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**Thursday, June 9, 2022 • Read 1Thessalonians 5:23–28**

*Questions from the Scripture text: To Whom does v23 appeal? What, specifically, does the apostle call Him? What does he appeal to Him to do? What two aspects belong to their whole spirit? In what condition does the apostle hope they will be on what day? What attribute of God assures us, in v24, that He will do it? And what do assured people still do (v25)? How do they relate to one another, who are so valued already by the Lord (v26)? And what other encouragement and blessing do they extend to one another (v27)? What sustains all of this (v28)?*

**What sort of blessing do you give a man who has everything?** 1Thessalonians 5:23–28 looks forward to the second serial reading in morning public worship on the coming Lord’s Day. In these six verses of Holy Scripture, the Holy Spirit teaches us that when God is your blessedness, the blessing that you give and seek is eternal and divine in its definition and power.

The Thessalonian believers already have Christ—and all things in Him. But, the path to coming into possession and experience of it goes through sanctification. That’s what the apostle has urged them onto in loving one another (v12–15) and the Lord (v16–22).

The thing about sanctification is that we can’t do it for ourselves even a little bit. But God sanctify our spirit completely (v23a)! Soul and body (v23b) here is a two-parted description of man. The same God Who makes us perfectly holy will flawlessly preserve both our body and soul at the coming of our Lord Jesus Christ. Our faithfulness is non-existent, but His faithfulness is perfectly reliable (v24).

Therefore, believers ought to follow their Lord in this and faithfully help and love one another. There are three examples of this here:

1. Prayer (v25). The apostle affectionately addresses them as “brethren” and asks for them to pray for him and his ministry team. Indeed, this is something that Christ Himself does for us (cf. Heb 7:25). And since the God of peace Himself is the One Who sanctifies us, there is nothing that we can do that is ultimately more helpful.
2. Affection (v26). 21<sup>st</sup> century America isn’t a friendship-kissing culture, but even the kiss in v26 was not the same as in their culture more broadly. It was a holy kiss. Touch gives us a method of communicating Christian love in a very direct way. But the touch by itself is not uniquely Christian affection. When our interactions are joyously, warmly, fervently aimed at mutual sanctification, then we have not just handshakes but holy handshakes, not just hugs but holy hugs.
3. Scriptural edification (v27). The brethren are set apart as holy and in the process of being made holy by God. And what God uses for that is His Word (cf. Jn 17:17). Therefore, this letter was to be read to all the holy brethren. We must not underestimate the power of just reading the Scripture. Here, the Spirit even strengthens the charge by emphasizing that it is “by the Lord.”

Of course, none of these things just work mechanically. As the old saying goes, “the best of means are means at best.” We use the means of grace, because we are entirely dependent upon the grace. And v28 concludes the letter by reminding us that the grace is not mechanical but personal. It is the grace of a person, “our Lord Jesus Christ,” that we must have “with” us.

**Who is making you holy? How well will He do it? How surely? If He is doing this for other believers, how should you treat them? Of the three ways to do so here, which do you most need to work on?**

*Sample prayer: Lord, we thank You that You Yourself are the One Who is sanctifying us completely in our spirits and will have preserved us flawlessly, body-and-soul, at the coming of our Lord Jesus Christ. You are faithful, but we are not yet faithful. Forgive us for being forgetful of prayer. Forgive us for lacking in holiness of affection and expression of affection. Forgive us for how little Scripture fills our conversations. But help us by the grace of Christ, we ask in His Name, AMEN!*

**Suggested songs: ARP32AB “What Blessedness” or TPH409 “Blest Be the Tie That Binds”**

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**(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)**

First Thessalonians 5, our portion is versus 23 through 28 to. These are God's words. Normally 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, he who calls you is faithful. Who will also do it brethren?

Pray for us greet, all the brethren, with the holy kiss, I charge you by the Lord that this epistle. Be read to all the holy brethren, the grace of our Lord. Jesus Christ, be with you. Amen.

So far the reading of God's inspired and Aaron inherent word. We've been receiving instructions in the previous two passages on loving one another. Well, and loving the Lord. Well, loving one, another well and verses 12 through 15. And then being mindful of the Lord in all things so that we always have him as our cause for rejoicing or always lifting our hearts and looking to Him and praying and of course knowing him and his abundance and his faithfulness, always giving thanks to him and therefore taking our direction from his word treating.

