

The background image shows the ruins of an ancient temple, likely the Temple of Apollo in Side, Turkey. In the foreground, there are low stone walls and a path. To the right, a well-preserved section of the temple stands with four tall, fluted Corinthian columns supporting a fragment of the entablature. The temple is situated on a hill overlooking the Mediterranean Sea. In the distance, a coastline with a small peninsula and mountains is visible under a clear blue sky with some light clouds.

Paul's First Epistle to the Thessalonians

CHAPTER FIVE

OUTLINE OF THE LETTER

- **Chapter One**

- Greeting (1:1)
- Paul's Gratitude (1:2-4)
- Their Conversion (1:5-10)

- **Chapter Two**

- Paul's Ministry (2:1-12)
- The Thessalonians' Faith (2:13-16)
- Paul's Desire to See Them (2:17-20)

- **Chapter Three**

- Paul's Concern (3:1-5)
- Timothy's Good News (3:6-10)
- Paul's Prayer (3:11-13)

- **Chapter Four**

- Paul's Plea for Purity (4:1-8)
- A Loving & Laboring Life (4:9-12)
- Christ is Coming (4:13-5:11)

- **Chapter Five**

- Christ is Coming (4:13-5:11)
- Various Exhortations (5:12-22)
- Closing Remarks (5:23-28)

FIRST THESSALONIANS CHAPTER FIVE

Christ is Coming (4:13-5:11)

¹ But concerning the times and the seasons, brethren, you have no need that I should write to you. ² For you yourselves know perfectly that the day of the Lord so comes as a thief in the night.

- The end of the previous chapter explained what will happen to Christians upon the Lord's return. The beginning of this chapter addresses when these events will occur.
- "But concerning" introduces a new aspect of the same general subject, as it does in **1 Thess. 4:9, 13.**

"The first word—times—is relevant to the question of how long it would be before the 'day of the Lord comes'" (Weaver, p.316).

"The question as to times was how long before the Lord comes As to seasons, what events will transpire meanwhile?" (Lipscomb, p.62).

FIRST THESSALONIANS CHAPTER FIVE

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- The end of the previous chapter explained what will happen to Christians upon the Lord's return. The beginning of this chapter addresses when these events will occur.
- "But concerning" introduces a new aspect of the same general subject, as it does in **1 Thess. 4:9, 13**.
- Though the Thessalonians lacked knowledge concerning deceased Christians (**1 Thess. 4:13-18**), they had "no need" for Paul to write when "the day of the Lord" would be; they knew "perfectly" this day will come.
 - We cannot determine when Christ will come, but we can be ready for Him (**Matt. 24:44; 25:13; 2 Pet. 3:10-14**).

FIRST THESSALONIANS CHAPTER FIVE

Christ is Coming (4:13-5:11)

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Though Paul is speaking of the coming of Jesus as he was in the previous section, here he calls it the coming of the day of the Lord. In the Old Testament where this expression was first used as a time of judgment against God's enemies (Joel 1:15; 2:1, 11; 3:14; Amos 5:18-20; Isa. 13:6, 9; Jer. 46:10; Ezek. 13:5; 30:3; Zech. 1:14; Mal. 4:5), or a time of deliverance for His faithful people (Joel 2:32; 3:18; Obad. 15-21; Zech. 14:1-21), the Lord was Jehovah, but here Paul has applied it to Jesus Christ as he does in various forms elsewhere in his letters (cf. 1 Cor. 1:8; 5:5; 2 Cor. 1:14; Phil. 1:6, 10; 2:16). This day is at times called 'the day' (Rom. 13:12; 1 Cor. 3:13; 1 Thess. 5:4; 2 Thess. 1:10; and likely Heb. 10:25) or 'that day' (2 Thess. 1:10). Best correctly notes that 'this day is obviously identical for Paul with the parousia ["coming," ww] of Christ' (206), in spite of the claim made by dispensationalists that the 'day of the Lord' and the 'coming' of the Lord are two different events . . .

