

## Introduction

One of the things that Karen and I have enjoyed doing together for most of our life is to take walks together. In fact, we took walks together for forty-eight years, and it was only this past year that we have not been able to continue walking together. When we were at TCU, we would walk through the neighborhoods to Colonial Country Club, and then back to campus. Our walks were about relationship; it was a great time for talking and enjoying one another's company. It was also free, and for a broke college kid, that was an added bonus. After we began having children, we continued to squeeze in time for walks. Usually, it came at the end of the day after we had put the children to bed. We would lock up the house, and take our walks. We were very busy with a large family, long work hours, home schooling, and pastoring, and our walks helped us stay connected.

The Bible talks a lot about walking. In fact, walk or a form of walk (walk, walks, walked, walking) is used 388 times in the Bible. There are a number of times that it literally means to walk, but many times it refers to the way you are living your life. In Genesis, God walked in the garden in the cool of the morning. I believe God was literally walking in the garden. It was not referring to how He lived His life in the garden. I believe that God loves walking in the garden in the cool of the day. If you want to find a good time and place to meet with God, walk with Him in the garden in the cool of the morning.

(Ge 3:8) "They heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden."

Walking can also mean to share experiences together. Karen and I literally took walks, but we also walked together, meaning we shared our life with one another. We walked together through good times and we walked together through difficult times. She has been through all the church plants with me. She traveled with me on the Tour. There is nobody that knows me like Karen does, because no one else has walked with me through all my experiences.

Enoch and Noah walked with God. They spent time together, and had a close relationship. They knew God and God knew them because they walked with Him. They shared their lives and their thoughts with God. They sought His counsel and feedback. They ran things by Him before they did it; God was with them, and they walked with Him.

(Ge 5:22–24) "Then Enoch walked with God three hundred years after he became the father of Methuselah, and he had *other* sons and daughters. {23} So all the days of Enoch were three hundred and sixty-five years. {24} Enoch walked with God; and he was not, for God took him."

(Ge 6:9) "These are *the records of* the generations of Noah. Noah was a righteous man, blameless in his time; Noah walked with God."

As workmen, who are going to handle the truth accurately, we have to determine whether the verse is using the word literally or figuratively.

However, in Deuteronomy 5, God promises us that things will go well for us and we will prolong our days if we walk in the way that He has commanded us. He is not talking about walking in a

place or a certain time; He is telling us to live our lives according to His commandments and ways. When we live according to His commandments, we are walking in His commandments.

(Dt 5:33) “You shall walk in all the way which the Lord your God has commanded you, that you may live and that it may be well with you, and that you may prolong *your* days in the land which you will possess.”

In Deuteronomy 10, God gives five requirements for us, and the second one is to walk in His ways. Walking in His ways means that we are living our lives according to His ways and commandments.

(Dt 10:12–13) “Now, Israel, what does the Lord your God require from you, but to fear the Lord your God, to walk in all His ways and love Him, and to serve the Lord your God with all your heart and with all your soul, {13} *and* to keep the Lord’s commandments and His statutes which I am commanding you today for your good?”

Paul liked to talk about how we walk. Earlier in chapter two, Paul, Silas, and Timothy exhorted the Thessalonians to walk in a manner worthy of the Lord. He is using the term to describe the way we live our lives or conduct ourselves. Paul also exhorted the Colossians and the Ephesians to walk in a manner worthy of the Lord (Col 1:10, Eph 4:1). He told the Romans to walk in newness of life (Rom 6:4). He also exhorted them to walk according to the spirit (Rom 8:4). In Ephesians 5, Paul exhorted them to walk in love (Eph 5:1), walk as children of light (Eph 5:8), and to walk as wise men (Eph 5:15). Paul was not the only one that used walking to indicate the way we live our lives. The apostle John wrote that we are to walk in the Light as He Himself is in the Light (1 Jn 1:7). He taught that we are to walk in the same manner as He walked (1 Jn 2:6). He spoke about walking in truth (2 Jn 4), and that we are to walk according to His commandments, and that commandment is to love one another (2 Jn 5-6). Jesus and the apostles often spoke about how we walk, or live our lives.

