

C. abstain from every form of evil – It is important here to see how this phrase is tied into the idea which precedes it, that of examining everything carefully, and to **“hold fast to that which is good.”** In this context then, the idea is to examine prophetic utterances, and if they come in any **“form”** to be evil, or lead you to evil, they are to be rejected thus, **“abstain from every form of evil.”** Another way to say this is, be careful to examine everything you are taught, listen to and obey that which is good, but reject and do not obey any teaching which presents or promotes evil in any form. Surely this is a rule of great practical importance in Christian life. It is important for a Christian’s maturity for them to learn how to discern good from evil, not only in the practice of daily life, but also in hearing and listening to Bible teachers. Now, with the accessibility of media, this is especially important considering how much error there is in *modern* Bible teaching, seeing that so many Christian pastors have a such a low view of the Word of God, and that the design of so many is to tickle the ears with cleverly invented stories rather than a well studied and clear exposition of biblical text. Paul’s warning to Timothy sheds light on this valuable rule.

2 Timothy 4:3-4 - 3 For **the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires; 4 and will turn away their ears from the truth,** and will turn aside to myths. NASB

Therefore, let all Christians be careful to examine what they are being taught and be full of care to make sure it is in accord with the truth of God’s Word.

1 Thessalonians 5:23-24 – 23 Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ. 24 Faithful is He who calls you, and He also will bring it to pass. NASU
A. Now may the God of peace - These now are Paul’s final remarks in light of all that has been said. Here, as is often the case in Paul’s closing of a letter, he refers to God as **“the God of peace.”** Consider, the very nature of God which is **“peace,”** that blessed virtue and fruit of the Spirit which is sound tranquility and calmness of conscience, which only God can impart, where all is at rest with nothing to hinder, trouble or harm. This **“peace”** can only come through Jesus Christ, for no other remedy can quiet the conviction of sin except that one honestly and openly confess their personal sins and repent, and trust Christ’s atonement to be the sufficient means by which they can be wiped away. When someone acknowledges that God has forgiven them because of Christ’s glorious work, true and lasting **“peace”** is at hand, but not until.

B. Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ – Here now see Paul’s prayer for these Thessalonians, for the completion of their sanctification. You may recall he had prayed something very similar in chapter 3:13, and then mentioned in chapter 4:3 that it was **“sanctification”** was **“God’s will”** for them.

1 Thessalonians 3:13 - 13 so that He may **establish your hearts unblamable in holiness before our God and Father at the coming of our Lord Jesus** with all His saints. NASB

Here again notice Paul’s emphasis on God **“Himself”** performing this work of making us holy, and this He will do **“entirely,”** that is to say completely and in every way. So much is this the case that he refers to our whole nature as mankind, **“may your spirit and soul and body be preserved complete,”** so as to say that his desire is that we become completely and totally sanctified and **“without blame at the coming of our Lord Jesus Christ.”** Some try to use this passage to make a distinction between the **“spirit”** and the **“soul,”** and thereby to make an argument for the *trichotomists* (three part nature) view of man, as opposes to a *dichotomists* view (two part nature). It is obvious that this text is not Paul’s attempt to define the nature of man here, but rather to speak of his desire to see Christians entirely and completely sanctified. Here Paul is concluding all that has been said in this glorious letter with a prayer for the completed

and sanctified process of Christian maturity, which he is so zealously trying to carry out through His ministry and service to the churches. That God Himself would “*entirely*” and “*completely*” finish the work of sanctification in His people, so that when the Lord Jesus comes again He might receive a spotless bride, “*without blame.*”

C. 24 Faithful is He who calls you, and He also will bring it to pass – Here Paul emphatically states that the work of sanctification is an act of God. Because God is “*faithful*” and the One “*who calls you,*” He is also the One who will complete the process of sanctification on earth, before you meet the Lord in the heavens at His return, when you shall be finally *glorified*. God is “*faithful,*” Paul reasons, He began the good work of salvation in you and “*He also will bring it to pass,*” that is, He will sanctify you “*entirely*” and completely so that when Jesus returns again, you will be established “*without blame*” before Him. This glorious promise is repeated elsewhere in Scripture.

Jude 24-25 - 24 **Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy,** 25 to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and forever. Amen. NASB

Colossians 1:22 - 22 yet He has now reconciled you in His fleshly body through death, **in order to present you before Him holy and blameless and beyond reproach** NASB

1 Corinthians 1:7-9 - 7 so that you are not lacking in any gift, awaiting eagerly the revelation of our Lord Jesus Christ, 8 **who shall also confirm you to the end, blameless in the day of our Lord Jesus Christ. 9 God is faithful,** through whom you were called into fellowship with His Son, Jesus Christ our Lord. NASB

Take heart Christian, although it may seem your war with sin be ever at hand and so many times to dominate us, know for sure that He who began the good work will be faithful to complete it.

Your final salvation is not in your hand to complete, but in the strong hand of God!

Philippians 1:6 - 6 For I am confident of this very thing, that **He who began a good work in you will perfect it until the day of Christ Jesus.** NASB

John 6:39 - 39 "And this is the will of Him who sent Me, **that of all that He has given Me I lose nothing, but raise it up on the last day.** NASB

John 10:27-30 - 27 "My sheep hear My voice, and I know them, and they follow Me; 28 and **I give eternal life to them, and they shall never perish; and no one shall snatch them out of My hand.** 29 "My Father, who has given them to Me, is greater than all; and **no one is able to snatch them out of the Father's hand.** NASB

1 Thessalonians 5:25-28 - 25 Brethren, pray for us. 26 Greet all the brethren with a holy kiss. 27 I adjure you by the Lord to have this letter read to all the brethren. 28 The grace of our Lord Jesus Christ be with you. NASU

A. 25 Brethren, pray for us – See here Paul’s affection and sincere desire for these Christians to not only embrace Paul, but to join Him in the toil by praying for his prosperity in ministry. Paul is frequently seen in Scripture coveting the prayers of his hearers. (**Rom 15:30, 2 Cor 1:11, Eph 6:18-20, Phil 1:19, Col 4:3, 2 Thess 3:1-3, Philem 22, Heb 13:18-19**)

B. 26 Greet all the brethren with a holy kiss – Paul here exhorts the church to express their sincere affection to one another when greeting. The kiss was in that day, much like a handshake in ours.

C. 27 I adjure you by the Lord to have this letter read to all the brethren. – Here Paul’s desire to have everyone in the church informed by all that has been said here. The phrase “I adjure you” is a strong exhortation for them to see to it that everyone has a chance to hear what Paul has said to his newly found church.

D. 28 The grace of our Lord Jesus Christ be with you. – Here is a glorious and wonderful benediction. If we all but had “*the grace of our Lord Jesus Christ*” with us, we would in fact be the most content and fulfilled people of all. In fact, all Christians have this blessing, and in the end shall prove to be eternally and gloriously content and fulfilled, evermore to live in God’s presence, in the Savior happy and blest, world without end!