

# Studies in 1 Thessalonians 05 Concecration

by Svend Christensen

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*This sermon emphasizes the importance of living a consecrated life in anticipation of the Lord's return, highlighting the responsibilities of believers and leaders alike.*

**Duration:** 45:46

**Scripture:** 1 Thessalonians 5:1

**Topics:** "Consecration", "Sanctification"

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## Description

In this sermon, the preacher emphasizes the importance of complete surrender to God. He encourages believers to present their bodies as living sacrifices to the Lord and to consecrate themselves fully to Him. The sermon also touches on the topics of prayer and love, highlighting the significance of praying for one another and greeting fellow believers with a holy kiss. The preacher concludes by discussing the faithfulness of God and His ability to fulfill His promises. The sermon references the book of 1 Thessalonians, particularly chapter 5, which discusses the day of the Lord and the contrast between believers and unbelievers.

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## Transcript

Good morning! Good morning. Every morning is a good morning, isn't it, when you know the Lord. Last chapter, First Thessalonians.

The Lord's coming in relation to our consecration. Remember, chapter one has to do with conversion. Chapter two, the crown.

Chapter three, the conduct. Chapter four, comfort. And chapter five, consecration.

Now it's a long chapter, twenty-eight verses. I think what we'll do this morning, we'll read it as we comment on it. That way we'll get to read it all and also give brief comments as we run along.

Now this chapter deals with the day of the Lord. Let's not confuse that with the day of Christ. This is the day of the Lord, and a completely different thing.

Notice again another but at the beginning of this chapter. When we started chapter four, he said, Furthermore, he will continue in the subject of holy living. But then he comes to verse thirteen of chapter four, and he introduces a new subject of rapture.

Then he comes to chapter five, and he introduces another new subject, the day of the Lord. So here you have the change of subject indicated by a but. Now in chapter four, thirteen to eighteen, it was completely related to the church.

In chapter five, one, verses one to eleven, it's related to Israel and the nations. And that's always the distinguishing feature. Notice when he starts out with here, But of the times and the seasons, brethren, you have no need that I write unto you.

Times and seasons. There's no times and seasons in connection with the church or with the rapture of the church. This has to do with Israel and the nations.

For instance, back in Daniel chapter two and verse twenty-one, we have the same expression where he says, And he changeth the times and the seasons. He removeth kings and setteth up kings. He giveth wisdom unto the wise and knowledge to them that know understanding.

He changeth the times and seasons. He setteth up kings. Well, there's nothing like that in connection with the rapture of the church.

You remember the Lord Jesus in Acts chapter one, in speaking to his disciples, answering their question about the times and the seasons. And in verse seven of Acts one, he says, And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power. Speaking of when he was going to restore Israel.

Had to do with times and seasons. Now, he didn't have to give details in connection with the rapture. Pardon me, he didn't have to give details here about the times and the seasons, because the whole Old Testament was full of coming of the Lord, or the day of the Lord.

Now, notice in verse two, the certainty of his coming. First you have the change of the subject, but then the certainty of his coming. For yourselves know perfectly that the day of the Lord shall come as a thief in the night.

Notice the two words, know and so. God wants to emphasize something. God so loved the world.

Know, so. The certainty of his coming. The certainty of the day of the Lord.

It was taught in the Old Testament scriptures. The day of the Lord shall come as a thief in the night. I want to read to you a few scriptures from the Old Testament, if you want to turn to them.

First, Joel, the book of Joel, chapter two, and beginning at verse one. Blow ye the trumpet in science, and sound an alarm in my holy mountain, that all the inhabitants of the land tremble for the day of the Lord cometh, for it is nigh at hand. Notice now what it says in verse two.

A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains. Great people and the strong, that not been ever the like, neither shall be any more after it, even to the years of many generations. As fire devoured before them, and behind them a flame burneth.

The land is as the garden of Eden before them, and behind them as a desolate wilderness. Yea, and nothing shall escape them. Little description as to the day of the Lord, a day of darkness, gloominess, judgment, fire.

Hath not the rapture? In Amos, the minor prophet of Amos, chapter five, verse eighteen, just a verse or two here. Warned to you that desire the day of the Lord, to what end is it for you? The day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him, or went into the house, and leaned his hand on the wall, and a serpent bit him, shall not the day of the Lord be darkness, and not light, and very dark, and no brightness in it.

