

(1 Thessalonians) Paul's Part

by Willie Mullan

Willie Mullan's sermon explores Paul's mission to Thessalonica, highlighting the challenges faced and the faith of the early believers.

Duration: 1:01:49

Scripture: 1 Thessalonians 1:1, 1 Thessalonians 2:1, 1 Thessalonians 2:9, 1 Thessalonians 2:13-14, 1 Thessalonians 2:19-20

Topics: "Paul The Apostle"

Description

In this sermon, the preacher focuses on the book of Thessalonians and divides the first chapter into two parts: Paul's part and the Thessalonians' part. In Paul's part, he talks about his pain, praises, prayer, perception, and preaching. He also mentions how he saw the Thessalonians' work of faith, labor of love, patience of hope, and their election of God. The preacher emphasizes the importance of these qualities in young believers and encourages them to continue in their faith.

Transcript

You young believers, I want you always to remember that Acts chapter 16 is one of the most important chapters in your whole Bible. It was very important for the Church of Jesus Christ in those early days, and most certainly it was very important for the world, because in Acts chapter 16 you find Paul standing at a place, and he wants to go to Asia with the gospel, but God wouldn't let him. God halted him, and God turned him towards Europe.

It's here in Acts chapter 16 that he heard the Macedonian call, and in obedience to God, Paul came to Europe with the gospel. You know that he came to Philippi, I needn't read it to you. And I think the first soul saved was Lydia, a woman, a teller of prophets.

And then of course, when Paul entered into Europe with the gospel, and souls began to get saved, the devil got cross, and Paul was put in prison. You remember him being put in prison at Philippi. And at the end of chapter 16, he's leaving the prison.

It says in verse 40, And they went out of the prison, that is, Paul and Silas, and entered into the house of Lydia, and when they had seen the brethren, they comforted them and departed. Now when they had passed through Amphibolus and Apollonia, they came to Thessalonica. You see, if you look them up some day, you'll find that Philippi is right up in the north there, and they came down the other side of the loch, as

we call it, down southwest to a place called Thessalonica.

Tonight on your market, Thessalonica. It will be easily found for you. But we're not too worried about that end of it, I'm not with you.

Paul came down to Thessalonica. Now I want you to notice this in verse 1. Where was a synagogue of the Jews? Now remember, they're in Europe now. Yes, they're in Macedonia and Greece.

But there was a synagogue of the Jews here. And of course, Paul took his opportunity, and he went in on the Sabbath day to speak to them. And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging that Christ must indeed have suffered and risen again from the dead, and that this Jesus whom I picked unto you is Christ.

I think that Paul was a wonderful man. He turned to enter Europe at the command of God, and the first thing that happens to him is thrown into the prison at Philippi. His feet were made fast in the stocks, his back was lacerated with a lash, and yet the moment that he gets out of the prison, he's back into the business of the Lord.

Some of us, you know, we would have gone to the south of France for six weeks to get our breath back, but Paul, he was getting on with the work. Here he is at Thessalonica, starting a battle all over again. He's preaching to the Jews here, and that's for Thess.

And some of them, the least, are consulted with Paul and Silas. And of the devout Greeks, a great multitude. Aye, you know, the Gentiles were listening in to the Gospel.

And a great multitude in Thessalonica believes also, and of the chief women, not a few. So I want you to see Paul going down into Thessalonica, preaching to the Jews, and some of them get saved. But a great multitude of the Thessalonian Gentiles trust the Lord.

They had a revival. Great days for Thessalonica, the Gospel had come. And a great multitude believed.

What a wonderful time it must have been. Of course the devil gets busy when the Lord gets busy. What's the next verse? But the Jews which believed not, see that little phrase, moved with envy.

I wonder have you ever tasted that sort of thing? My eyes have had it all my life. People, because of God's blessing, get filled with envy. Aye, and they're moved with envy.

Moved with envy. And look what happened. They took unto them certain lewd fellows, vile fellows it reads in my Bible, of the basest sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason.

