

# 1 Thessalonians 5: 1-11

## 1 Thessalonians 5: 1-11

v. 1-11: Preservation from the judgmental aspects of the Day of the Lord

v. 12-28: Preservation from spiritual disorders

5:1: But of the times and the seasons, brethren, ye have no need that I write unto you.

Times <chronos> and the seasons <kairenes> - often used for earthly events. <chronos> gives the duration or length; <kairenes> gives the character of the period. Ye have no need – 1) because they had understanding (2 Thess. 2:5),  
2) because they knew the Old Testament prophets,  
3) because they would be raptured and not left for the judgment during the tribulation.

A look at the context of times and seasons:

Gen. 1:14: introduction of regularity in time-keeping on earth.

Dan. 2: 21: God's control over the history of the nations.

Acts 1:7: disciples told the times and seasons were under God's sovereign will and know to Him alone.

The Day of the Lord (Day with a period of darkness and a period of light)

In the Old Testament, it referred to a time of judgment and darkness. It is referred to as:

Day of wrath and judgment (Rom. 2:5)

Time of Jacob's trouble (Jer. 30:7)

Day of wrath, trouble, distress, darkness (Zephaniah 1: 14-18)

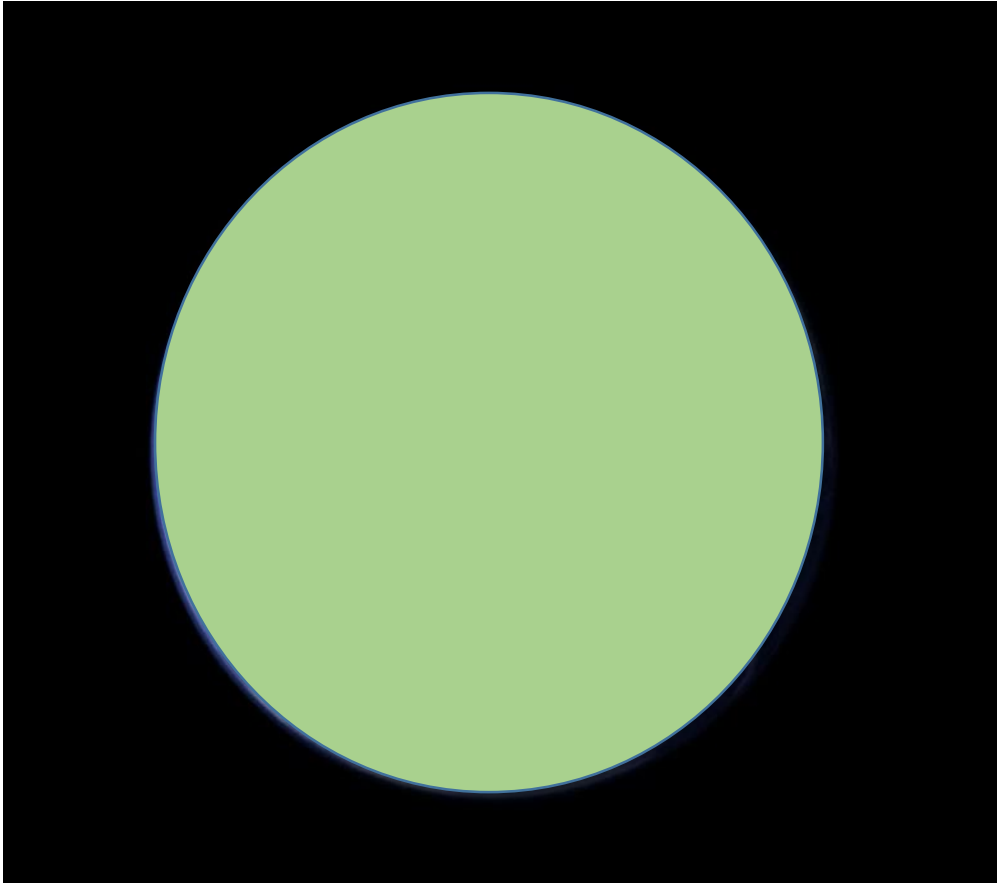
Following this judgment the Lord will establish His kingdom on earth and this glorious kingdom will last for a 1000 years.

The history of humanity has been unfolding at intervals chosen by God

The Day of the Lord will include a transition to and continuation in a new state of human history.

For each transition from one dispensation to the next, one generation experienced the transition. Very soon (maybe today) the last generation will experience the Day of Grace and experience some of the events associated with the transition to the next dispensation.

What follows is a short review of the dispensations to see where our generation fits.