What tremendous description of the day of the Lord. Zephaniah, chapter one, and verse fourteen to seventeen, that great day of the Lord is near. It is near, and hastened greatly, even the voice of the day of the Lord.

The mighty men shall cry their bitterly. That day is the day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. Then in Malachi, chapter four, and verse one, the last book of the minor prophet, for behold the day cometh that shall burn as an oven, and all the proud, and all that do wickedly shall be stubble.

And the day that cometh shall burn them up, said the Lord of hosts, that it shall leave them neither root nor branch. So he says, you shall know perfectly that the day of the Lord cometh as a thief in the night. The day of the Lord takes in several events, starting with the tribulation, the week of Jacob's trouble, the coming of the saints to follow that, the setting up of his thousand-year reign upon earth, and all these last events is all included in the day of the Lord.

But notice in verse two, the last part, the coming of the day of the Lord in relation to the unbeliever. Notice how it's going to come, as a thief in the night, unexpectedly. Now rather he comes and he laughs many times in broad daylight, he's bold about it.

But a thief is a person that comes unexpectedly, sneaks in at night, and he steals unknown to you. Unexpected. And all he does, he brings loss.

And of course, with this, there's also the unexpectedness of added terror. Look at verse three. For when they shall say, Peace and safety, he'll come deceptively.

When everybody will say, Everything's fine now, there's peace and there's safety. Then the day of the Lord will come. As you know, in the book of Revelation, with the first of the seals, the first thing to be appeared, right upon the white horse, he'll be bringing peace.

Peace and safety. When suddenly judgment, he'll come deceptively. He'll be bringing peace with big false religious system, safety by a great world ruler.

But notice, then, the day of the Lord to come, then sudden destruction. It comes like lightning. Matthew 24 tells us that.

For if the lightning coming out of the east and shine it even unto the west, so shall the coming of the Son of Man be. When the Lord Jesus actually comes in power and great glory, it'll be suddenly lightning, and it'll light. The eye shall see him, the word of God says.

And it comes with destruction. Notice in the next epistle here, in chapter one of 2 Thessalonians, it says, Verse seven, For you that are troubled, rest with us, for the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction. So he comes with

sudden and everlasting destruction.

And it'll be inescapable, and it'll be avoidable. Notice that. It'll come upon them as travail upon a woman with child, excruciating pain.

Then it goes on to say, And they shall not escape. No escape. If the world only knew, people would only believe the word of God, how they would rush to find out how to be saved.

But Satan hath blinded the mind of them that believe not. Lest the glorious light of the blessed gospel should shine in unto them, and they should be saved. What a terrible day is coming.

But notice the change in pronouns now, in verse four. We have the coming of the Lord here in relation to the unbeliever first, but then it changes. The children of the day are contrasted with the children of night.

In verse three it says, They, them, they. They say peace and safety. Then destruction coming upon them.

They shall not escape. For ye, brethren, are not in darkness, that that day should overtake you as a thief. Notice the change.

Like I was just reading this morning in the judgment that came upon Egypt. God made a difference between the children of Israel and the children of Egypt. And so it will be in this day.

There will be a great difference. Not going to overtake you, he said. Thank God we won't even be here.

For ye, brethren, are not in darkness. Unsaved people are enlightened to the children of darkness. But we are the children of the light, and that night will not overtake us as a thief.

It overtakes the unconverted as a thief, but not the believer. And then he goes on to show me how we are contrasted. Believers are not in darkness.

Believers are not in danger. Believers are in the light. God has called you into that light, and believers are not of the night.

Ye are all the sons of the light of the day. That's why we need to shine. That's why we need to walk with children of light.

We are not of night nor of darkness. Darkness is associated with sin and evil, and with the children of darkness. But we are in great contrast to that.

And then it points out, then, the conduct of the believer should correspond to their new nature in verse 6 to 8. Note of this forceful admonition in verse 6. There's no time to sleep as others. Ephesians 6 says in verse, Ephesians 5 out of verse 14, Awake thou that sleepest. Believers should not be asleep as do others.

The world is asleep. And the sad thing in the story of the ten virgins, they all slept together. And that's sort of the picture we have today.

