

CLOSING BENEDICTION AND EXHORTATIONS (VV. 23–28)**ASSURANCE OF SANCTIFICATION AND PRESERVATION (VV. 23–24)****1 THESSALONIANS 5:23 – GREEN**

- “The very God of peace sanctify you wholly... your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.”
- Modern versions weaken this to a wish (“may the God of peace...”), misunderstanding the OPTATIVE MOOD.
- Optative in prayer = dependence, not uncertainty; outcome rests on God’s action.
- The KJV properly captures the assurance—God WILL sanctify and preserve.
- “Spirit and soul and body” affirms:
 - Completeness of God’s work.
 - Distinction (and possible division) between the immaterial parts (cf. Hebrews 4:12).
- The preservation extends “unto the coming of our Lord Jesus Christ.”
 - Context points to the Second Coming, not the rapture.
 - At the rapture, body, soul, and spirit reunite.
 - At the Second Coming, saints stand whole and sanctified before the Lord (cf. 1 Thessalonians 3:13).

1 THESSALONIANS 5:24 – GREEN

- “Faithful is he that calleth you, who also will do it.”
- Removes all doubt: God WILL accomplish what He began.
- Marked **green**—language tied to the kingdom calling, not Body of Christ doctrine.
- “Calleth” (KALEŌ) = to invite or summon; not irresistible election.
- Contextual reference: 1 Thessalonians 2:12—called “unto his kingdom and glory.”
 - Refers to Israel’s prophetic kingdom hope.
- For today’s Body of Christ, principle still applies: God is faithful in every dispensation.
 - Cf. Philippians 1:6—He who began the work will complete it.
- The unchanging truth: God’s faithfulness guarantees the fulfillment of His purpose.

FINAL REQUESTS AND BLESSINGS (VV. 25–28)**1 THESSALONIANS 5:25 – BLACK**

- “Brethren, pray for us.”
- Direct appeal to the Thessalonian believers on behalf of Paul, Silvanus, and Timothy (cf. 1:1).
- Historically specific—cannot be repeated today; marked **black** (prophetic program context).
- The principle of mutual prayer continues:
 - Believers should pray for one another within the Body of Christ.
 - Prayer strengthens unity and compassion.
- Prayer’s blessing:
 - Brings emotional, spiritual, and physical peace.
 - Supported by Philippians 4:6–7—peace of God as evidence of prayer’s effectiveness.

1 THESSALONIANS 5:26 – BLACK

- “Greet all the brethren with an holy kiss.”
- The Greek PHÍLĒMA = affectionate, family-style greeting.
- Cultural expression in Greco-Roman world—akin to handshake or embrace.
- Not a ritual or ongoing ordinance; marked **black** (cultural/situational command).

- Principle: show genuine affection and unity; method varies by culture.

1 THESSALONIANS 5:27 – BLACK

- “I charge you by the Lord that this epistle be read unto all the holy brethren.”
- “Charge” = solemn command, not casual request.
- Addressed specifically to letter’s recipients; they were to circulate and read it publicly.
- Reveals early recognition of Scripture’s authority:
 - Paul’s writings viewed as from the Lord, not merely about Him.
 - Early believers recognized inspiration without later councils.
 - Immediate copying, circulation, and preservation confirm this awareness.

1 THESSALONIANS 5:28 – BLACK

- “The grace of our Lord Jesus Christ be with you. Amen.”
- Typical Pauline benediction—simple and grace-filled.
- Possibly written by Paul’s own hand (cf. 2 Thessalonians 3:17).
- Note on postscript:
 - Some KJV copies include, “The first epistle unto the Thessalonians was written from Athens.”
 - Not part of inspired text—added by later scribes or printers.
 - Reflects early church tradition; useful for historical context, not Scripture itself.