**Dispensation:** Innocence (likely did not last long)

**Focus:** Man's communion with God based on loving obedience and fellowship in the Garden of Eden

**Beginning:** Creation of Adam and Eve.

**Transition:** The sin of Adam and Eve and their expulsion from the Garden of Eden (took place over a very short period of time.)



**Dispensation:** Conscience

**Focus:** Man did what was right in his own eyes according to his conscience. (~1130 years)

**Beginning:** Cain substituted works for a blood sacrifice. A godless human society emerged along with cities, mechanization, warfare, cities, etc.

**Transition:** God decided to destroy all life except Noah and his family and select animals. He judged the earth with a devastating flood. More than 1 year elapsed between the day Noah boarded the ark and when he disembarked.





**Dispensation:** Human Government  
(sugg. approx. 100 years)

**Focus:** Self organization to glorify  
man

**Beginning:** Disobedience to God's  
command to Noah to disperse  
across the earth led to the  
construction of the tower of Babel

**Transition:** God's judgment came overnight as many languages  
emerged and the project was disbanded. People went with those  
whose language they could understand. (Duration: 1 day and the  
time taken for the families to disperse)

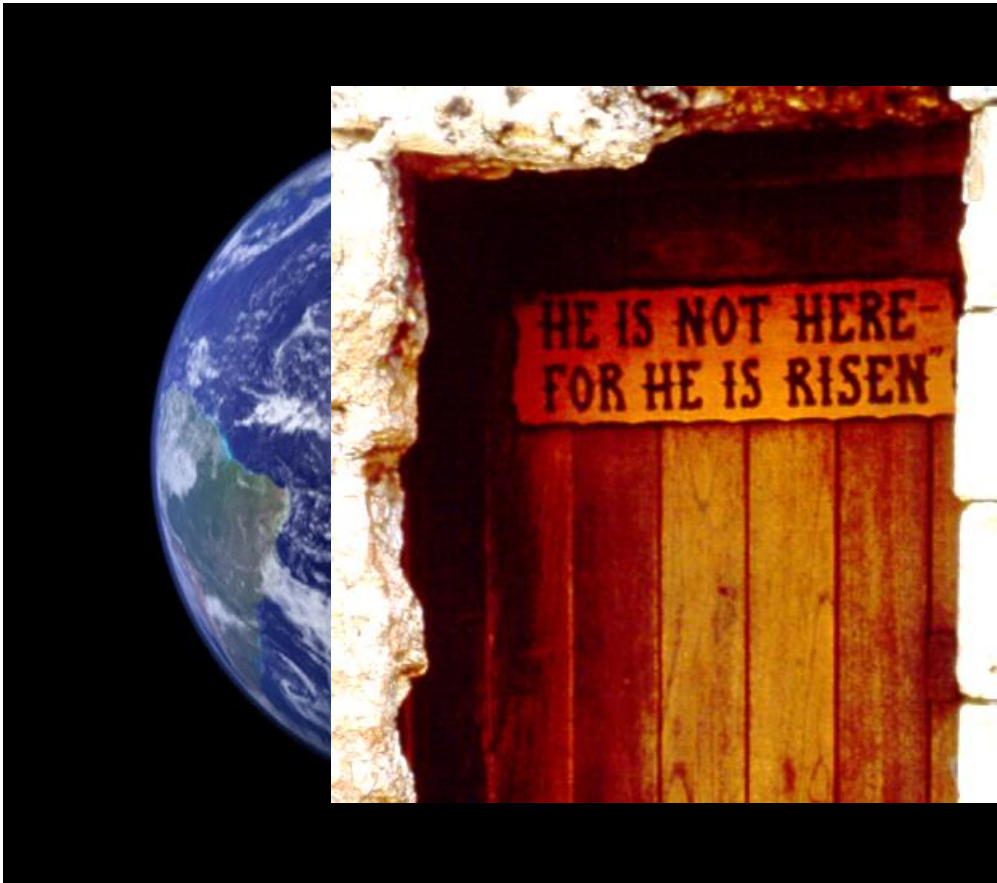


**Dispensation:** Development of a covenant with a chosen nation (approx. 1500 years).

**Focus:** The nation of Israel was called to be God's chosen people.

**Beginning:** Redemption in and from Egypt, the law, the tabernacle, monarchy under King David and his family, the temple.

**Transition:** Israel's blessing has not ended, but its development has been placed on hold by Israel's idolatry and rejection of the Lord Jesus, the Messiah. At that time the Day of Grace was opened to "whosoever will"



**Dispensation:** Grace and the calling out of the church (2000 years?)

**Focus:** The Lord Jesus is drawing out a bride for Himself and preparing them for dwelling in His presence.

**Beginning:** The resurrection of the Lord Jesus and the coming of the Holy Spirit at Pentecost.

**Transition:** The Lord will begin to deal with Israel again and the Day of Christ commences in heaven. The "Antichrist" will dominate on earth as God's judgments are poured out on the world. This transition will take at least seven years).