It seems that Paul was staying at the house of Jason in Thessalonica, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have stirred the world upside down are come. What a wonderful title that was.

These that have stirred the world upside down. Whom Jason hath received, these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus. And they troubled the people and the rulers of the city when they heard these things.

And when they had taken security of Jason and of the other, they let them go. And the brethren immediately sent away Paul and Silas by night unto Berea, who coming to them went into the synagogue of the Jews. He's at it again.

Still holding this fellow down, you know. He got through out of Philippi, and now he's hunted out of Thessalonica. He's starting over again at Berea.

You know, the devil was only helping to spread the gospel. I told you every movement the devil makes, he's defeated. He thought he was doing wonderful, hunting this man about.

Let me tell you this, every movement the devil makes, he's defeated. He's at Berea now, and he's pitching again. And great things happen there too.

Watch. And the brethren immediately sent away Paul and Silas by night unto Berea, who coming to them went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and touched the scriptures daily.

Whether those things were so, I wish you would all do it with believer's baptism. I wish you would receive the word. I wish you would search the word for yourself.

You'll find it's true. It's God's truth, and no man can deny it. It's the truth of God's word.

We're not ashamed of it. And these in Thessalonica searched the word for themselves. Verse 12.

They came further also, and stirred up the people. And then immediately the brethren sent away Paul to go as it were to the sea. But Silas and Timotheus abode there still.

And they that conducted Paul brought him unto Athens. And you know, if you go on reading, he just started preaching in Athens. That's how it goes.

But there's a little bit there. He left Silas and Timotheus behind him, and for a purpose. If you turn to Thessalonians, now we'll get on with the job.

First Thessalonians. Now we're dealing with the first chapter tonight, but I want you to look at a verse or two in chapter 2 just now. Chapter 2, verse 1. And you'll see the whole story written over again for you.

Paul says in verse 1, chapter 2, For yourselves, brethren, know our entrance in unto you, that it was not in vain. But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi. He was shamefully entreated at Philippi, wasn't he? Didn't he suffer there? We were bold in our God to speak unto you the gospel of God with much contention.

And that's the story of him coming to Thessalonica. Now when he was taken out of Thessalonica, he says in verse 17, But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire. Wherefore we would have come unto you, even I, Paul, once and again, but Satan tendered us.

Chapter 3, verse 1. Wherefore, when we could no longer forbear, we thought it good to be left at Athens alone, and sent to Maltheus, our brother and minister of God, our tender labourer in the gospel of Christ, to establish you and to comfort you concerning your faith, that no man should be moved by these reflections. For yourselves know that we are appointed thereunto. For verily, when we were with you, we

told you before that we should suffer tribulation, even as it came to pass.

And ye know, for this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you and our labour be in vain. But now, when to Maltheus came from you unto us, and brought us good tidings of your faith and charity, that he have good remembrance of us always, as we also do to you. Therefore, brethren, we were comforted over you in all our affliction by your faith.

For now we live at least time past in the Lord. You see, Paul was being hunted across the country, but he left to Maltheus and Silas, that they might flip back and see how this great multitude was getting on at Bethlehem night. He was worried about their affliction.

And now he's got the whole story. Timothy's come back and told him. And so Paul is writing this letter after Timothy had brought the good news of how steadfast and unmovable these young believers were in Bethlehem night.

So there's the setting. Paul went and preached and the great multitude was saved. Paul had to depart because of afflictions.

He sent Timothy to see how they were getting on. And when Timothy came back with the news, Paul writes this letter now to this young church of Thessalonica, and he's got wonderful things to say to these young believers. Now we're starting at the first chapter in the first verse now.

You'll notice that in this first chapter there are only ten verses, and it very properly divides itself into two. The first five verses tell us some wonderful things about Paul, and we'll call the first five verses Paul's parts. Then the second five verses tell us some wonderful things about the Thessalonians, and we'll call the second five verses the Thessalonians' parts.

