

1 Thessalonians 5

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Tape # 8188
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Let's turn in our Bibles now to 1 Thessalonians, chapter five.

Now if you can remember that far back, our last study was in the fourth chapter of 1 Thessalonians, in which Paul was talking about this glorious event for the believers that we call the rapture of the church. The rapture, where the Lord, Himself shall descend from heaven with a voice of the arch-angel and the trump of God. And we who are alive and remain will caught up to meet the Lord in the air and so shall we ever be with the Lord!

Jesus said to His disciples, let not your heart be troubled. You believe in God, believe also in Me. For in My Father's house there are many mansions. If it were not so, I would have told you. I'm going to prepare a place for you. And if I go and prepare a place, I will come again and receive you unto Myself that where I am, there you may be also.

So Paul, writing to the Corinthians said, I show you a mystery. We are not all of us going to die, but we will all be changed in a moment, in the twinkling of an eye. So this great event, that is known as the rapture of the church, takes place in the fourth chapter of 1 Thessalonians.

Now dealing with the same prophetic kind of insight, as Paul goes into chapter five, he goes beyond the rapture of the church, what will take place after the rapture of the church. And on the earth, there will take place the Day of the Lord. And the Day of the Lord will be a time of God's judgment upon the earth for unrighteous, sinning, man. So we will look at that a little more thoroughly this evening.

But talking about this day of the Lord, and talking about the world, he said, *But of the times and the seasons, brethren, ye have no need that I write unto you.* The reason why they had no need that he write unto them, is that he had taught them of the times and the seasons that would relate to the coming of the Lord.

And so of the times and the seasons, you don't need that I write to you, ²*For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.* Now this is as far as the world is concerned.

Jesus said, that as the days of Noah were, so shall the coming of the Son of Man be. And then in referring and talking about the days of Noah, they were marrying. They were giving in marriage. In other words, it was sort of a business as usual, unto the day that Noah went into the ark. And then the judgment of God came. So will it be. His coming will be as a thief in the night. The world will be oblivious to the fact that they are on the verge of judgment. So to the world it will be as a thief in the night.

³*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.* Now the big cry in the world today is for peace and safety. And those men who are in control of the world have come to the conclusion that there cannot be peace and safety until we become unified—a one world. Just recently, Clinton, as he was making his speeches, was talking about the necessity for the one world, or global government. And they have concluded that every nation must surrender their sovereignty to the control of a parliament that will be made up from men from nations all over the world and this one world government. Global government, global economy, these are words that you are going to be hearing more and more. But also they have concluded that there must be a one world religion because of the fact that so many wars and so much strife comes over the different religious beliefs, that we must sort of meld all of our belief systems together and have a one world religion. And they are going to think that they have just about accomplished this. They are going to be talking more and more about global peace because of global society and global government and global armed forces and global economy. And every man will be reduced to a common level. They will be saying peace and safety but that will be followed by sudden destruction.

And he said, they will not escape!

⁴*But ye, brethren, are not in darkness, that that day should overtake you as a thief.* Now this is an important thing to recognize and to know. You should not be in darkness at the coming of Lord takes you

by shock or by surprise or you are not ready or prepared for His coming.

Now, there are a lot of things in the world today that sort of cloud out our spiritual awareness and conscienceness. It's easy for us to get caught up in a lot of things and become spiritually dull rather than spiritually alert. Jesus warned of these last days when the iniquity of the world would abound to the extent that the love of many would wax cold. People get caught up in the world and in the things of the world. And today it is so easily accessible. The rottenness of the world, thus the warning of Jesus, to watch and to be ready, for you don't know the day or the hour the Son of Man comes.

But Paul said of the times and the seasons, you don't need that I write unto you. You're not the children of darkness that that day should overtake you as a thief.

But he declares ⁵*Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.* Now this is being spoken of in a sort of moral sense. Light being purity, righteousness, and darkness being sin. Walking and living in sin. You are not the children of darkness, but you are children of the light. You are children of the day; therefore, walk as children of the day.