The Transition includes the Day of Christ and the judgment aspects of the Day of the Lord:

1) The Day of Grace began suddenly and will end suddenly (1 Cor. 15: 52-54) at the Day of Christ.

2) It is imminent: (no prophecy needs to be fulfilled)

3) It touches only those who are believers who have died (not a general resurrection) and those believers living on the earth. It signals the beginning of the judgment aspects of the Day of the Lord.

Events in heaven during the Day of Christ:

- 1) We are called to meet the Lord Jesus in the clouds.
- 2) <bema> judgment seat of Christ.
- 3) Salutation of the Lamb as the worthy one who will take the book and initiate God's judgement of the earth.
- 4) Marriage supper of the lamb
- 5) Saints return with the Lord Jesus Christ to earth to witness His glory and power.

The transition period on Earth will be marked by:

- Reign of evil (With the removal of the church and the Holy Spirit, evil advances a man of sin and the false prophet to fill the void left by the departure of the Holy Spirit and the church (2 Thess. 2:7 )

He will be advanced rapidly and he will 1) have global influence, 2) erode the sovereignty of nations, 3) defy God in heaven, 4) direct human worship to himself, etc.

The time of Jacob's trouble will occur when God begins to deal harshly with his people to bring them back to Himself (detailed in Revelation 6 to 18).

The actions of the Antichrist will be entwined with the judgments of the Lord that will come with "Jacob's trouble."

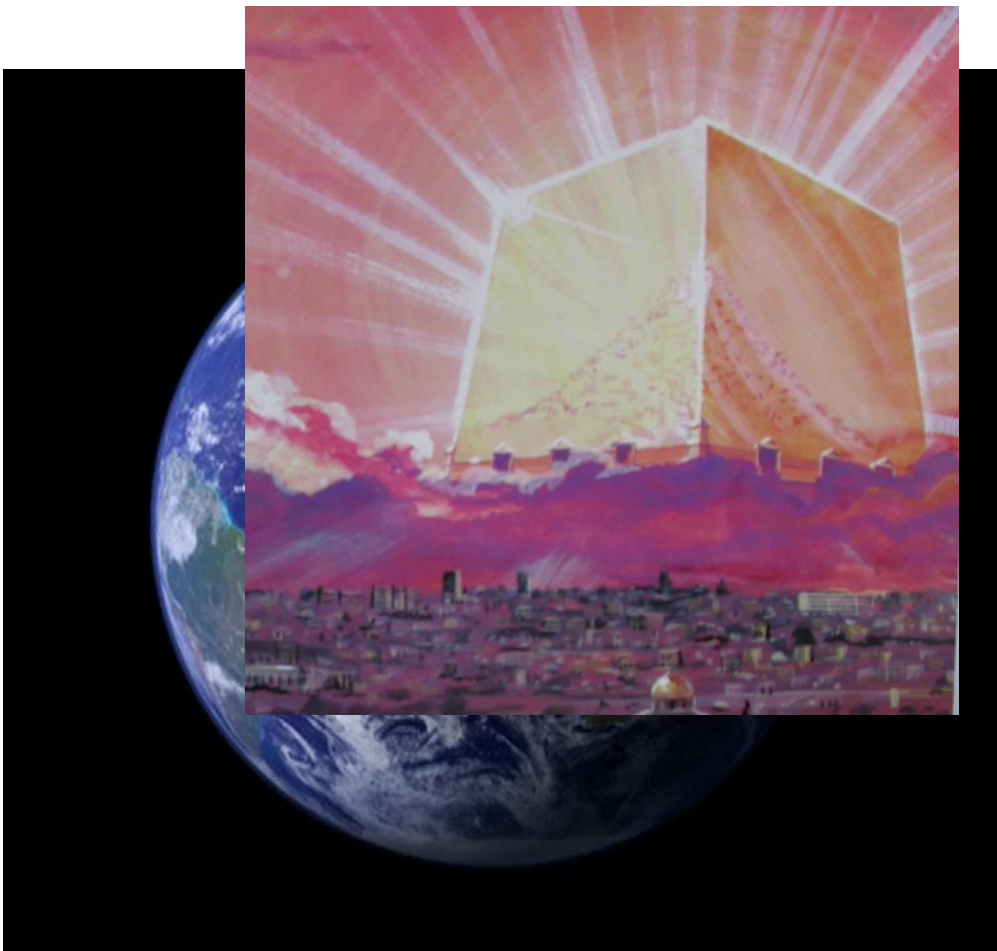


**Dispensation:** Millennial Reign of the Lord (Day of the Lord) (1000 years)

**Focus:** Man and nature live in harmony under the rule of the Lord Jesus Christ without the influence of Satan - but man's fallen nature will still be seen.