Now I want you to watch all the phrases now, because that's where you get the teaching. This wonderful letter, it begins with the word Paul. Paul, just Paul.

There's no doubt at all about the writer. When you see Paul and Silvanus, which is just Silas, Paul and Silas and Timotheus, you have no trouble at all identifying the writer. The word Paul identifies the writer.

We see his identity. But I think there's more in that word than that. I think that this word Paul doesn't only give us the identity of the writer, but it gives us the humility of the man.

Mind you, the one who wrote this letter was one of the most wonderful warriors the Lord ever had. He was the prince of pictures. He was a sincere servant.

He was an out-and-outer. And yet he just put his name down as Paul. He didn't say, the holy, reverend, doctor, this, that or the other.

Oh no, he had more sense than that. That's Popish, if you want to know. And Popely hadn't got working there.

He was the greatest man in the book in the New Testament as a missionary or servant of God. Listen to how he talked. Paul.

I wish some of the fellows would take a bit out of this book. They would be less exalting of man and far more exalting of Christ. So that we see the identity of the writer and you see the humility of the man.

But this verse goes on. Paul and Silas and Timotheus, now watch how this bit's styled, on to the church of the Thessalonians. And if you younger ones like to take your time sometime, you'll find that this is the only letter, the first and second letters, are the only letters in your New Testament with this phrase.

When Paul writes to the Thessalonians, he said, to the saints of Ephesus, to the saints of Ephesus. When he writes to the Colossians, it's to the saints of Colossus, to the saints and to the faithful. When he writes to Corinth, he's writing on to the church of God, which is at Corinth.

But here he writes, the church of the Thessalonians. I think that there's a great thing there. These are not differences without distinction.

You see, this was a young church. In fact, some of the scholars believe that this letter came to these young believers just a few months after their conversion. Paul had only gone down to Athens, and from Athens to Corinth, and it's believed that he wrote from Corinth when Timothy came back and sent it down to this young church.

And you know, in those days, because they were young believers, they were all open. Not even in among them there were no divisions. So that he can say this, the church of Thessalonians.

You know, we wouldn't dare to take the title, the church, at love. I don't believe that this is the church of love. I know we're a tremendous lot of saints.

Thank God we have. But you know, I recognize that there are saints in the Methodist. There are saints among the Presbyterians.

There are saints among the church, the Episcopal church. And maybe some of you don't know this, but there are saints down in the Roman Catholic church. Our friend, we need to be very careful before we would take this.

But on this occasion, when this letter came, they were all one in one with the church of Thessalonians. So that you're seeing the unity of the church. Did you see the identity of the writer? Did you see the humility of the man? Do you notice now the unity of the church? My, we would be a mighty force in this town, if we were all one together, in one place.

We'll never see it this side of the glory. Never see it. But that's a very wonderful phrase.

Now I want you to watch carefully, I mean to deal with all the phrases. Paul and Silas and Timotheus, unto the church of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ. And I wonder, do you notice the equality of our Lord Jesus Christ, this God the Father? My, Paul put that well, didn't he? You see, he was being guided by the Holy Ghost.

So he just named himself Paul, and he brought in a phrase that shows us, if we can see anything, the unity of the church. But when he says that church is in God the Father, and in the Lord Jesus Christ, we see the equality of our Lord Jesus Christ with God the Father. My equality is taught there.

But he goes on. Grace be unto you, and peace. And again you see both mentioned, from God our Father, and the Lord Jesus Christ.

I think you can see the centrality of his heart here. You know, he's not talking about saving grace here, I don't want you to get mixed up. And he's not talking about making you at peace with God.

He's talking to people who were saved. He's talking to people who had peace with God. But he's not talking about keeping grace, but he's talking about keeping grace.

He said, you saints are better than nature. The storm's howling around you. Might grace come from God to keep you from falling? May the peace of God, not peace with God.

May the peace of God fill your mind. And you know, every step of the journey down here, dear child of God, you'll need grace. Grace to live in that home.