FIRST THESSALONIANS CHAPTER FIVE

Christ is Coming (4:13-5:11)

¹ But concerning the times and the seasons, brethren, you have no need that I should write to you. ² For you yourselves know perfectly that the day of the Lord so comes as a thief in the night.

. . . They also mistakenly claim that this day is 'a coming in judgment to establish His kingdom' and is 'to be distinguished from His coming for His saints, the rapture, as described in the preceding paragraph' (Hiebert 227). "The metaphor of a thief coming in the night to represent what the coming of the day of the Lord will be like was first used by Jesus (Matt. 24:43 [= Luke 12:39]) to describe the nature of His own coming. Hendriksen graphically describes this illustration when he says, "The thief takes the owner by surprise. He does not send a warning letter to this effect, "Tomorrow, at such and such a time, I'll pay you a visit. Be sure to hide all your valuables." He comes suddenly and unexpectedly. So also will be the coming of the day of the Lord (that is, the day of his arrival unto judgment) (Weaver, p.317-319).

FIRST THESSALONIANS CHAPTER FIVE

Christ is Coming (4:13-5:11)

³ For when they say, “Peace and safety!” then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape.

- “They” refers to the unprepared. This would include unbelievers and believers (**1 Thess. 5:6; Luke 21:34-36**).
- “Peace and safety” expresses false security (**Luke 17:26-30; 2 Pet. 3:3-7**).
 - Paul could possibly be playing off false prophets who promised peace when judgment was approaching (**Jer. 6:14, 8:11; Ezek. 13:10**).

FIRST THESSALONIANS CHAPTER FIVE

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- “They” refers to the unprepared. This would include unbelievers and believers (**1 Thess. 5:6; Luke 21:34-36**).
- “Peace and safety” expresses false security (**Luke 17:26-30; 2 Pet. 3:3-7**).
- “Sudden destruction” will overtake those living with a false sense of security.
 - “Destruction” does not mean ceasing to exist. This destruction is eternal and never-ceasing (**2 Thess. 1:8-9; Matt. 25:46**).

FIRST THESSALONIANS CHAPTER FIVE

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- “Peace and safety” expresses false security (**Luke 17:26-30; 2 Pet. 3:3-7**).
- “Sudden destruction” will overtake those living with a false sense of security.
- The imagery of a “pregnant woman” experiencing “labor pains” illustrates both unpredictability and inevitability.

“For Paul the figure points to the suddenness and uncertainty of the birth pains. The pains come upon her in a moment no matter where she is or in what she is engaged” (Weaver, p.322).

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- “Peace and safety” expresses false security (**Luke 17:26-30; 2 Pet. 3:3-7**).
- “Sudden destruction” will overtake those living with a false sense of security.
- The imagery of a “pregnant woman” experiencing “labor pains” illustrates both unpredictability and inevitability.
- “They shall not escape” is emphatic. The unprepared will by no means avoid God’s judgment (**Rom. 2:3; Heb. 2:3, 12:25, 9:27-28**).

FIRST THESSALONIANS CHAPTER FIVE

Christ is Coming (4:13-5:11)

⁴ But you, brethren, are not in darkness, so that this Day should overtake you as a thief. ⁵ You are all sons of light and sons of the day. We are not of the night nor of darkness.

- “Brethren” are “not in darkness” because we have received and obeyed the light (**John 8:12; Acts 26:18; Col. 1:12-13; 1 Pet. 2:9; 1 John 1:5-10**).
- “Sons of light” and “sons of the day” describe those who belong to the light (**John 12:35-36; Eph. 5:8**).
- Those who belong to the light must walk in it (**Rom. 13:11-14; 1 John 1:5-10**).
- The “Day” of Christ’s return will not “overtake” faithful Christians like a “thief” because they will be prepared (**Matt. 24:42-44**).

“This does not mean that they will know when the Lord will come, but is an exhortation to be always prepared” (Lipscomb, p.64).