**Beginning:** When the Lord with His Saints returns to earth to save Israel from its foes and He establishes His reign and sits on the throne of David.

**Transition:** After 1000 years man will rebel against God which will be followed by the Great White Throne and the renovation of the world by fire.



**Dispensation:** New Heavens and New Earth (to the ages of eternity)

**Focus:** A full integration of earth with heaven as earth becomes the residence of the new Jerusalem.

**Beginning:** When the earth will be purged by fire; the elimination of all forces that oppose God, the Great White Throne and the Son will submit all things to the Triune God.

**No transition needed from the final state:** God will be all in all throughout the ages of eternity.



In 1Thess. 5 Paul is writing to an assembly that looks forward to entering into the Day of Christ but lives in a world and among family members who are unbelievers and, if they are not saved, they will experience the judgment in the first stage of the Day of the Lord.

We are in the same situation. What can we learn?

Paul classifies people into two groups in v. 1-11

**Believers: destined for glory at the rapture (you, us, we)**

**Unbelievers remaining on Earth for judgment aspects of the Day of the Lord (they, them)**

**Children of Day/Light (v.5)**

Children of Night/Darkness (v.5)

**Knowledge**

Ignorance

**Expectancy (v.6)**

Surprise (v.6)

**Soberness (v. 6,7)**

Drunkenness (v. 6,7)

**Salvation/ Deliverance (v, 2,9)**

Judgment/ Destruction (v. 2,9)

<sup>2</sup> For **yourselves** know perfectly that the day of the Lord so cometh as a thief in the night.

What believers knew: they knew the OT scriptures about the Day of the Lord as judgment on sin, victory for the cause of the Lord and great blessing for the faithful.

Judgment aspects of the day of the Lord comes as a thief in the night:

- 1) Comes to a people not expecting it
- 2) Comes to a people not prepared
- 3) Comes in the darkness (the Spirit removed). They could not perceive their circumstances.

<sup>3</sup> For when **they** shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

Their destruction (loss of well-being) comes suddenly on them. They have rested in political promises of peace and prosperity. The comparison is made with a woman having a baby. They do not know when the first labour pain will come but it will be followed by many more and its coming is inevitable and unstoppable.

They wrongly assumed the external signs meant peace (Rev. 6: 2).

<sup>4</sup> But **ye**, brethren, are not in darkness, that that day should overtake you as a thief.

The day will not overtake them as a thief because they are believers. Their future is secure and earthly service for the Lord has been fulfilled. Believers are not in darkness – they are in a place of light – and they will be moved to a place of safety where judgment, loss and attack cannot affect them.

(Compare Isaiah 26: 19-21 and John 14:1-3).

<sup>5</sup> **Ye** are all the children of light, and the children of the day: **we** are not of the night, nor of darkness.

We have the life of God within us and are children of light and children of the day. “Children of light” refers to the moral condition of believers. The Lord Jesus said “I am the light of the world.” The day is the realm in which we walk. We are His children - we bear his character and his commitment to witness to the truth. (Is it possible that we could ever become so cold we would associate with darkness and those who walk in the night?)

6 Therefore let **us** not sleep, as do **others**; but let **us** watch and be sober.

The future should impact our present way of living.

As those of the day we are all enjoined to be alert

because there is a danger we could sleep at a critical

time (e.g. like the wise virgins). Paul says we are not

to sleep but to watch and be sober.

Unbelievers sleep because they are unaware – but we

who are aware of what is coming should be watching

and living our lives with soberness (sound judgment)

and stability.

We need to be alert:

- Regarding our walk (Eph. 5:14)
- Regarding false teachers (Acts 20:30,31)
- Regarding watching and praying (Matt. 26:41)
- Regarding fervency in earnest prayer (Col. 4:2)

We need to be sober:

- It includes freedom from intoxicants of any type that would cloud our judgment. It also includes things that may affect our judgment such as popularity, prominence, power and prosperity.
- Sober ensures a constant behavior with no aggression, excitability, and inappropriate language.



<sup>7</sup> For **they** that sleep sleep in the night; and **they** that be drunken are drunken in the night.

Sleep - Those who are associated with darkness are marked by sleep (unaware or insensitive to their surroundings).