Many Christians are asleep with the unfaith. They don't realize the nearness of the coming. They don't realize the lateness of the hour.

And they're sleeping. We need to be wide awake. Therefore let us not sleep as do others, but let us watch and be sober-minded.

Let be alert. Night is for sleeping. Night is for drunkenness, he says.

But we're not to be like that. We're to be alert to what is happening. We're to be serious as to our conduct.

That's why he says we're to be sober-minded, alert, awake, not sleeping. But up with the times. Remember some of the men of David, they knew the times.

It's good for us to know the times that we're living in. They that sleep, they sleep in the night. They that are drunk, are drunk in the night.

That's when all the brawling goes on usually. That's when the nightclub's open. That's why they call them nightclubs.

It's all at night, you see. The things go on in the dark associated with evil. But then in verse 8, you have the fighting armor.

You might say in verse 6, you have a forceful admonition. In verse 7, you have a fitting analogy. And then in verse 8, the fighter's armor.

Faith, love, and hope. We saw that in the first chapter, verse 3, remember? First, the breastplate of faith, that dependence upon God. True faith that we save.

By faith we live. And you want to see something about people putting on the breastplate of faith, read Hebrews 11. True faith, he says, all through there.

That's the way of victory, true faith. This is the victory even of faith. And then that other part of the breastplate was love.

What wonderful two things together. And that's why I looked at faith, I thought Hebrews 11, and I looked at love, I thought 1 Corinthians 13. Love never faileth.

Love for the Lord, love for His people, love for souls, love for the world. That's the thing they have on in these dark days, the breastplate of faith and love. And then the helmet, from helmet the hope of salvation.

The soon coming again of our Lord Jesus, as he says, we're not appointed unto that but to obtain salvation by our Lord Jesus Christ. A threefold armor. Faith, love, hope.

Hope that we're going to soon be saved from the very presence of sin. And then notice in verse 9 the consistency of God in taking us out before the tribulation. For God hath not appointed us to that.

You remember we read the day of the Lord is the day of wrath? He says we haven't been appointed to that. That's not our portion, that's what we've been saved from. We haven't been saved.

He said we might go through a day of wrath. We're appointed to salvation, rapture, not wrath. And you know, he goes on to say, by our Lord Jesus Christ who died for us, that the very purpose of his death was to save us from wrath, to save us from judgment.

And it's whether we wake or we sleep. We're not going to go through the tribulation. They either sleep in Christ, they're going to be raised.

If we were to lie, we're going to be chained and together we're going to be caught up. That we should live together with him. And again he gives us the same word as he gave us in 1 Thessalonians chapter 4. Wherefore, verse 18, comfort yourselves together.

Here's the comfort of knowing whether we wake or we sleep, whether we die before he comes, or whether we lie when he comes, we're not appointed to wrath. Just like our Lord isn't this. They're going to leave us to go through all the times the wicked are going to pass through.

They rejected him. Or even any part of what the other tribulations Satan will go through. We are going to be taken up before that.

So he says, comfort yourselves together and edify one another. How important it is to do that. We'll have a cheering excitement, which will exhort or comfort one another.

And then we're going to continue that to build each other up, even as also you do. That's what we're to be occupied with. Now that's the first part of the chapter dealing with the day of the Lord.

Now then, the last part of this chapter, from verse 12 to the end, may I suggest we have some very, very practical subjects too. First, you have the responsibility of Christians to their spiritual leaders, in verse 12 and 13. Then you have the responsibility of these leaders to the saints, in verse 14.

Responsibility of saints to saints, in verse 15. The responsibility toward God in the personal life, in verse 16 to 18. That's our responsibility to God in our personal life.

And then our responsibility to God in the assembly life, verse 19 to 22. And then, of course, in verse 23, you get the great subject of sanctification, complete sanctification, if you like. And then verse 25 to 28, you have a concluding postscript.

Now I think we have time enough to just briefly run over these first. Then the Christians' responsibility toward their spiritual guide, toward their spiritual leaders. Notice verse 12, And we beseech you, brethren, to know them who labor among you.

That's the first thing, is to know them. The sheep should know the shepherds, and the shepherds know the sheep. The Lord Jesus says, I know my sheep.

I call them by name. And in a sense, the under-shepherds, they should know the sheep, and they should know their name. They should know their welfare.