Grace to face those unsaved friends. Grace in the work. Grace in the factory.

Grace, grace, you'll need grace. And mind you, we need the peace of God in our mind. Paul knew what young believers need and old believers.

And in the first verse, you see the identity of the writer. You see the humility of the man. You see the unity of the church.

You see the equality of our Lord Jesus with God the Father. And you see the sincerity of the preacher. He longed that grace and peace might be upon him.

Ah yes, this wonderful little letter came from the pen of Paul. And every phrase means something. Now we turn from looking at the pen of Paul to look for a moment at the praises of Paul.

You see the second verse? We give thanks to God always for you all. Isn't that lovely? You know, I can see the great apostle. He's on his knees.

His feet is upwards. Maybe the storm was waging around him a chance. But he was taking time to praise God.

Praise God, thanking God for the day he went to Bethlehem on Isaac. Ah, I hope we can thank God for one another. You know, I can thank God for the day I came to Lourdes.

I thank God for that day. And I thank God for it every day. Mind you, I left a far bigger church than this to come to this place.

And I was shaken to the foundations when I made the decision. But I came here and I saw God working and I saw many saved. And what's more, I saw my own two boys saved.

Ready for heaven. They were saved in Lourdes. Saved in Lourdes.

And I thank God. Thank God for the day I came. Thank God for you all.

Thank God for you all. I wonder can you thank God for faith? Can you thank God for me? All right. We're looking at the praises.

And let's turn from the pain of Paul and the praises of Paul to the prayers of Paul. See the latter phrase of verse 2, Making mention of you in our prayers. I think that's lovely.

You know, he never forgot the young believers. Oh, that the old saints would get that phrase in their hearts tonight. Making mention of the young believers in our prayers.

I wonder do we? Oh, here's how Paul got about the work. He says, thank you God. Thank you for the day you sent me under.

And then he remembers. He remembers. Oh, name after name.

Making mention of you all. Tell me you old believers. Do you pray for the young believers? Do you know who was saved last week? Do you mention them every day? I trust you uphold them in your prayers.

Let's turn from Paul's pain and Paul's praises and Paul's prayers to Paul's perception. See verse 3. Remembering without seeking. Here's something that he noticed.

Your work of faith. And labor of love. And patience of hope.

In our Lord Jesus Christ in the sight of God our Father. Knowing, brethren beloved, your election of God. Here is four things that Paul watched.

First of all, in these young believers. Perhaps through the story that Timothy brought. He saw their work of faith.

Why, Timothy could come back and say, you know, they're still going on in faith. They're working the faith. It's the work of faith.

Timothy could come back and say, Paul. You know, they're really out and out because they love the Lord. It was a labor of love.

And he said, Paul, do you know this? My, they're patiently waiting for the Lord to come again. Patience of hope. And in these young believers, he could see your work of faith.

Your labor of love. Your patience of hope. Your election of God.

It's a faithful boy, isn't it? How did he know they were elected of God? Did God take them up to heaven and let them see the books? Did God say, look, there's the books. See those fellows there, I called them before the foundation of the world. Our preachers find them, they were elected.

Indeed, he did not. How do you know the elect of God, I'll tell you. If you can see somebody that continually works by faith.

Who loves the Lord. And who waits for his coming. You can write them off as one of God's elect.

By their fruits, ye shall know. He says, when I see you working by faith. When I see your labor of love.

When I see your patience of hope. Then I know your election of God. Very simple, you know.

No trouble with it at all. You know, you bother saying the boys that go to the cinema and the football. Are elected of God.

You get bothered. Some of them I don't know whether they're saved or not. Mind you friend, it's a, it's a risky business.

Make your election sure. And the other side of the door will disclose and say, Lord, Lord. We, it's in fact in my name, and in my name we did many wonderful works.

You say, I never knew you. It's nothing. We'll turn from Paul's pen.

And Paul's praises. And Paul's prayers. And Paul's perception.