Things that put people to sleep: philosophies, religions, corrupt consciences, comfortable surroundings.

Drunken – Those who are given over to excesses and under the control of others or other influences are in the night. Examples: alcohol and drugs, materialism, popularity, prosperity, and position.

<sup>8</sup> But let **us**, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. (Isaiah 59:17)

We who are of the day need to be sober (2 Thess. 2: 1-2) and prepared for the battle.

We need to put on: aorist tense – put on and leave on – the breastplate of faith and love. Our hearts should be dependent on the Lord alone. Our hearts should love the Lord (devotion) and one another.

Helmet – the hope of salvation – salvation from the wrath to come will keep our minds stable.

Paul was being held by soldiers in prison. He no doubt was very familiar with the equipment that they wore. He referred to the armour in different passages:

Active soldier in warfare – the example of the Lord Jesus Christ - (Isa. 59:17)

Soldier with the armour of light (Rom, 13:12)

Soldier with the whole armour of God (Eph. 6: 13-15) – for every attack from the evil one.

Soldier with the armour of faith, love and hope (1 Thess. 5:8) – for defense against attacks on beliefs.

<sup>9</sup> **For** God hath not appointed **us** to wrath, but to obtain salvation by **our** Lord Jesus Christ, Expands on the helmet as the hope of salvation: We rely on the Lord because He will carry out God's will that we are not appointed to wrath. The Lord has given his life to ensure that our appointment of freedom from wrath will be realized.

- 1) Salvation from the guilt and penalty of sin
  - 2) Salvation from the power of sin (through the Spirit)
  - 3) Salvation from the presence of sin (at the rapture)
- Furthermore He will remove us from earth before judgment comes.

Why would people reject the hope of a pre-tribulation rapture when it provides such hope?

- Failure to understand and accept Scripture
- Failure to appreciate the future role of Israel

Objections raised by those who dislike the blessed hope of a pre-tribulation rapture:

**Objection #1:**The tribulation is not a time of wrath: We will have to go through the tribulation because it is about tribulation not wrath. They say that 1Thess. 1:10 and 1 Thess. 5: 9 refer to “wrath” that can only be the Great White Throne and not the tribulation.

**Response:** But the tribulation is about wrath: Rev. 6:15-17; Rev. 12:12. If that is the case why do men cry out in the tribulation: “save us from the **wrath of the lamb.**” Wrath will be present then – wrath as it issues forth from a lamb.

This wrath is not confined to the second half of the tribulation (The two witnesses of Revelation 11:12 who experience wrath of the antichrist are called to heaven arguably at the mid-point of the tribulation). This would rule out a mid-tribulation rapture (only two are taken directly).



Objection #2: There are no clear Scriptures that mention the rapture specifically.

**Response:** The truth of the rapture was clearly taught by the apostle Paul, Peter and James and the Lord Himself. (See 1 Thess. 4:16-18; 1 Cor. 15: 51,52:

1 Thess. 4: <sup>16</sup> For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

<sup>17</sup> Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.



<b>The Rapture</b>	<b>The Revelation</b>
<b>Christ comes to the air (1 Thess. 4:17)</b>	Christ comes to earth (Zech 14:4)
<b>Christ comes for his Saints (1 Thess. 4: 16,17)</b>	Christ comes with his saints (Jude 14)0
<b>Chiefly for the church (1 Thess. 4: 16,17)</b>	Chiefly for the Jews (Jer. 30:7; Matt. 24: 29,30)
<b>Is before the Day of the Lord (2 Thess. 2:7)</b>	Is during the Day of the Lord (Matt. 24:29,30)
<b>A time of joy (1 Thess 2:19)</b>	A time of judgment (2 Thess. 1: 8-9)
<b>A mystery not previously revealed (1 Cor 15:51)</b>	Not a mystery – it was revealed in the OT (Dan. 2: 44)
<b>It is not dated (Acts 1:17)</b>	Is dated with time marks (7 y., 3 ½ y, 1260 days (Rev. 12:6)

**Objection #3:** The idea of the rapture is merely an obscure interpretation by the Plymouth Brethren in the mid-1860s.

**Response:** According to Frazier (2011) there were church leaders throughout the centuries who taught that believers would be saved from wrath and the Great Tribulation. Examples include:

372 AD – Ephraem, the Syrian wrote a sermon where he argued the Lord's coming was pre-tribulation and imminent.

1740 AD – Morgan Edwards taught of rapture before most intense judgment of the tribulation.

Logic requires us to accept the pre-tribulation rapture:  
Examples: 1) Analogues: Lot and Enoch were removed before the judgement came upon the earth,  
2) The tribulation is not an extension of the trials and troubles we have today – it is a penal Great Tribulation judgment. The church is eternally exempt from penal judgement (Rom. 8:1)  
3) Most of the church is now in heaven, Why would God have a portion go through the Great Tribulation and leave the rest of the church in heaven?  
(plus many more)

<sup>10</sup> Who died for **us**, that, whether **we** wake or sleep <katheudo>, we should live together with him.