They should be concerned about them. Did you ever see a man to be a shepherd, not looking after sheep? How do you know the shepherd by their work? I think there's two main things that Margaret an elder, spiritual or scriptural elder, one is that he has the qualifications of the word of God, as we have in 1 Timothy 3 and in Titus chapter 1. He has these spiritual qualifications. And the word of God tells us, Kelley's translation puts it this way, If any man is desirous of the work of an old seer, he is desirous of a good work.

It's a great work. And looking after those precious souls that the Lord Jesus has redeemed with his own precious blood. A great work.

So he must have the qualification. And if he does, then we are to esteem them very highly in love for their person's sake, no, for their work's sake. Because it's an important work.

It's the work of looking after those people the Lord Jesus has saved by his blood. It's a great work. Remember what the Lord said to Peter? Feed my sheep, feed my lambs.

And we need to keep in mind in this day, you see, in the denominations many times where they have what we call a one-man ministry. And they put this man way up on the pinnacle. And they almost worship the man.

And he becomes a clergyman and they are merely the laity. But in God's assemblies, the assemblies of God's people, we have to go to the other extreme and say, well, that's only Bob William. That's only somebody else, you know.

And you can sort of treat him any way you want to. Not according to God's word. But any spiritual leaders.

We are to highly esteem them in love for their work's sake. Do you remember when Paul called the Ephesian elders down to where he was at Miletus? He said, feed the flock of God over which the Holy Ghost hath made you overseer. Now who makes the overseer? The Holy Ghost, the Holy Spirit.

And if God, the Holy Spirit, makes the overseer, then we must be careful we treat them as God gifts to the church. Remember in Ephesians 4, when the Lord Jesus hath sent up on high, he gave gifts unto men. It's the Lord Jesus, the head of the church, that gives gifts unto men.

And because they're his gifts to the church, we need to treat them as such. So we need to keep that balance. Not be disrespectful and yet not put them up on a pinnacle.

Now notice something about them. In verse 12 again, We beseech your brethren to know them who labor among you. How do you know elders? They labor.

They labor among God's people. They're tending the sheep. They're shepherding.

They're feeding. They're guarding them from wolves. They're real overseers of God's flock, you see.

It's a work. Sometimes I think your brethren have gotten into the rut where they think, you know, that a few esteemed gentlemen goes into an office once a month. They make the plans of the assembly for a month.

They're the elders. They may be and they may not be. The elders are those that are among the sheep doing the work and have the qualifications.

Not just the ones that have a meeting and sort of run things. They could be and they could not be. Sometimes we think elders are the men that are most successful in the business world.

Maybe and maybe not. It's the qualifications and the work. So those that labor among you.

And notice then, they're over you in the Lord and admonish you. They have certain responsibilities. And we're to respect them.

Notice that. We're to recognize them. We're to respect them.

Because they have to report. As we read in Hebrews, they have to give an account. So you have here before us the recognition, the respect, and the report.

Then in verse fourteen you have the responsibility of the leaders to the saints. Now it's turned around the other way. The first thing they're to do, he says, I exhort you brethren, you're to warn them that are unruly.

Warn those that are idle. Those that are not keeping in step with the ten of the assembly. Warn them.

Warn those that are causing disturbance. That's the first thing to do. Somebody's always sort of upsetting things, warn that person.

It's a serious thing to cause disruption among the people of God. Then they're to encourage the faint hearted. Those that are easily discouraged, easily sidetracked.

Those that need a little bit of prodding. The elders are to encourage the faint hearted. Thirdly, they're to support the weak.

Help those who are spiritually or physically or mentally or any other way weak. They're to support them. That'll be a strength to them.

And then it says be patient toward all men. You remember one of the qualifications of 1 Timothy 3 is that an elder is to be patient. He's not to be a hot-tempered man or a man that's not ruling his own spirit.

He's to be a patient man. And then you have the responsibility of faith to one another. Verse 15.

See that none render evil for evil. There's no room for retaliation among the people of God. No tit for tat.

The Word of God tells us we're to return good for evil. Somebody does something kind of you think that means to you, go out of your way to be kind to him. Do some favor for him.

Help him out. That's how you get rid of your enemies. They become your friends.

Love is the thing that never faileth. Just try to put your love on them. No one can withstand that.