⁶*Therefore let us not sleep, as do others; but let us watch and be sober.* ⁷*For they that sleep sleep in the night; and they that be drunken are drunken in the night.* ⁸*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.* So here we have these three entities again—faith, hope, and love. Putting on the breastplate of faith that covers your heart, the breastplate, the vital parts of your body. What are we covered with? Faith and love. And then the helmet, the hope of salvation. Salvation from what? Salvation from the judgement of God that is coming against sinful man, because of sin.

But, verse nine, a glorious verse, ⁹*For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,* When the great tribulation comes, which it shall come, the day of the Lord, the day of His wrath and His judgment to be poured out upon the earth. In Revelation chapter six, as it begins to describe the events of that time. It talks about how men who call for the rocks and the mountains to fall on them, to hide them from the face of the Lamb, for they declared the day of His wrath has come and who shall be able to stand?

But thank God, He has not appointed us, the children of the light, the children of the day. He has not appointed us unto wrath.

There are many today who teach that the church will go through the Great Tribulation. I believe that the teaching is unscriptural. I believe that the teaching actually is contrary to the whole thrust of Scripture in regards to God's children. And in regard to those who would live a righteous life.

And you can go back in the Old Testament and you will find that when God had sent the angels to destroy the city of Sodom because of the horrible sin that existed there. That as the angels were on their way to Sodom, as they were passing by Abraham's tent, he called for them. He invited them to rest a bit. He was showing that eastern hospitality. And as they were talking with Abraham, they told him of their mission, which was to go down to the city of Sodom and to destroy the city for the wickedness that was there.

Abraham, knowing that his nephew lived in Sodom and that his nephew was a righteous man, Abraham questioned the angels. And his question was, shall not the Lord of the earth be judged? Would the Lord destroy the righteous with the wicked? What if there are fifty righteous people in the city of Sodom? The angel said if we can find fifty righteous people, we will spare the city. Abraham said, what about forty? The angel said if we find forty, we will spare. What about thirty? We will spare for thirty. How about twenty? We will spare for twenty. Give me one more. How about ten? The angel said if we find ten righteous, we will spare it.

Now, the thing to recognize is that the judgment that was coming upon the city of Sodom was coming from God. God was going to judge the city for its unrighteousness.

When the angel arrived at the city of Sodom, it was wicked, thoroughly wicked. And Lot the nephew of Abraham, knowing the wickedness of the city urged them to spend the night in his house. But you know the story. But in the morning the angels, said, get out here. We are going to destroy this place. And as the angels were taking them out, they said, hurry and don't look back. And they said, we cannot destroy this

until you are out of here.

Now as Peter is making reference to that in one of his letters, he said, for the Lord knows how to deliver the righteous but to reserve the ungodly for the day of judgment. When the judgment proceeds from God, then the righteous are spared because God's judgment is against wickedness. It is against sin. But thank God through Jesus Christ, our sins have been forgiven! We've been washed. We've been cleansed! We are walking as children of the light in righteousness. And thus when the judgment of God comes, His people will not be there to see the judgment, as Paul said, for God has not appointed us unto wrath but to obtain salvation through Jesus Christ. And so that is the blessed hope of every believer, well not every believer, because some believe that they are going to go through the great tribulation. But it is the blessed hope for those who believe in the pre-tribulation rapture position.

I am one of those and I'm very strong in that particular persuasion because you see as Abraham's question, shall not the Lord of the earth be just? Shouldn't God be fair? And the whole premise is that it wouldn't be fair for God to destroy the righteous with the wicked. And the Lord affirmed that He would not do that. And thus the judgment of God will not and cannot come until the Lord has taken the church out of here.

Then the day of the Lord will come. We'll get to that more as we get into the second chapter of second Thessalonians, that is a couple of weeks away as Paul talks about the antichrist and how that the hindering force is going to keep them from taking over until it is removed. Then he will be revealed. We will be looking at that as we get to second Thessalonians.

So we've obtained salvation through our Lord Jesus Christ, that is salvation from the wrath of God that is coming upon the earth.

Speaking of our Lord Jesus Christ,¹⁰*Who died for us, that, whether we wake or sleep, we should live together with him.* And that's the glorious promise! I may be alive when the Lord comes for His church. I may already be dead when the Lord comes, but whether dead or alive, we live unto Him! And that's the whole issue. And so here we are living unto Him. When we die, it doesn't change. We go on living unto Him, whether we sleep or whether we wake. We live together with Him!

