

# 1 Thessalonians

# INTRODUCTION

The Gospel first reached Europe around A.D. 49, when Paul responded to the Holy Spirit's Macedonian call by traveling to Philippi. After ministering there, Paul and Silas went 90 miles further southwest, coming to Thessalonica, a great seaport on the Aegean Sea, where Paul established the second major church on the European continent. Here Greeks, as well as Jews, received the message. In Philippi, Thessalonica and then Berea they faced civil unrest, for Paul and his team were accused of "turning the world upside down." Paul shared the authorship of 1 and 2 Thessalonians with Silas and Timothy. First Thessalonians 1:5 states that "the Gospel came not only in word, but also in power and in the Holy Spirit and in much assurance."

## 1 Thessalonians 1:1-8

"Because our gospel came to you not simply with words, but also with power, with the Holy Spirit and with deep conviction" (1:5). All personal qualities, all ministerial training, and even the most full and glorious message will fail to reach men's hearts and lives without the direct power of the Holy Spirit. As the Master did not begin His ministry until after the baptism at Jordan, and the disciples also waited for Pentecost, so we must tarry before we go, and learn that it is not our eloquence or unction, but the direct working of a mightier Person through which all fruit must come. It is not only that we are conscious of the power, but if we are truly working in dependence on the Spirit we shall find that He is working along with us in the hearts of the hearers, and witnessing to our message with an authority and power altogether apart from our personal influence or conscious blessing. He will convict the world of sin and righteousness and judgment. This is not our convicting but His. This is a power that we can claim only by faith, and as we believe in Him we will find it co-working with us, and our work will cease to be ours and become His, for as Jesus said, "anyone who has faith in Me will do what I have been doing. He will do even greater things than these, because I am going to the Father" (John 14:12).

(The Christ in the Bible Commentary, A. B. Simpson)

Paul writes to the believers at Thessalonica from Corinth only a short time after he left them. He compliments the believers on their faith, love and patience. We learn that persecution arose soon after they became Christians. They had to mature quickly in the things of the Lord in order to stand against the forces of evil. However, this enthusiastic response to the Gospel caused much controversy in their city (Acts 17:5-10). **How does the Holy Spirit use persecution to cause maturing in a believer?**

Matt. 5:10, 44, 45    Matt. 10:16-23, 28    Matt. 20:22, 23    2 Cor. 12:10    1 Pet. 1:5-7    1 Pet. 4:1, 2    1 Pet. 4:16    1 Pet. 5:10

## 1 Thessalonians 1:9-10

The New Testament epistles have, as a rule, some specific quality or characteristic by which they are known: Romans is the epistle of gospel truth; Corinthians of the Church; Galatians of grace; Ephesians of the highest Christian life; Philippians of the sweetest Christian life; Colossians of the Christ life, etc. The letters to the Thessalonians are the advent epistles. The one theme that runs throughout the two letters like a sort of golden thread and appears in every chapter in connection with some important and practical doctrine, is the blessed hope of the Lord's coming. So prominently did this subject occupy the preaching of Paul during his visit to Thessalonica, that when his enemies brought charges against him before the rulers of the city, they made this the point of their accusation, that "these men who have caused trouble all over the world have now come here, . . . all defying Caesar's decrees, saying that there is another king, one called Jesus" (Acts 17:6-7).

It is evident from this that the general impression received from his preaching in Thessalonica was that the Christ to whom he bore witness was a real King, and was coming again to establish a kingdom on the earth. Otherwise there would have been no possible grounds for jealousy on the part of Caesar's friends. Indeed, we know from the very first chapter of his epistle that he began with this theme in his first messages to the unconverted, and it was this that awakened their consciences while still heathen, and led them to turn "to God from idols to serve the living and true God, and to wait for His Son from heaven" (1 Thessalonians 1:9-10).

The fact that the letters to the Thessalonians were Paul's earliest epistles, and that this subject occupies so prominent a place in them, makes it very plain that the doctrine of the Lord's coming is not an advanced truth that can only be understood by deeply spiritual Christians. It is one of the primary doctrines of the gospel, and is part of the very essence of the gospel of the kingdom.

This doctrine is presented as a means of conviction and a motive to conversion. "For they themselves report what kind of reception you gave us. They tell how you turned to God from idols to serve the living and true God, and to wait for His Son from heaven, whom He raised from the dead—Jesus, who rescues us from the coming wrath" (1:9-10).