FIRST THESSALONIANS CHAPTER FIVE

Christ is Coming (4:13-5:11)

- ⁶ Therefore let us not sleep, as others do, but let us watch and be sober.**
- “Sleep” does not refer to physical death as it did in **1 Thess. 4:13-15**. Here, it refers to spiritual carelessness or indifference to Christ’s return.
 - A Christian can become careless and return to spiritual sleep (**Rev. 3:1-3**).

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- “Sleep” does not refer to physical death as it did in **1 Thess. 4:13-15**. Here, it refers to spiritual carelessness or indifference to Christ’s return.
 - Instead of spiritually sleeping, we must:
 - “Watch” – give strict attention to, be cautious, active (Thayer) [**1 Cor. 16:13; etc.**].
 - “Be sober” – To be self-controlled, clear-headed; to be sober, not intoxicated; metaphorically, to be vigilant, circumspect (Mounce).
 - Contextually, this speaks to anything that can dull spiritual awareness (**Luke 21:34; 1 Pet. 1:13, 5:8**).
 - This necessarily includes abstaining from alcohol (**1 Thess. 5:7; Eph. 5:8-18; 1 Pet. 4:2-3**).

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“The word sober ... is a literal rendering ... of a term that may metaphorically indicate either awareness or self-control, and the word may include both ideas at the same time ... One who is drunk (either literally or metaphorically) has neither self-control nor clear-thinking, and the Christian must have both if he is to be prepared for the day of the Lord” (Weaver, p.332-333).

FIRST THESSALONIANS CHAPTER FIVE

Christ is Coming (4:13-5:11)

⁷ Those who sleep, sleep at night, and those who get drunk are drunk at night.

⁸ But let us who are of the day be sober, putting on the breastplate of faith and love, and as a helmet the hope of salvation.

- “Sleep” is literal here. Unlike in **1 Thess. 4:13-15**, it does not refer to death, and, unlike in **1 Thess. 5:6**, it does not describe spiritual indifference.

“The night is the season in which sleep and drunkenness occur; whereas the day is the time for watchfulness and work” (Lipscomb, p.65).

- Notice Paul’s progression:
 - Verse 6 – metaphorical sleep and sobriety.
 - Verse 7 – literal sleep, drunkenness, and nighttime.
 - Verse 8 – returns to metaphorical sobriety and spiritual preparedness.

FIRST THESSALONIANS CHAPTER FIVE

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- “Sleep” is literal here. Unlike in **1 Thess. 4:13-15**, it does not refer to death, and, unlike in **1 Thess. 5:6**, it does not describe spiritual indifference.
- We must remain spiritually alert and properly armed (**Eph. 6:10-18**).
 - The “breastplate of faith and love” protects us by:
 - Prompting us to trust in God and His promises (**2 Cor. 5:7; 1 Pet. 1:5-7**).
 - Encouraging us to actively serve God in preparation for the Lord’s return (**Gal. 5:6; Tit. 2:11-14; 1 Tim. 6:11-14**).
 - “The hope of salvation” protects us from discouragement, fear, etc. while awaiting Christ (**Rom. 5:1-5; 8:24-25; Heb. 6:19; 1 Pet. 1:13**).

FIRST THESSALONIANS CHAPTER FIVE

Christ is Coming (4:13-5:11)

⁹ For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ, ¹⁰ who died for us, that whether we wake or sleep, we should live together with Him.

- God did not “appoint” these people to “wrath,” but to “obtain salvation.”
 - “Salvation” is spoken of here in the future-tense (**Heb. 10:35-39; 1 Pet. 1:5, 9**).
 - “Obtain” indicates gaining possession.

“The significance of the ... word obtain is that it shows that Christians have a part in obtaining this salvation yet to be received” (Weaver, p.342).

- Salvation is God’s gift (**Eph. 2:8-9**), but we must obtain it (**Phil. 2:12-13**).
 - The parallelism between “appoint” and “obtain” proves Paul does not mean God picks and chooses certain people to be lost or saved.
- “Wrath” refers to God’s final judgment (**1 Thess. 1:10; Rom. 2:5-9, 5:9**).