Death - the price He paid to deliver us from wrath.

“Wake or sleep” – 2 interpretations

Wake or sleep – alive or with the Lord – Those who have passed on will live with the Lord just as the living who are caught up. (1 Thess. 4:14: sleep <koimaomai>

Wake <watch> or sleep <slumber> –those who are alive at the time of the rapture, will either be alert or slumbering but all will enter into the life He will provide.

(Lesson: our spiritual condition will not affect our participation in the rapture.)

<sup>11</sup> **Wherefore** comfort yourselves together, and edify one another, even as also ye do

Wherefore: The rapture with its blessing and protection is our imminent future then what should be our present?

Comfort yourselves together – encourage yourselves and fellowship together..

Edify one another – Build each other up based on the Word of God and with loving care (includes instruction and exhortation).

The Thessalonians were doing what God expected them to do.

Let me challenge our hearts: Are we comforting and edifying each other with the blessed hope of Christ's coming for us to deliver us from the wrath of the Tribulation.

## Part 2: Preservation from spiritual disorders (v. 12-28)

v. 12,13: Appreciation

v. 14: Ministration

v. 15-22: Exhortation

- v.15 – relations with others

- v. 16-18 – regarding ourselves

- v. 19- 22 – relations with the assembly

v. 23-24: Sanctification

v. 25-28: Salutation

<sup>12</sup> And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

God is a God of order and he expects that our lives to be ordered. Leadership (rule) is found in different spheres.

Rule of self: self discipline (Prov. 16:32)

Rule in the home: Parental oversight (2 Tim. 3:4-5)

Rule in the assembly: Oversight by elders (1 Tim. 5:17)

Rule in the land: Oversight by government. (Rom. 13:3)

Suggest: Verse 12 applies primarily to elders but also has application to teachers and ministering brethren.

<sup>12</sup> And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

We beseech you brethren – He is asking them on equal terms (Were there critics among them?)

Being an elder is not a position it is a work.

The Thessalonians are asked to know them – Know: 1) by name so you can pray for them, 2) to know their role, 3) to respect their service, 4) to learn from their teaching, and 5) to respond when you receive advice.

Them – there were multiple elders in assembly - not one man nor every man, but men raised up by the God and the Holy Spirit, and recognized by the assembly to provide leadership.



## **Names for Elders:**

Elder – maturity in the things of God. Advice based on a knowledge of God and experience (Acts 20:17; 1 Peter 5:1).

Overseer or bishop– Spiritually delegated authority: one who sees over the activity and the spiritual condition of the believers. (Acts 20:28; 1 Tim.3:1,2)

Shepherd (really under-shepherd) – one who moves among the flock to know their needs and leads the flock into those activities and teaching which will feed them and encourage their growth spiritually. It is marked by spiritual capacity and sympathy. (Eph. 4:11; 1 Peter 5:2)

Guides – characterized by spiritual wisdom and discernment (Heb. 13: 7,17, 24) (Also called stewards)

## Roles of Elders:

(Caring) Labour among you: - in prayer, in providing guidance, in providing an environment where the Lord is honoured and people can grow spiritually and serve effectively.

(Leading) Are over you in the Lord: they go before you. Their leadership is subject to the Lord, and in the sphere of the things of the Lord. (Not like Diotrephes: 3 John 9)

(Correcting) Admonish you: they rebuke, advise and carry out discipline as needed on behalf of the assembly.

<sup>13</sup> And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

How do we react to the elders: Grudging acceptance? Avoidance? Critical?

Elders are representatives of the Lord. They do not do the work for their own advantage or interest but they do it for the Lord. They are to be esteemed highly in love for their works sake (not for their education, secular successes, personality or anything else but for their work.)

Why esteem them: for the assembly's sake. When we criticize and erode the credibility of the oversight to others we make their task harder.

Be at peace among yourselves

– request to the whole assembly.

Reminds us of Joseph's words: "See that ye fall not out by the way" (Gen. 45:24).

Peace doesn't come naturally because we have the flesh within. There is enough of the flesh in any of us to wreck an assembly.

Some problems. Attitudes governed by personal preferences; lack of forgiveness; lack of consideration for others; pride; rebellious hearts.