Oh, you said this from, from, it doesn't matter what you do to him, it wouldn't change him any. You keep on pouring the love on them, you'll have its effect. Then it says, but ever follow that which is good.

Both among yourselves and to all men. To believers, follow that which is good. To all men on the outside, follow that which is good.

A Christian life consists of doing good and suffering evil. Did you get that? A Christian life consists of doing good and suffering evil. And you suffer evil, keep doing good.

Lend the evil to no man. No tit for tat. That's God's standard.

The Lord Jesus taught that. If somebody smites you on one cheek, turn the other also. Not like the fellow that after the man has smitten him on the cheek, he turned the other one, and then he says, now I can go at you.

I've met the fulfilled of the man. That's not what it means. The Lord says you're to forgive anyone up to seventy times seven.

He means continually. And now in verse sixteen to eighteen, you have the Christians' responsibility toward God in their personal life. Number one, rejoicing always.

Rejoice evermore. Not in circumstances, but in the Lord. How are you this morning, brother? Not too bad under the circumstances.

Under the circumstances? What do you mean, under the circumstances? We abound them. Let's visit the Philippian jail and see how Paul and Silas are getting along down there. How are you doing there? Oh, I can't hear them.

They're singing. They can't hear what I'm saying to them. They're praising God.

They're praying and they're praising God. How are you getting along? Are they under the circumstances? No, no. They abound them.

Paul says, Rejoice in the Lord, and again I say, Rejoice. And he practiced what he preached. It's easy for us to get up here and preach something, isn't it? But visit me when trouble comes and see if I'm still practicing.

That's what really counts. Then pray without ceasing. That's continually praying.

And if you look that up, you'll find different places where he says, Night and day praying. Night and day praying. In the dark days, in the bright days, praying always.

And then thirdly, in everything, give thanks. In everything, give thanks. For this is the will of God in Christ Jesus concerning you.

Giving of thanks. And that's the will of God. You know, dear brethren and sisters, if we follow the wonderful teaching that's given us here in these verses, you know, to one another, and then an old person lies before the Lord rejoicing every more, praying without ceasing, and everything gives thanks for this is the will of God concerning you, we'll be the most wonderful people to live with.

What a great atmosphere it creates when we are submitted to the Lord like that. What a wonderful company are God's people when they follow his teaching. How perfect is the word of the Lord for practical things.

Giving thanks for everything. I met a woman, I know her well, she lives out in British Columbia, a saintly woman. She went into the hospital with a broken arm, she said, in everything give thanks.

She thanked the Lord for it. When she came home from the hospital with an arm and a calf, and the wind of the house she fell and she broke a leg. In everything give thanks.

She thanked the Lord. Now that's great, isn't it? But in everything we can give thanks. This is the will of God in Christ Jesus concerning you.

Then you have the Christian's responsibility toward God in the assembly, verse 19 to 21. Quench not the spirit, or stifle not, or don't put out the flame. I remember years ago when I was just a young Christian, and I'd be in the morning meeting of the breaking of bread, you know, and I was wanting to get up, you know, to praise the Lord.

And I would be so nervous, my knees were shaking, and I was shaking all over, you know. And I was sort of quenching the spirit. But oh, it's wonderful when you do get up on your feet when the Spirit of God wants you to.

And to praise the Lord. Quench not the spirit. That's one way we can quench Him.

Quenching will cause many, many other ways. Sin and the like. Fear of man.

Tradition. There are so many ways to quench the Holy Spirit. Then it says, despise not prophesying.

When one of these new brethren gets up to say something for the Lord, don't despise it. Be teachable. You know, sometimes we as brethren, we get to know the Bible in a certain amount, we have to sit back and say, now we're going to hear what this baptist has to say, you know.

Ah, he can't give us anything new. What can he teach us? Ever have that attitude? You'll never get anything with that attitude if we come, Lord, it doesn't matter who speaks, speak thy servant here. I want to learn something.

You come in a humble, teachable attitude. Oh, you hear, says the Lord Jesus. You'll get something.

Doesn't matter who brings a little word. Despise not prophesying. And then, prove all things.

Test it all. Call that which is not good, but hold fast that which is good. And then it says, abstain from all appearance of evil.

From every appearance of evil, abstain from it. Abstain from that. And now we come down to verse 23, about sanctification.