It is evident from this passage that it was the truth of the Lord's coming that led the Thessalonians to turn from heathen idols to the Lord Jesus Christ. It is, therefore, a most appropriate message to preach to the unsaved and to proclaim to the heathen. It was a similar message carried by Jonah to the people of Nineveh that brought them to repentance, and awakened profound and universal conviction throughout the empire of Assyria. Our missionaries tell us that when they announce to the most wicked chiefs of pagan tribes that there is another Sovereign to whom they are accountable, and who is soon to appear to call them to account, there is an instinct in the human heart that seems to respond to such a message, and they are often led by it to deep conviction and awakening. Surely this is the meaning of "the good news of the kingdom" (Matthew 9:35), which the Lord has commissioned us to give to the world as a witness before His coming. We are sent forth not merely as heralds to individual Christians, but as ambassadors to all nations, and we are to proclaim the King who is coming to call them to judgment as well as to deal with every

individual conscience and life. May God give us wisdom as Christian workers and missionaries to understand and fill our great commission. If any reader of these lines is still unsaved, let us appeal to you by all the powers of the world to come to prepare for that great day! "Since, then, we know what it is to fear the Lord, we try to persuade men.... Be reconciled to God" (2 Corinthians 5:11, 20).

(The Christ in the Bible Commentary, A. B. Simpson)

**Give other instances in the Bible where He promised to come again.**

John 14:3 Acts 1:11 1 Thess. 4:16 Rev. 1:7

**1 Thessalonians 2:1-20**

The Thessalonian Christians had an experience that was founded on the Word of God and established on thoroughly scriptural lines. "When you received the word of God, which you heard from us," he reminds them, "you accepted it not as the word of men, but as it actually is, the word of God, which is at work in you who believe" (2:13). Theirs was a Bible experience and a Scriptural holiness. They had not accepted a system of theology or series of opinions from the teaching of Paul. But behind the messenger they had heard the Master's voice, and accepted, without hesitation or equivocation, the authority of the Word of God as the supreme law of their life.

It is a great thing to have an experience founded directly upon the Scriptures. Don't get your theories of holiness from the best of human books or biographies. Go direct to the fountainhead, and let the first principle of your faith and obedience be, "Thus saith the Lord." Then your convictions, your joys, your hopes, your impulses and all your experience will be steadfast, abiding and effectual. You will be saved from the drift and uncertainty of a mere emotional experience, and your life will become steadfast, unmovable, always abounding in the work of the Lord" (1 Corinthians 15:58, KJV).

We are living in an age when it is very difficult for the ministers of Christ to be true to God and popular even with the religious world. No man can stand in a pulpit today and bear faithful testimony against the social, political and commercial wrongs represented in the average congregation, without becoming a bore and an offense and sacrificing his worldly advantages. But Paul had died to all these things, and so he could afford to speak of God whether men would hear or forbear. May the Holy Spirit make us true to our testimony and to our Master.

(The Christ in the Bible Commentary, A. B. Simpson)

Many who preach today try not to offend their listeners. Therefore, they avoid preaching about offensive issues such as holiness, hell and judgment. Paul was put in trust of the whole Gospel and he preached not to please men, but God only. **If the word of God is compromised in one's life, what will be the result?**

Ps. 85:8 Matt. 5:13 Mark 4:7, 15-19 Rom. 11:20, 21 1 Cor. 3:12-15 1 Tim. 6:10, 20-21 Heb. 4:1, 11  
Rev. 3:15, 16

Besides the fact that true doctrines of God are not being preached in many places today; it is also true that many times the message from the pulpits consists of partial truths or a watered-down gospel. **How can one determine what is the truth—with no doubts?**

Ps. 33:4, 5 Ps. 85:10, 11 Ps. 86:15 John 1:14, 17 John 8:31, 32 John 14:6, 16, 17 John 16:13  
John 17:17, 19 Rom. 2:2 Eph. 5:6-10 Ps. 119:142, 160

**1 Thessalonians 3:1-13**

The Thessalonians had also been taught the life of love. The apostle reminds them with evident pleasure, that—

Timothy has just now come to us from you and has brought good news about your faith and love. He has told us that you always have pleasant memories of us and that you long to see us, just as we also long to see you. Therefore, brothers, in all our distress and persecution we were encouraged about you because of your faith. For now we really live, since you are standing firm in the Lord....