¹¹*Wherefore comfort yourselves together, and edify one another, even as also ye do.* Now, this day of the Lord that follows the rapture of the church is something that is taught throughout the Old Testament. And it is a period of time. It isn't just a day, you know, a particular day. But it's a day of the Lord is an era of time. And it will ultimately be glorious because it includes of the coming again of Jesus to establish the Kingdom of God upon the earth! But before that takes place, there is to be the purging or cleansing of the earth from the wickedness and from the unrighteousness to sort of set things up for the return of Jesus Christ, to reign over the earth. So the day of the Lord begins at the rapture of the church.

Let me read a little bit to you from the Old Testament, on this day of the Lord, beginning with Isaiah 13:9. Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. (Notice, who He is destroying.)¹⁰ For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.¹¹ And I will punish the world for *their* evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. (Now notice who is going to experience this day of the Lord in His judgment—the world for their evil, the wicked for their iniquity.)

¹³Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.

Zephaniah in 1:14-18 said,¹⁴The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly.¹⁵That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,¹⁶A day of the trumpet and alarm against the fenced cities, and against the high towers.¹⁷And I will bring distress upon men, that they shall walk like blind men, because they have sinned against

the LORD: and their blood shall be poured out as dust, and their flesh as the dung. ¹⁸Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

Now as you read of the day of the Lord, you realize that's a place where I don't want to be. It is that first part when the judgment of God is coming against the wicked and against the sinful man.

Amos said, (Amos 5:18-20), ¹⁸Woe unto you that desire the day of the LORD! to what end *is* it for you? the day of the LORD *is* darkness, and not light. ¹⁹As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. ²⁰*Shall* not the day of the LORD *be* darkness, and not light? even very dark, and no brightness in it?

In Malachi, (Malachi 4:1-2) For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

²But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

Joel writes of it. (Joel 1:15-2:9) ¹⁵Alas for the day! for the day of the LORD *is* at hand, and as a destruction from the Almighty shall it come.

^{2:1}Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is* nigh at hand; ²A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations. ³A fire devoureth before them; and behind them a flame burneth: the land *is* as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. ⁴The appearance of them *is* as the appearance of horses; and as horsemen, so shall they run. ⁵Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. ⁶Before their face the people shall be much pained: all faces shall gather blackness. ⁷They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: ⁸Neither shall one thrust another; they shall walk every one in his path: and *when* they fall upon the sword, they shall not be wounded. ⁹They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. (Sounds like something out of Nintendo!)

So we read throughout the Old Testament, of this day of God's judgment that is coming upon the earth, the day of His wrath. Thank God, we have not been appointed to wrath but to salvation through our Lord Jesus Christ! Therefore, comfort one another with these words.

¹²*And we beseech you, brethren,* (Now Paul, the word, beseech, is sort of implore or beg you, brethren.) *to know them which labour among you, and are over you in the Lord and admonish you;* , He is talking about those who are the overseers of your spiritual welfare, those that labor among you in the things of the Lord, those that are over you and those that are admonishing you in the ways of the Lord.

¹³*And to esteem them very highly in love for their work's sake. And be at peace among yourselves.* So, he starts now, a series of exhortations for the church.

For in verse fourteen, he says, ¹⁴*Now we exhort you, brethren, warn them that are unruly,* People who, well, we have Romaine for that task here. Those who are not walking right and all. To warn them of the consequences of living in sin. To give them warning.

Also he said, to *comfort the feebleminded*, That doesn't mean a person who is a "few bricks short of a load". It's a reference to those who are sort of timid in the things of the Lord. There are people who have that timidity about spiritual things. And though he is telling us that we are to comfort them, encourage them.

And support the weak, be patient toward all men. ¹⁵*See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.* So this is just good, basic teaching about how we are to live in the body of Christ with one another, warning those that get out of line. Comforting those who are fearful or timid. Be patient towards all men. Supporting and strengthening those who are weak in the faith. Don't render evil for evil. Don't try to get even in a wicked way.