To Paul's preaching. See verse 5. For all God's power came not unto you in word only. But also in power.

And in the Holy Ghost. And in much assurance. Oh, this is a wonderful version.

And this is how Paul preached. You know, Paul was one of those men. Who knew perfectly well.

That you can't preach except your sense. And you know you can't. You can't preach except your sense.

But Paul knew right well. That when God sent a preacher. That he had to preach the words.

Had to preach the words. The words of the gospel. The words of the truth of the gospel, as he put it in his age.

But Paul knew this. That a sent preacher must not only preach the words. But he must preach it with power.

Oh, that's where we're being let down these days. We have so many folk who subscribe to the evangelical line of things. And they preach the words.

But it's in word only. There's no power in it. You just go and you'll hear it.

It's as bad a factor. And yet you couldn't put a stroke through any word. Every I is dotted.

Every P is took. But where's the power? It's in word only. My every day I live you know I pray to God.

Oh God save us. From going out and preaching thy word in word only. My Paul didn't preach like that.

He said our gospel came not unto you in word only. But in power. And in the Holy Ghost and in much assurance.

You see Paul believed that as the word was preached there ought to be the power of God upon it. And Paul believed that as the message went forth the Holy Ghost ought to be working in the message. And Paul believed that before it can be preached in power and the Holy Ghost defending it has to be absolutely sure in the preacher's heart.

That was assurance you know before the preacher. My a man will need to believe everything he preaches. I'm going to only pretend to believe you know.

I don't believe it at all. You put them into a tight corner and you'll find out. When did they not bow to the gospel and they don't believe a word of it.

Then serious matter. But Paul preached the word. But not in word only.

My he was trained that the power of God would be upon it. That the Holy Ghost would attend to it. And that the audience would be perfectly sure that at least he believed.

He believed. You said about the Atheist going to hear Moody. And the disciples of Frame went to the end of the meeting.

Frame said what about it now. He said well I'm just where I was at the beginning. I don't believe a word of it.

But I'm perfectly persuaded about this tonight. That fellow up there believed. Moody made his mark you know.

He believed. We need men in the pulpits that believe every phrase in this book. Let's go on.

Paul's pen. And Paul's praises. And Paul's prayers.

And Paul's perception. And Paul's preaching. Now in the last phrase in verse 5 we see Paul's practice.

He can write to them and say. Are ye no worse manner of men. We were among you.

For your sake. You know the first thing that you notice about Paul. As he went to Thessalonica he said.

We were bold to speak unto you in our God. Father was the boldness. Who had come with the message of the Lord.

He didn't need to beg your pardon and apologize for the word of God. He was a fearless. Bold.

Brave. Courageous. Consistent.

Holy man of God. What manner of men. We were among.

So let's quickly in those five verses. We've got Paul's pen. The shul of God.

You see his praises. You hear his prayers. You notice his perception.

You see his preaching or hear his preaching. And you notice his practice. Among these heathen Gentiles who worshipped idols when he came.

And then he turns in the next five verses. To two of the Thessalonians. And there's some wonderful thing here.

Verse 6 he says. And he became followers. Of us.

And of the Lord Jesus. Hold that for a moment. Having received the word.

You know I want every unsaved man in the meeting to think like this. Certainly. A man must defend to preach.

And certainly every preacher ought to preach the word. And most certainly every preacher preaching the word. Should expect the power of God and the Holy Ghost to attend.

And so the gospel will come on to you. In all its freshness. And fullness.

And clearness. But you have got to receive it. You receive the word.

You receive it. That's what's up with some of you in this place. When you won't receive the grace of the gospel.

And you know the only way you get saved is through us many. You know this blessed message we bring. This gospel.

It brings you a Christ who came. A Christ who died. A Christ who rose.

A Christ who lives. A Christ who is in the meeting. A Christ who is at your door.

A Christ who knocks and knocks and knocks again. Each little night. And you need to receive it.

My, first of all, they became receivers. They became receivers of Christ. And then we'll go back to that other phrase that we bypassed.