May the Lord make your love increase and overflow for each other and for everyone else, just as ours does for you. (1 Thessalonians 3:6-8, 12)

They were not hard or formal Christians, but simple and affectionate children of one dear family, intensely devoted to Paul, their spiritual father, as he was to them; and loving one another with tender, simple-hearted affection. The deepest Christian life must always be a life of love. It is through the cultivation of the natural and spiritual affections that the heart is opened for God's richest impartings of grace, and it is only in fellowship "with all the saints, to grasp

how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge" (Ephesians 3:18-19).

(The Christ in the Bible Commentary, A. B. Simpson)

Paul was especially concerned that the tempter would draw the believers away at Thessalonica, but was comforted when Timothy told him of their faith and love (1 Thess. 3:5, 6). **What could this tempter do to draw the people's hearts away from God?**

Matt. 4:3-11 Rom. 16:17, 18 2 Cor. 4:3, 4 2 Cor. 11:13 1 Pet. 2:11, 12  
1 Pet. 3:8-12 1 Pet. 5:8, 9

### **1 Thessalonians 4:1-12**

The Thessalonians were taught that sanctification was the will of God for them. "It is God's will that you should be sanctified" (4:3). With them the holy life was not an option, but an obligation. Sanctification was not the experience of a few exclusive and *elite* saints, but the normal standard for every age and every Christian. "Shall we go on sinning so that grace may increase? By no means!" (Romans 6:1-2). God forbids you to continue in sin. God commands you to be holy, and He provides what He commands. At the same time there is a sweet modesty about the teaching of these epistles concerning holiness. There is no boasting of their own perfection, but it is held up as a standard to accept and press forward to something which, if not yet fully attained, is never to be lost sight of or lowered to suit their failures and imperfections. If they have not yet experienced it they are to be ever as the Methodist book of discipline expresses it, "groaning after it," and pressing forward until they have claimed it.

(The Christ in the Bible Commentary, A. B. Simpson)

**We Christians have been given the power of His Spirit at our new birth; therefore, what should we be "groaning after"? Do we ever come into the fullness of truly *knowing* God as our Father, of seeing that His will—not ours—is perfect? Have we fully realized that Christ's great sacrifice on the cross for us is beyond our highest thanksgiving, not to mention our attempt to grasp its total meaning for time and eternity?**

Rom. 12:2 Gal. 5:22-26 Gal. 6:14, 15 Eph. 1:17, 18 Eph. 4:12-16 Eph. 4:21-24 Eph. 4:30-32 Eph. 5:8-10  
Eph. 5:27 Eph. 6:18  
Phil. 1:27 Phil. 3:13-15 1Thess. 4:1 Heb. 2:1-3 Heb. 10:19-25 Heb. 13:14-16

### **1 Thessalonians 4:13-18**

These disciples anticipated the speedy return of the Lord and feared lest those who had died would be worse off than they. The apostle bade them to dismiss such fears, because they who remained alive until the coming of the Lord would have no precedence over others who had died. Paul assures them that they would accompany Him when He came again. To those who needed to be raised, Jesus would be "the resurrection," to those who were living, he would be "the life." They that believed in Him, though they had died, would yet live; and they who lived till He came would never die.

To the apostle "the day of the Lord" was near. He expected it in his lifetime, and if we remember that the Lord's words with reference to it were in part fulfilled when Jerusalem fell, it is clear that this expectation was not altogether vain.

The suddenness of the Advent was the theme of Jesus' reiterated assurances. See Matt. 24:38-44; Luke 17:26-30. The world spends its days in careless indifference (sleep), or in sensual enjoyment (drunkenness); but believers are bidden to be soldier-like in their attire and watchfulness. Ponder that wonderful word in 5:10. "Together" implies that Christians now living are closely united with those who have died. The state we call death, but which the apostle calls sleep—because our Lord's resurrection has robbed it of its terror—is as full of vitality as the life which we live day by day in this world. We "live together," animated by the same purposes—they on that side and we on this. Whether here or there, life is only possible "with Him." The closer we live to Him, the nearer we are to them.