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- God did not “appoint” these people to “wrath,” but to “obtain salvation.”
- Salvation is only available because Jesus Christ “died for us” (**Rom. 5:5-10**).
 - Christ died so we could “live together with Him.”
 - This promise is both for those who “wake,” i.e. those who are alive upon His return, and those who “sleep,” i.e. those who are not living upon His return (**1 Thess. 4:13-18**).
 - Life with Christ begins presently when we die to sin and are raised with Him in baptism, but it will be fully realized when we live eternally in His presence (**Col. 2:11-13, 3:1-4**).

FIRST THESSALONIANS CHAPTER FIVE

Christ is Coming (4:13-5:11)

¹¹ Therefore comfort each other and edify one another, just as you also are doing.

- Paul twice gives the command to “comfort” one another other in this section (**1 Thess. 4:18; 5:11**).

“‘Comfort’ is synonymous with ‘encourage’ while ‘edify’ means to ‘build up’” (Mayberry, p.35).

- Christians should comfort those grieving over deceased brethren while also encouraging everyone to remain spiritually awake, sober, and prepared.
 - This is something we should habitually do (“just as you also are doing”).

“Because Jesus died that all might live with him, we should encourage, edify, and strengthen one another to continue in the way of life and peace ... It is left to us as Christians to assist each other in the appropriation and application of these great truths” (Lipscomb, p.68).

FIRST THESSALONIANS CHAPTER FIVE

Various Exhortations (5:12-22)

¹² And we urge you, brethren, to recognize those who labor among you, and are over you in the Lord and admonish you, ¹³ and to esteem them very highly in love for their work's sake. Be at peace among yourselves.

- This section contains instructions concerning relationships and responsibilities within the local church.
- Paul told the Thessalonians to “recognize,” i.e. show respect to certain Christians.

- The three descriptions likely refer to one group of men (elders):

“The single article [those] at the beginning shows that they are not three distinct groups but one class of men” (Weaver, p.352).

“There is no reason to suppose ... that the apostle here refers to different classes of ministers. He rather refers to different parts of the work which the same ministers perform” (Barnes, p.56).

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- This section contains instructions concerning relationships and responsibilities within the local church.
- Paul told the Thessalonians to “recognize,” i.e. show respect to certain Christians.
 - All faithful Christians deserve our respect (**1 Cor. 16:15-18; Phil. 2:29-30**).However, the three descriptors here likely refer to one group of men (elders):
 - They “labor among you” (**1 Tim. 5:17; 1 Pet. 5:2-3**).
 - They are “over you in the Lord” (**Acts 20:28; Heb. 13:17**).
 - They “admonish you” (**1 Tim. 3:4-5; Tit. 1:9**).

FIRST THESSALONIANS CHAPTER FIVE

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- This section contains instructions concerning relationships and responsibilities within the local church.
- Paul told the Thessalonians to “recognize,” i.e. show respect to certain Christians.
 - All faithful Christians deserve our respect (**1 Cor. 16:15-18; Phil. 2:29-30**). However, the three descriptors here likely refer to one group of men (elders).
 - Their position should not make them targets of constant suspicion, criticism, and resentment. They are to be esteemed “very highly in love for their work's sake.”
 - This can be difficult when admonitions are necessary (**Gal. 4:16**).

FIRST THESSALONIANS CHAPTER FIVE

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- This section contains instructions concerning relationships and responsibilities within the local church.
- Paul told the Thessalonians to “recognize,” i.e. show respect to certain Christians.
- “Be at peace among yourselves” calls both leaders and members to preserve congregational harmony (**Mark 9:50; Rom. 12:18, 14:19; Eph. 4:1-3**).
 - True peace is produced by truth, righteousness, humility, & mutual submission (**1 Thess. 5:14-15; Phil. 2:2-4; James 3:17-18**).

FIRST THESSALONIANS CHAPTER FIVE

Various Exhortations (5:12-22)

¹⁴ Now we exhort you, brethren, warn those who are unruly, comfort the fainthearted, uphold the weak, be patient with all.