Do you see verse six? Ye became followers. You know, friends, it's a great joy to see men bowing their knees and receiving Christ when the message is preached. But it's a great joy for me to look down and see the ones who receive Christ being followers of Christ.

Ah, that's just what proves they're received. There's no use in nodding your head, you know, or putting your hand up and writing your name on a card. You need to go on.

You need to follow the Lord. My, these young believers. They received Christ.

They became receivers. They became followers. They became followers.

But look, there's another little word in there. Ye became followers of us and of the Lord Jesus, having received the words, in much affliction. You know, they became sufferers.

And you know this, friend, I'm positively sure of this. If you've received Christ, and you're determined to follow Christ, believe me, you'll suffer for Christ. And you just can't help it any other way.

The man that will live godly in Christ Jesus Christ is hooked, sold, toppled, persecuted. Believe me, friend, that you're running with the wolves. Believe me, you're not a follower of the Lord Jesus.

Nor are you suffering for Christ. You take your stand. Obey that book.

Bow to every command. Do what the Lord tells you to do. And believe me, you'll be into trouble.

I'm sure the devil won't want you to follow the Lord, will he? Will the world be a trend with you? You'll be a peculiar person. And you know, if you follow the Lord, you're going to deny self. And that will bring you to the cross of Calvary.

You'll suffer. But these young believers became receivers. Became followers.

Became sufferers. And watch, there's another little word there, isn't there? Watch verse 6 again. And ye became followers of us and of the Lord Jesus, having received the word in much affliction.

Watch this bit. Withdrawal of the Holy Ghost, and they became rejoicers. It all works together.

When you receive Christ, when you follow Christ, you suffer for Christ. But the Holy Ghost fills your heart with joy. Real joy.

Wonderful joy. You know, in the world tonight there's pleasure. The pleasures of the world are only for a season.

And don't go out and say there's no pleasure, for there's pleasure in the world. But there's all the difference between pleasure and joy. Remember real joy with a capital J? It comes from the power of the Holy Ghost.

The fruit of the Spirit is love, joy. Real joy produced by the Spirit of God. If you receive Christ, if you follow Christ, you suffer for Christ.

But the Holy Ghost will fill your heart with joy too. So that they were receivers. They were followers.

They were sufferers. They were rejoicers. What a lovely company.

And then it goes on to say, The seven suraji were ensampled to all that believe in Macedonia and Achaia. You know, they were ensampled to all Greeks. For those words are taking in almost all Greeks.

You see, friend, it works like this. If you receive Christ, if you're determined to follow Christ, it will bring you suffering. But the Holy Ghost will fill your heart with joy.

And as you go all out following Christ with joy in your soul, you bring a light. A light for them that sit in darkness. You become the light of the world.

You know, the Lord Jesus said, As long as I am in the world, I am the light of the world. But when he was going away, he just looked at his son and said, You, you, you, you're the light of the world. You know, friend, only as you follow, only as you suffer, only as your being is filled with joy, will you become an ensample to all that sit in darkness.

Are you getting it? They became receivers. They became followers. They became sufferers.

They became rejoicers. They became ensamples. And then it goes on.

From that age now, we're at, I, from you, sounded out the word of the Lord. You know, they became preachers. Why, some people say, you know, you should never let the young believers preach.

Who told you that? You see that? That's a devil. Just right there, just before your nose now. They were only saved when the man who worked them up tried to get them out by night.

And here's a multitude saved, no great leaders among them, but from them, sounded out the word of the Lord. Now, you young fellows, tear on up. You'll get criticized.

You know, I started preaching 27 years ago. And you know, when I started preaching, what did I know? I could hardly find Matthew, Mark, Luke, John in the book. Ah, but I knew the Lord, you know.

I was able to tell the folk I'd met the Lord. I didn't know a whole lot of things I know now. And I thought I knew everything, you know, after a day or two.

I mean, you young fellows, you know everything. It's a pity of you. You're a long way to go.