(Through the Bible Day by Day, F. B. Meyer)

The word "rapture" (caught up physically and in ecstasy) has come into use to refer to the Lord Jesus coming for His bride (the church) to lift her up into the heavens (v. 17). It comes from the word *rapio* in the Latin Bible's translation of this verse. One "raptured" is lifted up in joy. The fact that the apostle refers to the believers who have died as those who "sleep in Jesus" (v. 14) is a powerful consolation to those who have buried Christian loved ones. They will be with Jesus when He returns a second time. Note that here Christ comes *for* His church. At Armageddon, which is known as the Day of the Lord (Chap. 5:2), Christ comes *with* His church (Rev. 19:14).

This passage of 4:15-18 is one of the most beloved passages about our Lord's Second Coming, and it also is one of the most detailed. We are told that there will be a three-fold announcement of the Lord's coming: a shout, the voice of an archangel, and the trumpet of God (v. 16). In addition, there is a threefold promise to believers: 1) The dead in Christ shall rise; 2) we who are alive will be caught away with them; and 3) we shall always be with the Lord (vv. 16,17).

(Spirit Filled Life Bible, Kingdom Dynamics-Jack Hayford III)

**Are we truly ready and expectantly waiting for the Lord's wondrous return for His saints, and are we witnessing His message to others so that they may be included too?**

### **1 Thessalonians 5:1-5**

There is a second phase to the Lord's returning—please note that we alluded to it two paragraphs above when we spoke of Armageddon (Christian Life Bible notes) when Christ comes (returning *with* His church) and with the angels of Heaven to destroy the armies of Antichrist and those who obey not the gospel (2 Thess. 1:8); this is known as the Day of the Lord.

For clarity, here recall that in the Rapture (4:13-18) Christ Himself comes in the clouds (His feet do not touch the earth), followed by His shout, the voice of the archangel and the trumpet of God, causing all the dead in Christ to rise first, then those who are still alive and remain in Christ to rise with them, meeting the Lord in the air. Then they all shall always be with the Lord. This is a sudden and silent event. Peter declared that just as God delivered Noah from the flood and Lot from the judgment of Sodom, He is able to deliver Christians from the judgment of the wrath of God (2 Pet. 2:4-9 and 1 Thess. 5:9). This biblical account of the translation of the church indicates that only Christians are involved.

Now, however, in 5:1-4 the picture is drastically changed. It is known as the second phase and literal return of Jesus Christ to the earth, and the Scriptures indicate that "every eye shall see Him," including Israel. He will also come as the lightning—visibly (Matt. 24:27) with the angels of heaven, to destroy the Antichrist and all the rebellious nations. This will occur at the end of the 7 year Tribulation, after the Antichrist has caused all to receive a mark on their right hand or on their forehead, for no one will be able to buy or sell without that mark (Rev. 13:16-18). Catastrophic judgments will come upon the world during this time of trouble, known as The Tribulation (3 1/2 years) and the Great Tribulation (3 1/2 years).

Here in 1 Thessalonians 5:4 Paul closes his revealing of the things to come by once again addressing the Christians, speaking assuring words to them because they were "not in darkness." In fact, he assured them that they were all sons of light and sons of day—not of night and darkness.

### **1 Thessalonians 5:6-11**

The main message Paul was trying to get across was readiness for the Thessalonian believers: "Let us not sleep, as do others, but let us watch and be sober minded" (1Thess. 5:6). He also encouraged them, as we see in verses 8-11.

The parable in Matthew 25:1-13 has this same message. The ten virgins were waiting for the bridegroom to come. The five virgins who were prepared, having their lamps filled with oil, went with him to the marriage, but the door was closed to the five virgins who lacked oil and were not prepared.

#### **What did the five virgins lack who were not accepted?**

John 7:37-39    John 14:15-18    Rom. 2:13    Heb. 12:14    2 Pet. 3:14  
1 Thess. 5:23    Rev. 19:7, 8

**Since we do not know the day or the hour when the glorified Christ will return for His bride, the church, how do we prepare for His coming and also remain in that state of preparedness?** (Might we add that if our hearts love Him with all our might, our only true desire will be that of being totally acceptable to Him!—Rev. 19:7,8; Ps. 45:11; Rev. 21:2,9)