- “Brethren” indicates these responsibilities apply to everyone, not just elders.
 - Every Christian should contribute to the spiritual care of others in the church (**Gal. 6:2**).
- Different spiritual conditions require different responses (**Jude 22-23**).
 - The “unruly” need to be warned (**James 5:20; Gal. 6:1-2**).
 - Warnings are given in hopes of avoiding withdrawal (**2 Thess. 3:6, 14-15**).
 - The “fainthearted” need encouragement (**1 Thess. 3:2-3; Heb. 12:12-13**).
 - The “weak” need to be upheld (**Rom. 15:1-2; 1 Cor. 12:20-26**).
- Our response to every category of persons must be governed by the same principle: “be patient with all” (**1 Cor. 13:4; Eph. 4:2**).

FIRST THESSALONIANS CHAPTER FIVE

Various Exhortations (5:12-22)

¹⁵ See that no one renders evil for evil to anyone, but always pursue what is good both for yourselves and for all.

- To “render evil for evil” is to repay another’s harmful treatment in kind.

“Paul does not merely prohibit the practice of retaliation. Instead, he urges that strenuous effort be exerted to replace the wrong ... Active good (something that will be of benefit for the person doing the wrong) must replace the ‘evil’” (Weaver, p.364).

- Evil must be answered with a pursuit of what is “good” for both self and others (**Matt. 5:38-48; Rom. 12:17-21; 1 Pet. 3:9, 2:21-23**).
 - “Always” applies the command to every circumstance and “for all” extends its reach to every person (**Rom. 13:10**).
 - This command prohibits retaliation. It does not prohibit civil authorities from administering justice (**Rom. 13:1-4; Acts 22:25, 25:11**).

FIRST THESSALONIANS CHAPTER FIVE

Various Exhortations (5:12-22)

¹⁶ Rejoice always, ¹⁷ pray without ceasing, ¹⁸ in everything give thanks; for this is the will of God in Christ Jesus for you.

- These commands are closely connected. Joy encourages prayer, prayer expresses thanksgiving, and thanksgiving strengthens joy (**Phil. 4:4-7; Col. 4:2**).
- Joy is grounded in fellowship with God, not favorable earthly circumstances (**Phil. 3:1, 4:4; 1 Pet. 1:6-9**).
 - “Always” does not mean we never experience grief (**Rom. 12:15; 2 Cor. 6:10**).
 - Christian joy is not the denial of sorrow; it is confidence that sorrow cannot take away our salvation and hope in Christ.

FIRST THESSALONIANS CHAPTER FIVE

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- Joy is grounded in fellowship with God, not favorable earthly circumstances (**Phil. 3:1, 4:4; 1 Pet. 1:6-9**).
- To pray “without ceasing” implies regular prayer and a continuing disposition of dependence upon God (**Psalms 55:17; Luke 18:1; Rom. 12:12; Col. 4:2**).
 - We should pray in favorable and unfavorable circumstances, when needs are obvious and when life appears secure (**Phil. 4:6; James 5:13**).

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- To pray “without ceasing” implies regular prayer and a continuing disposition of dependence upon God (**Psalms 55:17; Luke 18:1; Rom. 12:12; Col. 4:2**).
- We are to give thanks “in everything.”

NOTE In ≠ for. Some things (sin, etc.) are not worthy of thanksgiving.

- We always have much to be thankful for (**James 1:17**), even during times of adversity (**Rom. 8:28, 35-39; 2 Cor. 4:16-18**).

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- To pray “without ceasing” implies regular prayer and a continuing disposition of dependence upon God (**Psalms 55:17; Luke 18:1; Rom. 12:12; Col. 4:2**).
- We are to give thanks “in everything.”
- It is “the will of God in Christ Jesus” for us to continually rejoice, pray, and give thanks. Are we doing the will of God?

FIRST THESSALONIANS CHAPTER FIVE

Various Exhortations (5:12-22)

¹⁹ Do not quench the Spirit.