In 1 Thessalonians 4:1-12, our passage today, God exhorts us how to walk and please God. Here, God is telling us three ways live our lives that will please Him. First, we are to walk in His commands. Second, we are to walk in holiness. Third, we are to walk quietly. All of us should walk with God and abide with Him; that should be a high priority for all of us. This passage is talking about how we live our lives, that we should live our lives in a way that pleases God.

### **Walking to Please God**

1. Walk in love (1 Th 4:1-2, 9-10)
2. Walk in holiness (1 Th 4:3-8)
3. Walk quietly (1 Th 4:10-12)

(1 Th 4:1–12) “Finally then, brethren, we request and exhort you in the Lord Jesus, that as you received from us *instruction* as to how you ought to walk and please God (just as you actually do walk), that you excel still more. {2} For you know what commandments we gave you by *the authority of* the Lord Jesus. {3} For this is the will of God, your sanctification; *that is*, that you abstain from sexual immorality; {4} that each of you know how to possess his own vessel in sanctification and honor, {5} not in lustful passion, like the Gentiles who do not know God; {6} *and* that no man transgress and defraud his brother in the matter because the Lord is *the* avenger in all these things, just as we also told you before and solemnly warned *you*. {7} For God has not called us for the purpose of impurity, but in sanctification. {8} So, he who rejects *this* is not rejecting man but the God who gives His

Holy Spirit to you. {9} Now as to the love of the brethren, you have no need for *anyone* to write to you, for you yourselves are taught by God to love one another; {10} for indeed you do practice it toward all the brethren who are in all Macedonia. But we urge you, brethren, to excel still more, {11} and to make it your ambition to lead a quiet life and attend to your own business and work with your hands, just as we commanded you, {12} so that you will behave properly toward outsiders and not be in any need.”

### 1. **Walk in love** (1 Th 4:1-2, 9-10)

Paul, Silas, and Timothy had not been with the Thessalonians very long before having to leave. Some scholars believe they were there for just over three weeks, while others put the time period a couple months. During that brief time with the Thessalonians, they gave instructions about how to walk and please God. They gave them commandments by the authority of the Lord Jesus. “The authority” is italicized because there are no Greek words that were translated; the translators believe it is implied by the context of the verse. Literally it says, “For you know what commandments we gave you by the Lord Jesus.”

(1 Th 4:1–2) “Finally then, brethren, we request and exhort you in the Lord Jesus, that as you received from us *instruction* as to how you ought to walk and please God (just as you actually do walk), that you excel still more. {2} For you know what commandments we gave you by *the authority* of the Lord Jesus.”

What were those commandments that Paul, Silas, and Timothy taught them in their brief time together? What teaching did they prioritize and immediately teach these new believers? What were the commandments that Jesus gave to the apostles to teach? In John 13:34, Jesus said, “A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another.” Paul, Silas, and Timothy prioritized teaching the church about love. The earmark of the church is love. Love is the way that the world can identify that we belong to Christ. It is the distinguishing sign, mark, or characteristic of Christians. Jesus said, “By this all men will know that you are my disciples, if you have love for one another.” Teaching about love was what they prioritized in their brief time together. In their brief time with the Thessalonians, they taught them to love God and love one another.

(Jn 13:34-35) “A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. {35} By this all men will know that you are My disciples, if you have love for one another.”

In Matthew 22, one of the Pharisees asked Jesus a question, “Teacher, which is the great commandment in the Law?” Jesus said to him, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and foremost commandment. The second is like it, ‘You shall love your neighbor as yourself.’ On these two commandments depend the whole Law and the Prophets.” All the other commandments are based on these two commandments. The commandments that Jesus taught His disciples is to love. They were to love God and they were to love one another.

(Mt 22:34–40) “But when the Pharisees heard that Jesus had silenced the Sadducees, they gathered themselves together. {35} One of them, a lawyer, asked Him *a question*, testing Him, {36} “Teacher, which is the great commandment in the Law?” {37} And He said to him, “ ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’ {38} “This is the great and foremost commandment. {39} “The second is like

it, ‘You shall love your neighbor as yourself.’ {40} “On these two commandments depend the whole Law and the Prophets.”