Now, it's good to try to get even when someone is doing nice things for you, getting even with them. But if someone has done something distasteful, don't seek vengeance. God said, vengeance is Mine, I will repay. I've discovered a long time ago that if I try to defend myself, the Lord will let me. And I have weak defense. But if I let Him defend me, He does an excellent job. So, don't render evil for evil, but follow that which is good.

Now he declares in these short little exhortations, first of all, ¹⁶*Rejoice evermore.* What does that mean? It means the church should be a joyful people. We should be the most joyful people in the face of the earth today because God has forgiven us our sins, our trespasses! We have a hope of eternal life with Jesus Christ. There is so much to be joyful over. Rejoice evermore!

The church should be a praying church. ¹⁷*Pray without ceasing.* Now, this doesn't mean that you have to be on your knees twenty-four hours a day. Paul talks about how he prayed without ceasing. That is, I'm in this constant awareness and communion with the Lord. You see, prayer is not just, as we so often think of it, petitioning God, getting on my knees and begging God for help or begging God to work in someone's life and all.

Prayer actually takes three basic forms and many varieties within each. But prayer is the awareness of God and that awe that I have as I worship Him. It is that conscienceness of God that is always there. That's worship, communion. And that goes on all the time.

But then, there are those times of petition. Petition in the narrow sense, and that is petition for my own needs. As Jesus gave us the model, He said, give us this day, our daily bread.

Now there are those with that false humility, which stinks. They say, well, I never like to ask God for anything for myself, you know. Oh, come on. Give me a break. The Lord gave to us the model. Give us this day our daily bread. There is nothing wrong in asking God for help. There is nothing wrong in petitioning God for your personal needs. And don't let anybody put you down for that. There is nothing wrong with that at all. It's necessary. The Bible says the husbandman must first be partaker of the fruit. I cannot give out that which I do not have. And thus it's important that I first experience the power and the love of God in my life that I might impart that power and that love to others. And so in the praying without ceasing, that's that ever conscience awareness of God's presence, God's greatness, God's love. Then the petition in the narrow sense, for my own needs.

And then it moves into intercession, where I begin to pray for others and the needs of others, where I begin to hold up the needs of the church as a witness, where I begin to pray for the nation. And I begin to pray for the community. I pray for those that are in authority over us. And the very many things for which we intercede and we ask God that we would work in this world in which we live—intercession. So pray without ceasing. Don't give up, but continue in prayer, steadfast. The church should be a praying in church.

And then the church should be a thankful church. ¹⁸*In every thing give thanks:* So, it's a joyful church. It's a praying church. It's a thankful church. Now when he tells us, in everything. Everything means everything. That isn't easy to do. In fact that is impossible to do, unless I know and acknowledge that God is in control of my life and of the things that transpire in my life. My life is in His hands. Nothing happens to me but what God allows it to happen to me. Nothing can happen to me, except God allows it to happen. And if God allows it to happen to me, He has a good purpose for it. For all things are working together for good to those who love God and are the called according to His purpose. And God loves me supremely! He loves me so much, He will not allow anything to happen to me that would be in the end result, detrimental or harmful to me.

Now the difficulty is that we only see today, tomorrow, next week. We cannot see the end result of an experience as we are going into it or as we are in it. And many experiences in our life are very difficult. We

go through pain. We go through suffering. We go through hardship. But they are all allowed by God for a good purpose. And the ultimate result will be good. And if we can only wait until we can see the full cycle, then, we will realize how God's hand was in the whole affair. And that He was working out His eternal purposes in our lives. And when we can come to this kind of confidence, then I can face any kind of a trial or any kind of a situation. And I can give thanks. Thanks that He is my Father! I can give thanks that He loves me! Thanks that He is in control even of these are what apparently are adverse circumstances and situations, that even through them, He is going to develop Spiritual growth in my life and prepare me for the Kingdom of Heaven.

Some people really enjoy mystery stories. So often times in these mystery stories, you think that's the guilty person! No, they are the guilty person. No, she's the guilty person. No, he's the guilty one. And you, you know, are trying to figure out who is the guilty one. And in the last chapter it begins to unravel. The mystery begins to go because now, you know, he is shaking on the witness stand and breaks down—I did it! Yes, I did it. And you know, wow, I didn't think it was him. I thought it was someone else. But the mystery is solved. You know now the answers.