What is required for peace (love, brokenness, forbearance, kindness, tender-heartedness, forgiveness.)

Ministration :<sup>14</sup> Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.

Exhortation aimed primarily at overseers but all have some responsibility:

Warn the Unruly – not keeping in step (people who are not keeping rank, irresponsible, lacking self discipline.)

The people who would not work (here) and went from house to house gossiping ( 2 Thess. 3: 6-12).

Unruly behaviour dishonours the Lord, draws attention to self, sets a bad example and could lead to divisions in an assembly.

Comfort the feebleminded, these would appear to be those who were discouraged, despondent, anxious (Deut. 20:8). They are not to be condemned but encouraged and comforted.

Support the weak, the weak need to be supported – lifted up. The weak include the physically weak and infirmed, young in faith, those who grow slowly in things of Christ without help, those who are affected by other doctrines, the weak in conscience, etc.

Be patient toward all men - slow tempered in face of provocation. This is not “putting up with it until it goes away” but self-restraint, waiting with purpose, until there is repentance or a right time to intervene.

v. 15-22: Exhortation: v.15 – regarding others

<sup>15</sup> See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

Christians should not have the word “retaliation” in our vocabularies.

See that none render evil for evil unto any man – we should not treat others on a tit for tat basis. Examples of the right attitude Moses (Num 12:3), and the Lord Jesus Christ (1 Peter 2:23)

God forgives our sins and iniquities, but sometimes believers can have long memories of the wrongs they feel others have done to them.

But ever follow that which is good, both among yourselves, and to all men.

Ever – never let up, seek it at every occasion, in every circumstance

Follow – pursue earnestly, to press toward (the) good (what is beneficial and supports the well-being of believers and all men, and is to the glory of God.)

(James 1:27)



## Seven frames of mind for the Christian:

The praiseful frame (v 16)

The prayerful frame (v.17)

The thankful frame (v. 18)

The Spiritual Frame (v 19)

The teachable frame (v. 20)

The judicial frame (v, 21)

The hallowed frame (v. 22)

<sup>16</sup> Rejoice evermore.

Rejoice always (JND) Be joyful (Phil. 4:14)

God uses thankful saints to lead others.

Judah <meaning praise> – this tribe frequently led the other tribes (in the wilderness, in campaigns against the Canaanites) (Judges 1:1-2).

Joyful and thankful saints will be confident saints and be able to lead others.

<sup>17</sup> Pray without ceasing.

<proseuchomai> incessantly throughout our days and nights.

Schedule of prayer life:

- 1) regular times for prayer,
- 2) pray extemporaneously as the need arises, and
- 3) be in an attitude of communion with the Lord at all times (conscious of his presence with us).

<sup>18</sup> In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

Thankful – for everything (even the difficult times and the things that seem difficult to us) (Rom. 8:28)

God blesses us so that we will thank Him.

He also brings trials to test us to see if we will still honour him with our thanksgivings

The Lord Jesus Christ was the perfect example of joy, prayer and thanksgiving.

[We will not sincerely give thanks when there is sin in our hearts or our lives.]

## <sup>19</sup> Quench not the Spirit.

Quench – refers to extinguishing the work of the Spirit of God – primarily in our assembly gatherings but in other places as well. Although the Spirit of God is within the exercise he produces can be quenched.

We are told to grieve not the Spirit (Eph. 4:30) by our treatment of the Spirit in our lives and when He would seek to correct us and guide us.

How can we quench the Spirit of God moving in our midst?

Examples of cases where the Spirit of God can be quenched when:

- there is sin in my life that affects others and their exercise for the Lord,
- there are unspoken traditions about who prays first or similar things and everyone abides by them.
- there is a spirit of critical judgmental attitudes and an environment of criticism.
- disunity and a refusal to forgive will stifle the Spirit.
- unsympathetic and unjustified criticism stifles the Spirit.

## <sup>20</sup> Despise not prophesyings.

Despise –to regard as nothing. (Esau despised his birthright. The Lord Jesus was despised.)

With the completion of the NT the occurrence of prophecies has ceased. In its place we have teaching from the Scriptures.

When someone has a word of ministry we should listen to it as a word from the Lord (independent of who gives it).

When the word touches on some part of our lives that needs changing – do we excuse the message because the brother is inexperienced or perhaps not doing something we think that he should. The Bereans had the right attitude (Acts 17:10-11) – they searched the Scriptures to see if these things were so.

<sup>21</sup> Prove all things; hold fast that which is good.

Our response to teaching:

- We are to evaluate it by the Scriptures and its principles.

Test:

Does the teaching edify and build up?