1 Cor. 5:8    1 Cor. 15:58    Eph. 3:16-21    Eph. 5:25b-27    Eph. 6:14-18  
2 Pet. 3:14

I know not when my Lord may come,

At night or noonday fair,  
Nor if I'll walk the vale with Him  
Or meet Him in the air.  
But I know whom I have believed,  
And am persuaded that He is able  
To keep that which I've committed  
Unto Him against that day!  
—Based on 2 Tim 1:12, El Nathan

## **1 Thessalonians 5:12-28**

They were taught that sanctification is the work of God. "The very God of peace [*Himself*] sanctify you," is the fine force of the original here (1 Thessalonians 5:23, KJV). It is God's work, not ours. And this is still further strengthened by the next verse. "The one who calls you is faithful and He will do it" (5:24). It is part of the provision of grace, and God is bound to fulfill it to us in our experience if we will follow up our redemption rights and the full claims of the inheritance of faith. Just as Isaac's bride was provided with her wedding array and only had to put it on to meet her lord, so it is granted to the Bride of Christ that she should be arrayed in "fine linen, bright and clean" (fine linen stands for the righteous acts of the saints) (Revelation 19:8). Christ is "become for us wisdom from God—that is, our righteousness, holiness and redemption" (1 Corinthians 1:30). Let us accept the great provision of faith and put on the Lord Jesus.

God has provided entire sanctification for His people. "The God of peace sanctify you through and through" (1 Thessalonians 5:23). The word "sanctify" has three meanings—to separate from, to dedicate to and to fill with; and all these three are necessary to constitute entire sanctification.

There is a work of separation. There are things we cannot consecrate to God but must surrender and leave outside the camp—our sinful habits, our old self-life, the things which the light of the Holy Spirit will surely condemn if you let them in.

There is but one inexorable course to take here. You cannot give them to God; you may not be able to cleanse yourself from them; but you can consent to be cleansed. You can pass the sentence of death on them. You can dare to say "No" to them. You can give God the right to destroy them. It is here that the great decisive act is usually performed; and it is here that the coward heart usually fails. Is God speaking to you, my brother, my sister? Dare to obey. Dare to say to yourself a brave, eternal "No," and to God an everlasting "Yes," and you will find that He has a way of making real the death warrant that you dare to sign.

Then comes the work of dedication. You give to God your surrendered life, your will and all the possibilities of your being. You choose to belong to Him. You say by one great act of your will, "I am henceforth not my own. I belong to Him." You hand yourself over in every power of your being to be His property, to obey His will and to live to please Him. This is consecration. "Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God" (Romans 12:1).

But when all this is done you are still but an empty vessel. God has the vessel, but He must fill it with His own grace and goodness by the Holy Spirit and the life of Christ. And so the third and chief stage of sanctification is union with Jesus and the incoming and indwelling of the Holy Spirit as the continual source of our new life with all its graces and victories. Hence it is a life of dependence on Him in which He is made unto us sanctification, and all the goodness and sweetness of our experience is but the fruit of the Spirit working in us "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control" (Galatians 5:22-23). Thus sanctification is the work of the Spirit and the life of Jesus and the gift of God's grace. Our part in it is to receive of His fullness grace for grace, and live out His life step by step as He dwells in us and walks in us.

How simple, how scriptural and how complete is this philosophy of the life of holiness! Have you received it? Will you enter in? Will you separate yourself from all that His Word, His Spirit, and your own quickened conscience forbid? Will you dedicate yourself unreservedly to Him and count yourself His, and His alone, and begin to live in His fullness and walk in His Spirit?

But there is a further and fuller specification of entire sanctification in the next clause, "Your whole spirit, soul and body" (1 Thessalonians 5:23). Here we get a little inventory of the properties that we are handing over. It is a great empire, a human life. First, there is the spirit, our highest nature: that which knows right and wrong; that which knows God and enjoys His presence; that which is immortal and capable of union with the vine; that which may be either good or evil as it is possessed by God or Satan. This must be separated, dedicated and filled with the Holy Spirit.

Then there is the soul, the intellectual and emotional part: that which thinks, feels, loves; that which has its tastes, its passions, its desires. This must be separated from all that is impure, earthly, selfish. This must be dedicated to God, to desire, to love, to think at His bidding and according to His will. And this must be filled by the Holy Spirit so that He shall control our thoughts, direct our affections and possess and use all the powers of our mind and affections of our

heart.