Do not extinguish the Spirit. (NET)

- There is significant disagreement on what this verse teaches.
 - Some think Paul was warning the Thessalonians to not quell their own spirits in doing the will of God.
 - Lipscomb interprets this as a warning against extinguishing the zeal and devotion of the Christian's own spirit (p.73).

FIRST THESSALONIANS CHAPTER FIVE

Various Exhortations (5:12-22)

¹⁹ Do not quench the Spirit.

Do not extinguish the Spirit. (NET)

- There is significant disagreement on what this verse teaches.
 - Some think Paul was warning the Thessalonians to not extinguish the influence of the Holy Spirit on their lives.

“We are not to extinguish the influence of the Holy Spirit on our hearts ... The Holy Spirit is the source of true devotion ... Anything that will tend to damp the ardor of piety in the soul ... may be regarded as ‘quenching the Spirit” (Barnes, p.59-60).

FIRST THESSALONIANS CHAPTER FIVE

Various Exhortations (5:12-22)

¹⁹ Do not quench the Spirit.

Do not extinguish the Spirit. (NET)

- There is significant disagreement on what this verse teaches.
 - Some think Paul was warning the Thessalonians to not dismiss claims of inspiration or ignore prophecies (**Acts 11:27-30, 13:1-3, 21:8-11; etc.**).
“This is not a reference to the Spirit Himself, but to His activity in making the will of God known through those who possessed the gift of prophecy” (Weaver, p.371).
 - **Do not quench [subdue, or be unresponsive to the working and guidance of] the [Holy] Spirit. (AMP)**
 - **Do not try to stop the work of the Holy Spirit. (NLV)**
- In the first century, refusing to hear a genuine prophet suppressed the Spirit’s revelation (**1 Cor. 12:7-11; 2 Pet. 1:20-21**).

FIRST THESSALONIANS CHAPTER FIVE

Various Exhortations (5:12-22)

¹⁹ **Do not quench the Spirit.**

Do not extinguish the Spirit. (NET)

- There is significant disagreement on what this verse teaches.
- Whatever Paul had in mind, here are some things we know are true:
 - We must preserve our spiritual zeal rather than allow indifference, neglect, or worldliness to extinguish it (**Rom. 12:11; Rev. 3:15-19**).
 - Though miraculous prophecy has ceased (**1 Cor. 13:8-10**), we can quench the Spirit today by rejecting or disregarding the inspired word He revealed (**Acts 7:51; Heb. 3:7-8; Rev. 2:7**).
 - The Holy Spirit should greatly influence how we walk (**Gal. 5:16-26**).
 - We must not allow disappointment with false teachers to produce contempt for sound teachers who challenge us (**1 Thess. 5:20-21; 2 Tim. 4:2-4**).

FIRST THESSALONIANS CHAPTER FIVE

Various Exhortations (5:12-22)

²⁰ Do not despise prophecies.

Do not despise what God has revealed (GW).

Do not treat prophecies with contempt. (NET)

- First century prophets revealed God's will, speaking for edification, exhortation, and comfort of churches (**1 Cor. 14:3, 24-25, 30-31**).
- Though they were told to not "despise prophecies," the Thessalonians needed to test what they heard, not automatically accept it (**1 Thess. 5:21; 1 Cor. 14:29; 1 John 4:1; Acts 17:11**).
- We must not allow disappointment with false teachers to produce contempt for sound teachers (**2 Tim. 4:1-5**).

FIRST THESSALONIANS CHAPTER FIVE

Various Exhortations (5:12-22)

²¹ Test all things; hold fast what is good.

- Some manuscripts say, “But test everything.” This emphasizes a necessary balance: hear prophetic messages, but examine them carefully.
- A claimed prophecy could be tested by:
 - Its confession and teaching concerning Christ (**1 John 4:1-6**).
 - The character and fruit of the speaker (**Matt. 7:15-20**).
 - Its agreement with apostolic teaching (**1 Cor. 14:37; Gal. 1:8-9; 2 Thess. 2:15**).
 - Comparing with previously revealed scripture (**Acts 17:11**).
- When a teaching passes the “test,” we must “hold fast what is good.”
 - “Hold fast” – keep secure, keep firm possession of (Thayer).
 - Once truth has been identified, we must embrace, obey, and steadfastly defend what we know to be true (**2 Tim. 1:13; Titus 1:9; Rev. 3:11**).