Does it cause me to appreciate the person of Christ more?

Does it cause me to appreciate the assembly and believers more?

Is it something that is relevant to my spiritual needs?

Hold fast or hold firmly. (The) Good <kalos> intrinsically good.



<sup>22</sup> Abstain from all appearance of evil.

Context: If something appears evil or wrong we should abstain (hold back) from it.

Evil – That which is pernicious, in active opposition to the good. (Example: 1 Cor. 12:3)

Evil will defile us and it can defile the assembly.

Wrong teachings that could overthrow the faith are evil.

If we associate with something that has evil content we may give someone the impression that we believe it and support it (danger of the unequal yoke).

It is God primarily and our adherence to what is good that will preserve us. (Rom. 16: 25; Jude 24).

<sup>23</sup> And the very God of peace [Himself – RV, JND] sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto <en –in or at> the coming of our Lord Jesus Christ.

The source of our sanctification is the God of peace. (Sanctification and peace are linked through God) – we cannot achieve it ourselves.

Paul is not praying for the expulsion of the sin nature but that our (progressive) sanctification would extend to every part of our being. Kept blameless – no legitimate ground for accusation.

1. Phases of sanctification.

2. Preserved blameless: in our spirit, our soul and our body

1) Before salvation: we were set aside to hear God's calling (1 Cor. 7:14). Husband sanctified by wife – not saved by her but encouraged in a certain direction.

2) When saved our positional sanctification is secure – we are set apart to God from the world (Acts 26:18; 1 Cor. 1:2; 2 Thess. 2:13. Heb. 10: 10 14)

3) Progressive sanctification – daily setting aside sin, the world and self to serve the Lord. This continues as long as we are on the earth. It is the work of the Holy Spirit applying the Word of God in our lives. (John 17:17; 2 Cor. 3:18)

4) Perfect sanctification – when we are blameless in the Lord's presence in the Day of Christ (1 John. 3:1-3).

- 1) The body is not the man but is an essential part of the man.
- 2) Man is composed of body soul and spirit but God speaks of spirit, soul and body, For God the spirit is the most important part but for us living in this world, we put the body first. In prayer we should put the spiritual condition before the physical condition.
- 3) In death the spirit is separated from the body but it appears that the Word of God alone can distinguish the soul from the spirit.
- 4) The body will be purified in the resurrection so we will be in the presence of the Lord with spirit, soul and body.

Spirit preserved from: defilement (2 Cor. 7:1), obstacles to the Holy Spirit's movement (Rom. 8:16), things preventing worship (Phil. 3:3)

Soul preserved from: evil thoughts (Matt. 15:18); fleshly affections (1 Pet. 2:11); contentions and strife (Rom. 6:19).

Body preserved from: moral defilement and evil uses (Rom. 6:19).

<sup>24</sup> Faithful is he that calleth you, who also will do it.

Who keeps a person holy and sanctified?

Not a teacher nor pastor; Not the person through their own deeds; only the faithful Lord can do this through His Spirit and the Word of God being applied in our lives. Both salvation and sanctification are His work.

Here sanctification is presented as his great work.

This is a work that the Lord will accomplish, now and when we will stand in His presence (Phil. 1:6)

25-27 Keys to a spiritual life:

v. 25: Prayer

v. 26: Fellowship (love for fellow believers)

v. 27: Reading and study of the Word.

<sup>25</sup> Brethren, pray for us

Lesson: Paul never outgrew his need for prayer no matter how great were his successes. We need to be aware of our need for the prayers of the Lord's people and never despise the prayer of any believer. We need to recognize our need to pray for one another.

<sup>26</sup> Greet all the brethren with an holy kiss.

Greet the brethren with a suitable cultural greeting - in North America we use the handshake.

The kiss is an early eastern form of greeting that is still used in some places.

Here, the will of God is that we greet every other believer. (We should not avoid the greeting because we have unforgiving spirit)

In places where a kiss is used it is to be holy kiss, not a form of sexual laxness. Nothing of the flesh should enter into our greetings.



<sup>27</sup> I charge you by the Lord that this epistle be read unto all the holy brethren.

Charge – adjure you, bind you with a solemn oath. This charge gives this letter the authority of the Word of God because it is to be read to Saints everywhere. Not all were literate so it was important that it be read aloud so everyone could have the same understanding of the Word of God (Neh. 8:8).

Holy brethren – anticipates that their sanctification is seen as complete (the way God sees us).

<sup>28</sup> The grace of our Lord Jesus Christ be with you.  
Amen.

This is a typical conclusion for Paul's epistle.  
Paul opened with grace and he closes with  
grace.

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