And then the body with all its members is counted in and must be held under the control of a sanctified will, separated from every sordid, gross, sensual and unnatural use, dedicated to God and filled with the life of Christ. This will lead to an individual and explicit transaction in which eyes, ears, lips, hands, feet and heart—every member—will be turned over to Him and become the subject of this blessed indwelling. For He, too, has a body like our own, and He is the head of the body. "The body is ... for the Lord, and the Lord for the body" (1 Corinthians 6:13). He can take these members and cleanse them from unholy appetites and selfish indulgences, and even the humors and infirmities of disease. He can make them strong and pure through the touch of His life, and then give them double power to speak, to work, to walk on His errands and in the ministries of His love. This is entire sanctification; and oh, what a great and glorious possibility it is!

Here again we come to an important doctrinal teaching. Our sanctification is not a crystallized and self-centered state, but a condition of constant dependence upon Him who is its Author and Finisher. We must be preserved moment by moment and "through faith [be] shielded by God's power until the coming of the salvation . . ." (1 Peter 1:5). This introduces us to the life of abiding, and compels us to watch constantly and walk closely with our living Lord. But He is "able to keep you from failing and to present you before his glorious presence without fault and with great joy" (Jude 24). He does not say that we are preserved spotless, for holiness is relative and none is absolutely holy but God. But we can be blameless.

Your little child just beginning to write may make many a crooked scrawl, but if he is doing his best with a true heart and a watchful hand, you count him blameless and reward him because he did his best. And so we may walk worthy of God unto all pleasing, even though the eye of infinite holiness might discover many a flaw in our work.

It is a blessed thing to walk in the constant sense of His acceptance, and it is most depressing to be constantly condemning yourself and living in bondage and self-depreciation. It is possible to come to the place where we find out once for all that God expects nothing of us, and we are to expect nothing of ourselves. But taking Him as our all-sufficiency and throwing upon Him the responsibility of our life, we just draw upon His boundless grace and live in His perfect love. This will lift us to a higher plane than all our morbid self-reproaches, which do not please Him and certainly only drag us down. Let us rise to the blameless life and dwell in the perfect love that casts out fear.

The holiness of the Thessalonian Christians was intensely practical. It was not a theory or a sentiment merely, but it led to such results as these:

For you know that we dealt with each of you as a father deals with his own children, encouraging, comforting and urging you to live lives worthy of God, who calls you into his kingdom and glory. (1Thessalonians 2:11-12)

And so you became a model to all the believers in Macedonia and Achaia. The Lord's message rang out from you not only in Macedonia and Achaia—your faith in God has become known everywhere. Therefore we do not need to say anything about it. (1 Thess. 1:7-8)

What a beautiful testimony! What a splendid witness for God! This is better than all our preaching. Oh, for lives that will sound out the gospel so widely and so wisely that our preaching will be needless!

The Thessalonian Christians lived their holiness. Their lives were not self-bound, but unselfish, and reached in blessing to the utmost confines of their influence. And so the truly sanctified disciple will always be an active, useful and missionary force. Is God enabling us to reproduce the ancient type, and to live this sweet and holy life of faith and love, of joy and gladness, of prayer and power, of practical goodness and missionary service, of entire sanctification in our spirit and soul and body unto the coming of our Lord Jesus Christ? "The one who calls you is faithful and he will do it" (1 Thess. 5:24). He is calling you, my brother. He is calling you, my sister. He is calling you today. Like the old prophet who dropped his mantle on the shoulders of the young ploughman in the summer fields of Abel Meholah (and henceforth Elisha never could be the same again), the Holy Spirit is dropping on you the mantle of a higher calling. Rise to meet Him. Burn up, as Elisha, the things that hinder and hold you back. Lay yourself and everything on the altar and go forth to prove what God can do with a single consecrated life.

(The Christ in the Bible Commentary, A. B. Simpson)

The list of the many Christian attributes that Paul has given is lengthy, and to carry them out perfectly would be humanly impossible. That is why our God in His mercy and love gave us the beloved Holy Spirit, to do the living of Christ in and through us! — "I have been crucified with Christ; it is no longer I who live but Christ lives in me. And the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me" (Gal. 2:20), and "He who calls you is faithful, who also will do it" (1 Thess. 5:24). **Among these verses closing this final chapter, which ones speak to your heart toward the gaining of these attributes for your lives? What is the impact of these particular ones?**