FIRST THESSALONIANS CHAPTER FIVE

Various Exhortations (5:12-22)

²² Abstain from every form of evil.

Abstain from all appearance of evil. (KJV)

Keep away from everything that even looks like sin. (NLV)

- In the immediate context, “evil” includes false prophetic claims & corrupt teaching that fail examination (**Matt. 7:15; 2 John 9-11**).
- This principle extends beyond false teaching though. We must distance ourselves from every kind of evil (**Eph. 5:11; 2 Tim. 2:19**).
- This does verse not teach that we must avoid innocent things that appear evil to someone. Rather, we must avoid giving the impression that we are participating in, advocating for, etc. anything that God deems evil (**Rom. 12:9**).

“Do not drive your morality so near the bounds of evil as to lead ... [people] to believe that ye actually touch, taste, or handle it” (Clarke, 555).

FIRST THESSALONIANS CHAPTER FIVE

Closing Remarks (5:23-28)

²³ Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.

- God is called “the God of peace” (**Rom. 5:1, 15:33; Phil. 4:9; Heb. 13:20**).
- The God who gives peace is also the God who sanctifies.
 - The Thessalonians were responsible for sanctifying themselves (**1 Thess. 5:1-12**), but God Himself must also sanctify (**Phil. 2:12-13; Heb. 13:20-21**).
 - We must allow God to take hold of us “completely” (**Rom. 12:1-2**).
 - Doing so will lead to our “whole spirit, soul, and body” being persevered “blameless” (**1 Thess. 3:12-13; Phil. 1:9-11; 2 Pet. 3:14**).
 - Christ’s coming supplies the goal toward which sanctification moves. Christians must live today in preparation for standing before Him then (**1 John 3:2-3**).

FIRST THESSALONIANS CHAPTER FIVE

Closing Remarks (5:23-28)

²⁴ He who calls you is faithful, who also will do it.

- God is called “the God of peace” (**Rom. 5:1, 15:33; Phil. 4:9; Heb. 13:20**).
- The God who gives peace is also the God who sanctifies.
- God is “faithful.” Therefore, He “will do it.” The God who calls us to sanctification is faithful to help us become sanctified (**2 Thess. 3:3**).
 - God always keeps His promises and fulfills every commitment He makes (**Heb. 6:18; Num. 23:19; Heb. 10:23; Tit. 1:2**).
 - God supplies His word, strength, providential care, and every spiritual blessing necessary to make sanctification possible (**John 17:17; Eph. 1:3-14, 3:16; 2 Pet. 1:2-4**).

FIRST THESSALONIANS CHAPTER FIVE

Closing Remarks (5:23-28)

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- The God who gives peace is also the God who sanctifies.
- God is “faithful.” Therefore, He “will do it.” The God who calls us to sanctification is faithful to help us become sanctified (**2 Thess. 3:3**).
- How does God sanctify and preserve His people?
 - Through the truth He revealed (**John 17:17; 1 Thess. 2:13**).
 - Through the love and sacrifice of Christ (**Eph. 5:25-27; Heb. 10:10**).
 - Through discipline (**Heb. 12:10-11**).
 - Permitting trials to help produce holiness (**James 1:2-4**).
 - Through the encouragement of fellow Christians (**Heb. 3:12-13, 10:24-25**).

FIRST THESSALONIANS CHAPTER FIVE

Closing Remarks (5:23-28)

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- God is called “the God of peace” (**Rom. 5:1, 15:33; Phil. 4:9; Heb. 13:20**).
- The God who gives peace is also the God who sanctifies.
- God is “faithful.” Therefore, He “will do it.” The God who calls us to sanctification is faithful to help us become sanctified (**2 Thess. 3:3**).
- How does God sanctify and preserve His people?
- How does man sanctify himself?
 - We obey God (**1 Cor. 6:9-11; Rom. 6:19, 22; 1 Thess. 4:3**).