In James 2, Jesus’ half-brother, James, who was leading the church in Jerusalem, addressed favoritism. We are not to treat the rich one way and the poor another way. Then he said, “If, however, you are fulfilling the royal law according to the Scripture, ‘You shall love your neighbor as yourself,’ you are doing well.” The royal law is to love. We are to love God and we are to love our neighbor. Those are the same commandments that Paul, Silas, and Timothy had taught the Thessalonians.

(Jas 2:8) “If, however, you are fulfilling the royal law according to the Scripture, “You shall love your neighbor as yourself,” you are doing well.”

In 1997 I was in Houston, Texas, and I was out for my daily run. While I was running, the Lord was speaking to me about the church He had told me to plant. He told me that we were to be a church that loved God and loved one another. That was who we were to be, a body of believers that loved God and loved one another. After I got done with my run, I got my laptop out and typed in the vision for the church. Like Paul, in every church plant, I have emphasized the greatest command and the one like unto it. It has been at the forefront of everything we did.

In verses nine and ten, Paul, Timothy, and Silas picked up on this commandment to love one another. They said, “Now as to the love of the brethren, you have no need for anyone to write to you, for you yourselves are taught by God to love one another; for indeed you do practice it toward all the brethren who are in all Macedonia.” The Thessalonians had obviously reached out in love to the other churches in Macedonia, which would have included Philippi and Berea, and possibly some others that letters were not written to (Larissa, Amphipolis, Neapolis). We do not know how they reached out; we only know that they practiced love toward all the brethren. They may have helped out with financial needs. They may have practiced hospitality toward the brethren that visited. We do not know exactly what they did, only that they practiced loving people. Paul, Silas, and Timothy urged them to excel still more. Love is something that we can never excel or have too much of. If we ever wonder what to pray for people, pray that they will excel still more in their love. Pray that they will increase and abound in love. Those are things that Paul taught, exhorted, and prayed for people.

(1 Th 4:9-10) “Now as to the love of the brethren, you have no need for *anyone* to write to you, for you yourselves are taught by God to love one another; {10} for indeed you do practice it toward all the brethren who are in all Macedonia. But we urge you, brethren, to excel still more,”

The apostle John gave some examples of what loving the brethren looks like. He said, “We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren.” Serving one another is one way of showing love to your brother. In verse seventeen, he gave a second way of loving our brother. “But whoever has the world’s good, and sees his brother in need and closes his heart against him, how does the love of God abide in him?” We love our brother by financially helping them when they are in need. He summarized by saying, “Little children, let us not love with word or with tongue, but in deed and truth.” The Thessalonians had learned this, and had been practicing this love to all the brethren in Macedonia and Achaia.

(1 Jn 3:16–18) “We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren. {17} But whoever has the world’s goods, and sees his brother in need and closes his heart against him, how does the love of God abide in him? {18} Little children, let us not love with word or with tongue, but in deed and truth.”

## 2. Walk in holiness

The first way to walk is in love. The second exhortation was to walk in holiness. They wrote, “For you know what commandments we gave you...” It was not just the greatest commandment, to love God, the one like it, to love others; there were other commandments. When Paul and Barnabas met with the apostles and elders in Jerusalem, the apostles said that the Gentile believers did not need to be circumcised, but they were to abstain from things contaminated by idols, and from fornication, and from what is strangled and from blood. I believe that Paul, Silas, and Timothy shared these commands with the Thessalonians. The only one that is mentioned here is fornication.

(1 Th 4:2) “For you know what commandments we gave you by *the authority of the Lord Jesus.*”

(Ac 15:19–20) “Therefore it is my judgment that we do not trouble those who are turning to God from among the Gentiles, {20} but that we write to them that they abstain from things contaminated by idols and from fornication and from what is strangled and from blood.”

They wrote that this is the will of God, your sanctification. The Greek word for sanctification is *hagiasmos* (Strong’s G38). The root word is *hagiazō* (Strong’s G40), which means to make holy, to purify, or consecrate. God’s will for everyone is to live holy lives. Since it is God’s will for us to live holy lives, we should walk in holiness.

(1 Th 4:3) “For this is the will of God, your sanctification; *that is*, that you abstain from sexual immorality;”

Over the years one of the most common questions I hear is about knowing God’s will. People want to know God’s will for their lives. They are usually more interested in knowing which job to take and where to live than living a holy life. God wants His people to be holy because He is holy. It is His will that we walk a sanctified or holy life.