Our lives are often like a mystery story. There are a lot of things that we don't understand. We get false clues. We are led down the wrong path many times. But in the end it will all be unraveled. We will be able to see the purposes and the plans of God. How that even in the hardest places of our lives, God was there, God was guiding, God was directing the circumstances because there were things in our lives that He was wanting to perfect and work out in us. And we will recognize that all the way My Savior led me.

There used to be a song. They may still sing it down in the South. It was, "Farther along we will know all about it. Farther along, we will understand why. Cheer up my brother. Live in the sunshine. We will understand it all, by and by." It was a song of the depression years, actually. People were going through tremendous pressures, financially and all.

There were a lot of songs that were written for that era. "Cheer up ye saints of God. There is nothing to worry about. There is nothing to make you feel afraid. There is nothing to make you doubt. Remember God is still on the throne, so why not trust Him and shout? You will be sorry you worried at all tomorrow morning." You know, good songs for depression days, when there was a lot of uncertainty.

Now that, you know, times are good. Prosperity, we don't think of those depression songs. But, that when further along, we'll know all about it. Then there's that one. "We will talk it over in the by and by. We'll talk it over, My Lord and I. I'll ask the reasons. He'll tell me why, when we talk it over, the by and by."

I don't like that! Because I don't picture myself sitting down with the Lord one day in heaven and saying now, back in April of '97, I went through a real—why Lord? You know. Ooh, no. I'll be so blessed to be there. Forget it! Laying aside the things that are behind and reaching forth to the things that are before. So I don't look to heaven to be a time of the resolving of the mysteries of this life.

But you know the thing is if you live long enough, a lot of the mysteries are resolved. I can now look at a lot of the things that I went through in the earlier experiences of my walk with the Lord, things that I didn't understand. And today I do understand! And I see the wisdom of God. I see the hand of God in what I looked upon at the time as tragedy. But now I can see God's hand. How He was using these circumstances to mold and to shape and to form me into a vessel that He could use for His glory. And what a joy it is, to be able to look back and see all the way, God's hand was there, God's hand was guiding. God was with me.

So in everything give thanks.

for this is the will of God in Christ Jesus concerning you. It isn't God's will that you be complaining all the time. It isn't God's will that you be murmuring about your circumstances. It is God's will that you have that kind of trust and confidence in Him, that no matter what happens, you can give thanks to God, knowing that He is using this for your good to make you a better person.

¹⁹*Quench not the Spirit.* The church, the true church, is a place where God's Spirit moves freely.

The Spirit often, in Scripture, is referred like a fire. John, testifying of Jesus, said that He will baptize you with the Holy Spirit and with fire.

How do you quench fire? By throwing water on it. And there are a lot of people that throw water on the

work of the Holy Spirit by the denying of the work of the Holy Spirit, or by the denial of the validity of the gifts of the Holy Spirit. There are many who are quenching the Spirit. And we've got to be careful about that. That we not be guilty of quenching the Spirit.

Now, this of course is surely a good proof text that shows the Spirit is a person, the third person of the Godhead. God is one God manifested in three persons—the Father, the Son and the Holy Spirit. The Spirit is just not a power. It isn't just a force. It just isn't an essence.

It isn't quench not the force, but it is the working of the Holy Spirit within our lives. Don't quench that—the work of the Holy Spirit within the church! Let's seek not to quench that! Let's seek to be open to the working of the Holy Spirit.

²⁰*Despise not prophesyings.* Now this was one of the gifts of the Spirit. We are not to quench. Don't despise the prophesyings, those that are speaking to exhortation or to edification or to comfort.

Now many times when people are exhorting us in prophecy, we don't like oftentimes what we hear. Sometimes they are hitting the nail on the head. And it hurts! And we are prone to sort of, you know, why should he be talking to me? Look at him! And we are prone to sort of put down the exhortation. We are told not to despise.