Man must sanctify himself through obedience, but let’s never fail to give God credit for His work in sanctifying and preserving us – He “will do it!”

FIRST THESSALONIANS CHAPTER FIVE

Closing Remarks (5:23-28)

²⁵ Brethren, pray for us.

- Paul et al. continually prayed for the Thessalonians (**1 Thess. 1:2-3**). Now Paul asked them to do the same for them.
 - Paul believed in the power of prayer (**Phil. 1:19; Phile. 22; Eph. 6:18-20; etc.**).
 - Paul's request demonstrates the mutual dependence of Christians.

"If an inspired apostle ... felt the constant need of the prayers of others ... how much more do Christians of today need them?" (Lipscomb, p.76-77).

FIRST THESSALONIANS CHAPTER FIVE

Closing Remarks (5:23-28)

²⁶ Greet all the brethren with a holy kiss.

- Some form of this instruction is repeated throughout New Testament epistles (**Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12**).
- “Greet” – to welcome kindly, bid welcome, greet (Cambridge Greek Lexicon).
- “All the brethren” includes the entire congregation or all Christians in general, not merely close friends, influential members, or those easiest to love.

FIRST THESSALONIANS CHAPTER FIVE

Closing Remarks (5:23-28)

²⁶ **Greet all the brethren with a holy kiss.**

- Non-romantic kissing in the Bible is seen in various contexts:
 - Within families (**Gen. 27:26-27, 29:11-13, 33:4, 45:15**).
 - When greeting someone after an absence (**Gen. 33:4, 45:15, Exod. 4:27**).
 - When departing (**Gen. 31:28, 55; Ruth 1:9, 14**).
 - Expression of thanks, relief, love, etc. (**Luke 7:38, 45; 15:20; Acts 20:37**).
- Paul did not teach that kissing is a required greeting for Christians. Rather, he took an existing cultural greeting and mandated it be done in a “holy” manner (**consider 1 Tim 2:8; contrast with 1 Cor. 11:2**).
- This greeting was to express genuine brotherly affection rather than hypocrisy, favoritism, deception, manipulation, etc. (**1 Pet. 5:14**).

FIRST THESSALONIANS CHAPTER FIVE

Closing Remarks (5:23-28)

27 I charge you by the Lord that this epistle be read to all the holy brethren.

NOTE The NKJV relies upon the Textus Receptus and later manuscripts. Modern translations relying on older manuscripts omit “holy” and just say “all the brethren.”

- Paul’s charge “by the Lord” emphasizes the inspiration and authority of this epistle (**1 Cor. 14:37; 2 Thess. 3:14**).
- This letter was to be read “to all the holy brethren.”
 - For centuries, inspired writings would be read before assembled congregations (**Neh. 8:1-3; Luke 4:16; Acts 13:15, 15:21; Col. 4:16**).
 - The same should happen today (**1 Tim. 4:13**).

FIRST THESSALONIANS CHAPTER FIVE

Closing Remarks (5:23-28)

²⁸ The grace of our Lord Jesus Christ be with you. Amen.

- As was his custom, Paul ended the letter with a request that the Lord's "grace" would be upon the recipients (**Rom. 16:20; 1 Cor. 16:23; 2 Cor. 13:14; Gal. 6:18; Eph. 6:24; Phil. 4:23; Col. 4:18; 2 Thess. 3:18**).
- The letter begins and ends with grace (**1 Thess. 1:1**).
 - The grace of God frames everything Paul taught concerning faith, suffering, holiness, the resurrection, preparation for Christ's return, and our continual pursuit of holiness.
- Grace is not limited to the beginning of our salvation. Paul prayed that it would continually be "with" them as the guiding and sustaining influence of their lives.
 - Christian obedience does not eliminate our dependence upon grace; it is made possible and strengthened by grace (**Acts 13:43; 1 Cor. 15:10**).