Paul, Silas, and Timothy broke down what it means to live a holy life, and specifically addressed sexual immorality. Sexual immorality was rampant and was very common in the idolatrous worship. To live a sanctified life, we must abstain from sexual immorality. The Greek word that is translated as sexual immorality is *porneia* (Strong’s G4202), and it includes all kinds of sexual immorality. The root word is *porne* (Strong’s G4204), which means to act the harlot. We get our English word, pornography from this Greek word. Some say that *porneia* only refers to sexual immorality between unmarried individuals, which is fornication. In some verses both fornication and adultery are mentioned, and since a different word is used for adultery (*moichos*, Strong’s G3432), they believe that *porneia* only refers to sexual immorality between unmarried individuals. Most scholars say that *porneia* refers to any immoral sexual activity outside of marriage, which would include: fornication, adultery, homosexuality, lesbianism, bestiality, incest, or other perversions.

The Bible is also very clear about sexual immorality. In the Old Testament, in Leviticus 18:8, God tells us that we are not to uncover the nakedness of our father's wife. Uncovering the nakedness refers to sexual involvement with the person. We are not to uncover the nakedness of our blood relatives, which would include our mothers, sisters, daughters, or even our mother's sisters (Lev 18:6-18). Men were not to lie with other men as one lies with a woman, for it is an abomination (Lev 18:22). Men and women were not to have any intercourse with animals (bestiality), for that is perversion (Lev 18:22-23). All of these would be covered under porneia in the New Testament.

Paul, Silas, and Timothy wrote that each person should know how to possess his own vessel in sanctification and honor, not in lustful passion, like the Gentiles who do not know God. I was in a Bible study with a man named Mike. When he was a young man, a priest took him aside and taught him to have custody of his eyes. In knowing how to possess our own vessels, we must have custody of our eyes. We have to be careful what we feed our senses. Unfortunately, people dress very immodestly, and we will see things in the news, on billboards, at work, at the grocery store, and just about everywhere. We can't often do something about the first look, but we can control whether we look a second or third time. We must take custody of our eyes. Job said that he made a covenant with his eyes and asked, "How then could I gaze at a virgin?"

(1 Th 4:4-5) "that each of you know how to possess his own vessel in sanctification and honor, {5} not in lustful passion, like the Gentiles who do not know God;"

(Job 31:1) "I have made a covenant with my eyes; How then could I gaze at a virgin?"

In knowing how to possess our own vessel in sanctification and honor, we must also take custody of our mind and thoughts. Paul wrote that we are to destroy speculations and every lofty thing raised up against the knowledge of God and to take every thought to the obedience of Christ. We can entertain lustful and other inappropriate thoughts; we must take them captive and destroy those that are not holy.

(2 Co 10:5-6) "*We are* destroying speculations and every lofty thing raised up against the knowledge of God, and *we are* taking every thought captive to the obedience of Christ, {6} and we are ready to punish all disobedience, whenever your obedience is complete."

James addressed this when writing about dealing with temptations. He said that each one is tempted when he is carried away and enticed by his own lust, and that when lust has conceived, it gives birth to sin. We must stop the lustful thoughts and not allow ourselves to be carried away and enticed by lust. We must take our thoughts captive to the obedience of Christ.

(Jas 1:13-15) "Let no one say when he is tempted, "I am being tempted by God"; for God cannot be tempted by evil, and He Himself does not tempt anyone. {14} But each one is tempted when he is carried away and enticed by his own lust. {15} Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death."

I have found that it is best to avoid being in certain places. Solomon wrote not to go near the door of her house, that is the house of an adulteress. He said not to allow our heart to turn aside to her ways and not to stray into her paths. Paul wrote that we are to make no provision for the flesh. For me, that meant that I avoided swimming pools, beaches and other places where people dress very immodestly. That means that we have to guard what TV shows or movies that we

watch. Karen picks G or PG ratings, and she previews the shows before we watch on, and this is very helpful.

(Pr 5:8) “Keep your way far from her and do not go near the door of her house,”

(Pr 7:25–26) “Do not let your heart turn aside to her ways, do not stray into her paths. {26} For many are the victims she has cast down, and numerous are all her slain.”