Now he says, the very God of peace sanctify you wholly. Notice the source of all sanctification is the God of peace. The scope, sanctify you wholly.

I pray God your whole spirit, soul, and body. Notice the order. The spirit first.

God wants every part of us for himself. Every part. The spirit.

Having therefore these promises, we at last, my dearly beloved, let us cleanse ourselves from filthiness in the flesh, of the flesh and of the spirit, perfecting holiness in the sight of God. God wants that spirit all for himself. He wants that soul, the seed of our emotion and our affection, our thoughts.

Our brother quoted in his prayer the other night this wonderful verse in 2 Corinthians 10, verse 5, casting down imagination and every high thing that exalted itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ. Bringing into captivity every thought to the obedience of Christ. A whole love devoted to him, a thought life, as a man thinking in his heart so is he.

The Lord Jesus wants all of our being consecrated to him. Our words. The Lord Jesus as a perfect man, he never had to retract one word.

He never had to apologize. He was completely under the control of the Spirit of God. He never had to retract a statement.

He never had one impure thought. Because he didn't have the sinful nature like we have. But nevertheless, we have the Spirit of God and it's possible for every thought, for everything to be brought under the captivity of Christ.

That's how God wants us. And then that body. This body.

Now the body is not the flesh. They seldom refer to it as the flesh. God was man in the flesh in that sense.

But when it speaks about the flesh it speaks of that old sinful Adamic nature. But this body is the vehicle in which the temple, which has become the temple of the Holy Spirit. Or a body in the sense of like a television set.

You can put a good gospel program on it or you can put something evil on it. Our body should be completely for the Lord. I beseech you therefore by the mercies of God that you present your body, a living sacrifice unto God.

The body of course where the spirit and the soul live and that's where we can understand the most. These hands should be for the Lord. These feet should walk in his path.

Everything I have, all the strength and whatever God gives me, it all should be sanctified to him. And then we come straight down to verse 14 where we see something about the faithfulness of God. Faithful is he that calleth you who also will do it.

He's the promiser and he's the performer. He promised and he'll perform. If you completely present yourself to him, he'll carry you through.

He's faithful. So you'll be a vessel of meat for the matters you've consecrated to the Lord. And then the concluding postscript in verse 25 to 28, you have three keys for a successful Christian life.

First, verse 25. Brethren, pray for us. Prayer.

Secondly, greet all the brethren with a holy kiss. Love. And I might say the emphasis is on the word holy, not on the kiss.

Whatever the type of greeting it be in all countries, the shaking of hands ensures the sincere handshake. Two people are standing talking together about another Christian. And suddenly another Christian appears and one of these brethren runs over and he shakes hands with him and says, I'm so glad to see you.

That's a Judas handshake. Or two sisters are standing talking about another sister and she comes in and one of these sisters runs over and embraces her and kisses her. That's a Judas kiss.

That's not a holy kiss. Prayer. Love.

And then in verse 27, I charge you by the law that this epistle be read unto all the holy brethren. The reading of God's word. There's a good prescription for a healthy Christian life.

We read the word of God, we pray, and we have that love of Christ in our hearts to others. We'll have a successful Christian life. And then he closes with this wonderful benediction, the grace, what you usually have at the end of Paul's epistle, the grace of our Lord Jesus Christ be with you all.

That wonderful word, grace. Paul himself is what he is. By the grace of God I am what I am.

All of us here this morning that are saved, we are what we are only by the grace of God. Grace of our Lord Jesus Christ be with you. May the Lord bless his wonderful word to our heart.

And we're soon going to see him. He's coming again. Only glory by and by.

That's all fortune. Till then, may God help us to carry out these practical things that we considered in his word this morning. Let us pray.

O Father, we thank and we praise thee. Thou hast made every provision for us to be holy and to be completely and yielded and consecrated to thee. And may we do this first and then it will be much easier then to live out these other practical things we considered.

O God, help us to truly walk as children of the day and of the light, knowing that we are not of darkness even as others that have no hope. We just commend thy word to each of our hearts. We pray that we might not only take it in with our ears, but we may put it into practice in everyday living.

Dismiss us now, thy blessing. Bring us back again tonight. We ask in the name of our Lord Jesus Christ.

Amen.

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