After 27 years, you find out you don't know very much. It seems the longer you're at it, the less you know. Had you asked me any questions on dispensation 27 years ago, I told you the answers.

Tonight I don't know. But never mind. From these young believers sounded out the word of the Lord.

Don't put any bricks on the young believers. Let them go. Try for them.

My, too often we criticize them. We hear a wee fellow trying to preach the gospel and he doesn't get everything just exact. He doesn't know what he's doing his best.

Don't go and criticize him. Close your eyes and pray for him. I hear some of the young fellows battering away up the street there.

Young fellow, when I pass by, don't be worried. I'll be praying for you. Not criticizing.

When you stand up here on Sunday morning at our open table to preach, remember the man in the front seat won't be criticizing. He'll be praying for you. And you'll be a blessing.

So, sounded out the word of the Lord. My God, increase the number. They became preachers.

Let's go on. You see this verse 9 here. It's a wonderful one.

For they themselves, that is the people of Macedonia, came and testified, it says in my book, came and testified openly. They themselves saw of us what manner of entering in we had unto you, how ye turned to God. Do you know they became illuminators.

That's all. That's the only word I can get for this. You see, that's exactly how these idol worshippers turned at the powerful preaching of the Apostle.

My, it became a light to the Gentile world. You became illuminators. My, they could look at these Thessalonians and they could say they turned to God from idols.

Well, they could see that. And mind you, never read it like this. They didn't turn from idols to God.

You could read that in that book, didn't you? It says ye turned to God from idols. If you read it the other way round, ye turned from idols. You make it appear they were fed up with the idols.

Friend, when Paul came to preach the glory of fast food, there was brought before them one who was the almighty, the great Saviour, the Divine and they were captivated with him and through the attraction of the vision Christ. They turned to God whom I have told you it is. Do you know when I went preaching at first? James McKendrick was perhaps the greatest preacher in the land and he took a great interest in me.

I couldn't tell you what for. He may have been a God guided man, I don't know. He used to take me aside, you know, and show me little things and then he used to take me to preach with him.

He'd say, I'll give you ten minutes Willie and mind you if you go one second over the ten minutes I'll pull you a cocktail. And mind you he would have done it. He'd take me a nonsense way.

But he was filling me up you know and it was good for me. But you know, I heard him preaching on these last verses I never forgot. He preached one night ye turned he said that was your salvation.

Ye turned to self the living and true God. He said, that's your occupation. Ye turned to that to rest.

He said, that's your aspect. I couldn't put it better than that you know. But all matter saw these men turning.

Why they turned right round. They put the idols behind them. They came out from everything that was ungodly.

They left it. They made a real clean mark of separation. Tell me is the world more but you? Can somebody in the world can look at you and say man he turned away from idols.

My he turned to God. Are you an illuminator? My they became receivers. They became followers.

They became sufferers. They became preachers. They became illuminators.

You see that other little word. So serve the living and true God they became servants. Oh friend to rise from that seat and go down the aisle tonight.

And know beyond the shadow of a doubt I'm a servant of the living God. King said let me tell you this they became watchers. To wait for his son from heaven.

For a young church what a wonderful young church received Christ followed him suffered for him rejoiced in him were examples for him illuminators for him were servants of him and were waiting for him. When you put Paul and the Thessalonians together and you see the praising and the prayer and the perception and the preaching and you see all that these young believers became tell me tonight in the name of the Lord Jesus how you are like against Paul and the Thessalonians how do you stand and before you make a move get right with God make sure you're going out down that isle to follow Christ no matter what cost even if you must suffer make sure that you're going home to be a watch at home with Christendom make sure that you're a servant of the living God and make sure that you're watching for the coming of the Lord we'll get into deeper things as we go on that will do for a start

Audio: <https://sermonindex1.b-cdn.net/7/SID7137.mp3>

Source: <https://sermonindex.net/speakers/willie-mullan/1-thessalonians-pauls-part/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net