(Ro 13:14) “But put on the Lord Jesus Christ, and make no provision for the flesh in regard to *its* lusts.”

If we do find ourselves in a compromising situation, there are several things that will help us walk in holiness. First, we must be committed to walking in holiness. The decision about what we will or will not do should already be made and set in stone. We are going to obey God and walk in purity. Second, in those situations, we need to know that we can have victory over the temptation because God will not allow us to be tempted beyond what we are able. He promises that no temptation has overtaken us but such as is common to man. That means that we can overcome that common temptation. Third, we must look for God’s way of escape. God promises to provide a way of escape. In those tempting situations, we need to look for God’s way of escape. A way of escape may be to leave the room. It may be to turn off a TV show or movie. For Joseph, it meant to run from Potiphar’s wife. He ended up going to prison, but he had walked in purity and integrity before God.

(1 Co 10:13) “No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it.”

(Ge 39:12) “She caught him by his garment, saying, “Lie with me!” And he left his garment in her hand and fled, and went outside.”

(1 Co 6:18) “Flee immorality. Every *other* sin that a man commits is outside the body, but the immoral man sins against his own body.”

When thinking about avoiding sexual immorality and possessing our vessels in sanctification and honor, we have to think about more than ourselves. We are not to transgress and defraud others in this matter. If we involve ourselves in immorality, we have also defrauded our brother or sister in the same matter. God is the avenger in all these things. That means that God will carry out justice and judge these matters.

(1 Th 4:6) “*and* that no man transgress and defraud his brother in the matter because the Lord is *the* avenger in all these things, just as we also told you before and solemnly warned *you*.”

Paul, Silas, and Timothy end the section by reiterating that God’s will is for sanctification. “For God has not called us for the purpose of impurity, but in sanctification.” That is God’s will, and that is how God wants us to live our lives. If we reject this, we are not rejecting man, but God.

(1 Th 4:7-8) “For God has not called us for the purpose of impurity, but in sanctification. {8} So, he who rejects *this* is not rejecting man but the God who gives His Holy Spirit to you.”

Jesus is coming back for a pure, virgin, bride, one without spot or wrinkle. The church needs to hear these instructions to the Thessalonians. Statistically, according to George Barna, 64% of men who identify themselves as Christians, look at pornography monthly. Remember that the word pornography comes from the Greek word, porneia. According to Pew Research, 57% of people identifying as Christians said that sex between two unmarried adults is acceptable (33% always, 24% sometimes). Another shocking statistic was that 46% of Christians said sex on a first date is acceptable. Only 54% said it was unacceptable. We have a problem of sexual immorality in the church in America. God's will for us is sanctification, to abstain from sexual immorality, and to walk in holiness.

### 3. **Walk quietly** (1 Th 4:10-12)

We are to walk in a way that is pleasing to God. First, we are to walk in love. We must walk according to His commandments, which are to love God and to love one another. Second, we are to walk in purity. God will for us is sanctification, to abstain from sexual immorality. The third exhortation is for us to walk quietly. We are to make it our ambition to lead a quiet life and attend to our own business and work with our own hands so that we will behave properly toward outsiders and not be in any need. In verse twelve, the NASB says, "so that you will behave properly toward outsiders and not be in any need." The Greek word for behave is peripateo (Strong's G4043), which means to walk. It is used ninety-six times and translated as walk ninety-four times. The KJV translates it as walk honestly and the ESV renders it, "so that you may walk properly". We are to walk or live quietly.

(1 Th 4:11–12) "and to make it your ambition to lead a quiet life and attend to your own business and work with your hands, just as we commanded you, {12} so that you will behave (peripateo) properly toward outsiders and not be in any need."

(1 Th 4:11–12 KJV) "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; {12} that ye may walk honestly toward them that are without, and that ye may have lack of nothing."

(1 Th 4:11–12 ESV) "and to aspire to live quietly, and to mind your own affairs, and to work with your hands, as we instructed you, {12} so that you may walk properly before outsiders and be dependent on no one."

