for the evidence of salvation and sanctification. V.1b

Paul's use of the Greek word translated "church" (ekklesia) emphasizes the reality of the Thessalonians election by God. Ekklesia is related to the phrase Ek Kaleo, meaning to "call out" and used to define "the called out ones," or the "elected ones" this connects to the phrase in v.4 "His choice of you." Paul was absolutely certain that the Thessalonians were among God's elect because he had seen the evidence in their transformation. Their union with God the Father and the Lord Jesus Christ was evident.

Paul continues his introductory greeting with common phrases of grace and peace. Grace is God's undeserved favor for a sinner in the form of complete forgiveness of sin and the granting of eternal life.

Peace is the result and outworking of God's amazing act of love, which is a gift given, not something deserved or earned. These two realities are to be the consistent experience of the elected (**Philippians 4:7**). This is a daily portion of God's special favor, divine grace to cover our sins and divine peace to soothe the attack of guilt. The source of this grace and peace is God the Father and the Lord Jesus Christ.

### B. **Prays** to God for the evidence of salvation and sanctification. V.2

The companions constantly offered prayers to God the Father and the Lord Jesus Christ on behalf of the Thessalonians, because all the Thessalonians were believers elect of God. These were believers who were truly living for the honor of Jesus Christ. This is clearly illustrated by the traits that God had sovereignly chosen them and that His choice of them was manifesting itself in their sanctification.

## III. The **traits characteristic** of a consistent message. V.3-4

Paul and his companions remembered their strong faith, love, and hope and that it is a result of God and the Lord Jesus Christ effectual work in their lives.

### A. The trait of a model **faith** that worked. V.3a

A true saving faith in Jesus Christ will always result in the mighty work of God that produces change in one's nature and disposition before God and in relationships with people. **James 2:18-22** But someone will say, "You have faith, and I have works." Show me your faith without your works, and I will show you my faith by my works. **19** You believe that there is one God. You do well. Even the demons believe-- and tremble! **20** But do you want to know, O foolish man, that faith without works is dead? **21** Was not Abraham our father justified by works when he offered Isaac his son on the altar? **22** Do you see that faith was working together with his works, and by works faith was made perfect?

**James 2:26** For as the body without the spirit is dead, so faith without works is dead also.

A work of faith is action, attitudes, and activities representative of the transforming power of regeneration (**2 Corinthians 5:17**) and sanctification (**Philippians 2:13-16**). **Philippians 2:13-16** for it is God who works in you both to will and to do for *His* good pleasure. **14** Do all things without complaining and disputing, **15** that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world, **16** holding fast the word of life, so that I may rejoice in the day of Christ that I have not run in vain or labored in vain.

The elect engage in holy righteous deeds and lifestyles to honor God. (**Luke 14**)

The word “ergon” refers to works, the deeds, achievement, or function itself. There is the evidence of authentic saving and sanctifying works of righteous deeds in the life of these believers, the active side of holy conduct. (**Philippians 2:13**)

**Romans 2:6-7** who "will render to each one according to his deeds": **7** eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality;

**Ephesians 2:8-10** For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God, **9** not of works, lest anyone should boast. **10** For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

**Romans 6:16-18** Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin *leading* to death, or of obedience *leading* to righteousness? **17** But God be thanked that *though* you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered. **18** And having been set free from sin, you became slaves of righteousness.

**Romans 6:21-22** What fruit did you have then in the things of which you are now ashamed? For the end of those things *is* death. **22** But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life.

B. The trait of a model **love** that labors. V.3b

The second identifying trait of the elect is their labor of love. True Christians serve each other motivated by the love of God, being poured out in them. Loving one's enemies is an expression of the power of God's salvation and sanctification work.

(**1 Thessalonians 4:9; Matthew 5:44-45**)

**1 John 2:10** He who loves his brother abides in the light, and there is no cause for stumbling in him.

**Galatians 6:10** Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith.

**1 John 2:9-11** He who says he is in the light, and hates his brother, is in darkness until now. **10** He who loves his brother abides in the light, and there is no cause for stumbling in him. **11** But he who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.

**1 John 3:10** In this the children of God and the children of the devil are manifest: Whoever does not practice righteousness is not of God, nor *is* he who does not love his brother.

**1 John 4:20** If someone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen?

Believers are to labor “Kopos,” which denotes a wearying kind of toil, done to the point of exhaustion, this is the energy expended to accomplish something.

Agape love is a selfless form of love.

1. It is an intimate love.

**Isaiah 56:6** "Also the sons of the foreigner Who join themselves to the LORD, to serve Him, And to love the name of the LORD, to be His servants-- Everyone who keeps from defiling the Sabbath, And holds fast My covenant—

**1 Corinthians 8:3** But if anyone loves God, this one is known by Him.

2. It is a persevering love.

**James 1:12** Blessed *is* the man who endures temptation; for when he has been approved, he will receive the crown of life which the Lord has promised to those who love Him.

3. It is an incorruptible love.

**Ephesians 6:24** Grace *be* with all those who love our Lord Jesus Christ in sincerity. Amen.

4. It is a compelling love.

**2 Corinthians 5:14** For the love of Christ compels us, because we judge thus: that if One died for all, then all died;

C. The trait of a model **hope** that endures. V.3c

The third evidence of election is a steadfast hope, a persevering anticipation of seeing the future glory and the reception of an eternal inheritance. This is a hope that focuses on the future glorious appearance of the Lord Jesus Christ.

1. This hope has a present impact on holy living.

**Titus 2:11-13** For the grace of God that brings salvation has appeared to all men, **12** teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, **13** looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ,

2. This hope has a present impact on holy service.

**2 Timothy 4:8** Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.

3. This hope has a present impact on holy blessings.

**1 Peter 1:3-7** Blessed *be* the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, **4** to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, **5** who are kept by the power of God through faith for salvation ready to be revealed in the last time. **6** In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, **7** that the genuineness of your faith, *being* much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ,

4. This hope has a present impact on holy endurance. (**Hebrews 6:18-20**)

**Romans 8:24** For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees?

- D. The trait of a model knowledge of election. V.4 (**Ephesians 1:4-6**)  
**John 6:37** "All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out.  
**Acts 13:46-48** Then Paul and Barnabas grew bold and said, "It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles. **47** "For so the Lord has commanded us: `I have set you as a light to the Gentiles, That you should be for salvation to the ends of the earth.'" **48** Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And as many as had been appointed to eternal life believed.  
**John 15:16** "You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and *that* your fruit should remain, that whatever you ask the Father in My name He may give you.  
**John 17:9** "I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours.