



Sermon Questions

October 20, 2024 | Scripture: 1 Thessalonians 4:3-8 (Holiness)

Pre-study: 3 things from the sermon. Note down 3 ideas, illustrations, quotes, or points that made an impression in the sermon.

- 1.
- 2.
- 3.

1. What steps can we take into a holy life, considering Leviticus 19:2 and JC Ryle's definition?

Holiness is the habit of being of one mind with God, according as we find His mind described in Scripture. It is the habit of agreeing in God's judgment, hating what He hates, loving what He loves, and measuring everything in this world by the standard of His Word.

2. In what ways does the concept of being "set apart" as holy influence how we view sexual relationships and behavior in a permissive culture? How does this compare to the Thessalonian context (see box beneath)?
3. How does the way you think about your own body play a role in your holiness?
4. Reflect on verse 6, which mentions how transgressing 'in this matter' wrongs others. How should the awareness of communal impact shape our view of sexual sin and accountability within the church?
5. "The great lie is that keeping things in darkness is better than bringing them into the light." How can the church and our CG create a culture of grace and growth in this area?
6. Consider the depth of God's love in Christ that he would go to the cross knowing every area of our failing. Spend time rejoicing in the gospel in prayer together.

WORSHIP THROUGHOUT THE WEEK

Reflect on these Scriptures:

- Leviticus 18:1-19:2
- Psalm 51
- Jeremiah 7:9-11
- John 8:1-11
- 1 Corinthians 6:18-20
- 1 Peter 1:14-16

Serve: Consider contributing to the [Project Belong Book Drive](#), and learning more about this ministry.

Pray: [Join the Mid-Week Prayer Meeting on Wednesday in person at MPC or remotely](#)

In order to appreciate why "sexual immorality" is the first matter up, one needs to be reminded that what the Jewish, and its offspring Christian, community regarded as immoral was generally not considered to be so among pagan Gentiles. Indeed, the seventh commandment would have been seen as absurd by "the pagans, who do not know God," one of whose philosophers could say, as a matter of course, "Mistresses we keep for the sake of pleasure, concubines for the daily care of our persons, but wives to bear us legitimate children." It is precisely for such reasons that the issue of "sexual immorality" has a consistent place in Pauline ethics. For people for whom sexual activity outside of marriage was considered not only not "immoral" but in fact a cultural norm, Paul's regularly returning to this matter in his letters makes a great deal of historical sense.

Gordon D. Fee, [The First and Second Letters to the Thessalonians](#), The New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2009), 143.