What does a quiet walk look like? The Greek word for quiet that is used is hesychazo (Strong's G2270), which means peaceful, restful, or quiet. From the context of the verse, our lives are not to be on the evening news, unless it was for something good. Our neighbors should not hear us yelling and screaming at one another. When people look at us, they should see people who are at peace with God and with one another, living quietly.

Walking quietly means that we mind our own business. We are not meddling with other people's business. We are not part of the gossip chain. When we were selling our house, we had an open house for people to come look at it. One woman looked in every single closet in the house. She even looked in the closets under the stairs. Our realtor said that she was just a nosy neighbor, not a serious buyer. God does not want us to be nosy neighbors. He does not want us meddling with their business, but to mind our own business.

Walking quietly also means that we work with our hands and earn a living. We are to be self-supporting so that we are not in any need. The NASB says "not be in any need." The KJV says,



“that ye may have lack of nothing.” The ESV says, “be dependent on no one.” We are to be hard workers and not be trying to get support from others. We should make this our ambition. There may be times in live where we are in need, and others can help with that need. There may also be some times where we have plenty and can help others with their needs. Our goal and ambition should be to work hard with our own hands so that we are not in need.

Walking quietly also means that we behave properly and honestly with outsiders. A number of years ago there was a man going to the church that I was pastoring. He had a construction business, and because he was at our church, a number of people began using him for work that they needed to be done. He started a lot of jobs, and he had unfinished work for many people. He was not showing up when he said, and the quality of his work was not good. People were getting very upset with him. Because this man talked a good game, someone recommended him to head up our church evangelism. I stood up against this recommendation. This man was not behaving honestly and properly with people, and was not being a good witness for Christ. This was not the kind of person we needed to have leading our evangelism. This man needed to learn to behave properly and honestly with people in the church, and also with outsiders.

### **Conclusion and Applications**

God wants us to walk in love. If there is one thing that rises above all other things in our Christian walk, it is to walk in love. That was the commandment that Christ gave. That was the commandment that Paul, Silas, and Timothy prioritized and taught the Thessalonians to do in the short time they were with them.

God wants us to walk in holiness. We are to walk in purity, not impurity. God’s will for us is sanctification, which is to make holy. We are to abstain from sexual immorality and possess our own vessel in sanctification and honor. We are not to defraud others in this matter. Jesus is coming back for a pure virgin, one without spot or wrinkle. We must be careful where we walk, and with whom we walk. We have to avoid compromising situations. When tempted, we need to look for God’s way of escape. We have to be committed to living holy lives. God wants us to walk in holiness.

Third, God wants us to walk quietly. He wants us to behave properly and honestly with others. He wants us to work hard and not be in any need. He wants us to attend to our own business.

### **Closing Prayer**

Father God, thank You for this letter to the Thessalonians. It has such great relevance and application for the church today. Help us to walk in love. Help us to love You with all of our heart, and to love our neighbor as ourselves. Help us not to just love in word, but also with our deeds. Help us to walk in holiness. You tell us to be holy because You are holy. Help us to walk in holiness. Help us to renew our minds so that our lives will be transformed. Lord, help us to live quiet lives. Help us to live orderly, peaceful lives. Help us to have good relationships with others. Help us to work hard with our own hands and not be in any need. Help us to be a church that reflects and represents You. In Jesus’ name we pray. Amen.

## **Walking to Please God (1 Th 4:1-12)**

**Introduction** (Ge 3:8, 5:22-24, 6:9, Dt 5:33, 10:12-13, Col 1:10, Eph 4:1, Rom 6:4, 8:4, Eph 5:1, 5:8, 5:15, 1 Jn 1:7, 2:6, 2 Jn 4, 5-6, 1 Th 4:1-12)

1. **Walk in love** (1 Th 4:1-2, 9-10, Jn 13:34-35, Mt 22:34-40, Jas 2:8, 1 Th 4:9-10, 1 Jn 3:16-18)
  
2. **Walk in holiness** (1 Th 4:2-8, Ac 15:19-20, Lev 18:6-23, Job 31:1, 2 Co 10:5-6, Jas 1:13-15, Pr 5:8, 7:25-26, Ro 13:14, 1 Cor 10:13, Ge 39:12, 1 Co 6:18)
  
3. **Walk quietly** (1 Th 4:10-12)

## **Conclusion and Applications**