All of his word as weighty and important and using it to test all things. So that we may live, this holding fast to good and refusing, evil life. In other words, he's been commanding us to be sanctified. But the thing about sanctification is that we can't do it ourselves at all, But there is someone who can do it.

Completely the God of peace, sanctifies. Our whole Spirit completely, and our soul, and body. This two-part description of what we are. He will preserve blameless at the coming of our Lord. Jesus Christ. So, he is both able to sanctify us to make us. Holy and to preserve us. He sanctifies our spirit, He preserves our soul and body.

Everything is safe and his hand. And it's safe in his hand because he is the God of peace, verse 23. And because he is faithful and verse 24. And of course, because he is powerful. So the Lord is the one who keeps us in holiness and the Lord is the one who preserves our entire existence body and soul.

We then look to the Lord for one, another are affectionate like the Lord with one another and speak, not just for the Lord, but by the Lord to one another. So you look at verse 25 and 26 and 27 and you see brethren pray for us. You see it's not just the Thessalonians who have things to do for the good of man, and for the honor of God Paul and Sylvanus Silas.

And Timothy have things to do for the good of man, and for the glory and honor of God, It's not just the Thessalonians that need to be sanctified completely, but also Paul and Silas and Timothy need to be sanctified completely. And since God is the one who will do it, the Apostle asks them to pray to the God, who doesn't ask him, who does it to do it.

So this combines the two things, loving one, another well, and living. Always before the face of God, That means we don't just pray without ceasing for ourselves for 17, but that we also pray for one another. We pray for one another and the second place we show affection to one another greet.

All the brethren with the holy kiss. Now, we don't live in a friendship, kissing culture. Most of the world actually has throughout most time and even much of the world does now. But touch gives us a method of communicating something to someone in a very direct way. If you take like a business, interaction course, they'll teach you a handshake men used to teach their sons out of shake hands.

A very firm handshake. Look them in the eye. Not too light of a smile, but a positive countenance. Depends on the person. Anyway, touch allows us to communicate very directly. And in our churches, we can graduate from handshakes to hugs with the hand on the shoulder. The hand on the shoulder with a squeeze.

I slap on the back, and the more we do, the more natural and less awkward it becomes. But even though the Corinthian culture was a friendship kissing culture, this was not the same as other kisses. It was a holy kiss. There's a kiss that said, I am a saint set of heart under Christ.

And you are a saint set apart unto Christ. And I'm now giving you affection that is going to last forever affection. That is not weird and awkward or perverted or quarrel on the earth, but affection that reaches down from heaven and out to eternity. And so we should try to have a culture in the church of showing affection to one another.

Even with these sanctified forms of whatever sorts of touch, communication are appropriate among good? Good friends, and family, and in the third place, not only do we pray to God for one another and show the affection of God to one another, but we speak, not just for God. But by God, to one another, He says, verse 27, I charge you by the Lord that this epistle.

Be read to all the holy brethren, all the saint brethren. And so he's he's urging them to read to one another. The words that the Spirit has carried him along to write was good for us, to read Scripture to one another, to speak, Scripture to one another. This is one of the greatest ways that the Lord has loved us and blessed us.

So, if we want to love and bless one another, doesn't it make sense that we would do this? This thing that is one of the Lord's greatest ways that he has loved us and bless us. And of course, all of these things will not be effectual except that the Lord Jesus make them effectual.

Praying is not effectual. Unless Christ makes it effectual affection between believers. There's not affectable, unless Christ makes it effectual uncertainly reading and addressing one. Another with his word is not effectual. I must Christ, makes it effectual so he finishes with that which is needed to make effectual all of these things.

The grace of our Lord Jesus Christ God Himself. Became a man to save us to be a redeemer, The grace of our Lord. Jesus Christ be with you. Amen. Let's pray My father in heaven. We thank you for this portion of your word. Thank you for this brief time that we could spend in it and we pray that you would help us to love one.

Another will that we would see that you are the one who is sanctifying us, and you are the one who is preserving us, and that we would, then strive for one another's, holiness and one another's well-being in prayer. And in the showing of Christian affection and in edifying, one another, with your word and do come alongside us by your spirit.

We pray as he exercises. His Almighty power to work in us and in our brethren met, a grace of the Lord Jesus Christ. And his name. We ask it. Amen.