But then notice also, he follows that with: ²¹*Prove all things;* Now in the gift of the exercise of the gift of prophecy in the church, in 1 Corinthians 14, Paul is speaking of the gift of prophecy, let one prophesy and let the others judge. There are some people who supposedly are speaking for the Lord. They are speaking in the name of the Lord, but it isn't really the things of the Lord. But it comes off as and they seek to come off as, the Lord told me to tell you brother and this kind of bit. So it says, let one prophesy and let the others judge.

I've had a lot of people give me prophecies that I have judged that are totally off the wall. I mean it wasn't from God. So you know, it says, prove all things. Just don't be gullible. Don't accept everything.

Just because that little child on the poster has big brown eyes and such a look of pity, don't just send your check off to support the little orphan. Find out where you are investing the money. It is really going to an orphan? It is really going to feed the children? Or is it going into a company that is hired just to raise funds? So many of these "Feed the Children" kind of things are not legitimate. So prove all things. Don't be gullible.

And then *hold fast that which is good.* When you find something to be good. Hang on to it! Hold fast!

²²*Abstain from all appearance of evil.* Well, because of finances, we are just living together in the same house. Yeah, we're sleeping together in the same bed, but we're not having sex. You know, oh, come on! Shun the appearance of evil. It's so easy to say, well it's nobodies business but ours. But it could be a stumbling block. It could hurt. It may be that you are absolutely pure. But it doesn't look good. It has the appearance of evil. So you want to shun not evil only, but even the appearance of evil.

I like to drink cokes in a bar. So people see you coming out of the bar. It has the appearance of evil. What would you think if you saw me walking out of a bar? Pastor Chuck, you know. So shun the appearance of evil!

²³*And the very God of peace sanctify you wholly;* Oh yes! Lord, set me apart completely! Set me apart, wholly for You! I don't want a divided heart. I don't want to try to serve God and mammon. My God sanctify you wholly, completely, set you apart completely for His purposes.

and I pray God your whole spirit (This is wholly, completely you. All of you.) *and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.* The tri-unity of man, spirit, soul, body.

Man, basically, is a spirit, living in a body, possessing a conscienceness, which is the soul. The spirit of man is the essence of the person. The body is the instrument by which the body expresses itself. If I didn't have the medium of this body, it would be very difficult for me to express myself to you tonight and more difficult for you to understand it, if I didn't have the body. So the body is the medium for the expression of the spirit. The body isn't the real me. We need to recognize that. This body isn't me. This is just a tent that I am living in. The real me is me, living in a body.

But I possess a conscienceness, but may the whole body, mind, the spirit, be fully committed to God, set

apart for God, wholly separated to the things of God. And thus preserved blameless at the coming of our Lord Jesus Christ.

Jude (Jude 25) said, “Now unto Him who is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy. To the only wise God, our Savior, be glory and majesty, dominion and power, both now and forever. Amen.”

To present you blameless, now that’s a glorious thing! When the Lord presents me to the Father, He is going to present me blameless, without fault. When He presents you, He is going to present you blameless because He bore all of our sins for us. And thus the righteousness of Jesus Christ has been imputed to you because of your faith and trust in Jesus. One day you will stand before the Father, blameless, through the work of Jesus Christ.

²⁴*Faithful is he that calleth you, who also will do it.* Oh yes, He is faithful! He is going to do it! He is going to present you faultless before the Father!

²⁵*Brethren, pray for us.*

²⁶*Greet all the brethren with an holy kiss.* Now, make sure it is holy. Probably a good handshake would serve the same purpose today. It’s a cultural thing. In that culture, even to this present time, when they greet each other, they kiss on either cheek, you know. But that’s cultural. Today, in our culture, a good shake. It will keep you out of trouble.

²⁷*I charge you by the Lord that this epistle be read unto all the holy brethren.* All right, I did it! I kept the charge. I’ve read the whole epistle to you. So, I’ve made that one.

²⁸*The grace of our Lord Jesus Christ be with you. Amen.* You know, you hate to leave these books. They are sort of like a good friend. You know, we come to the end of this one, but as we enter 2 Thessalonians, it’s an exciting Book too!

So, next week, we begin 2 Thessalonians, chapter one.

Let’s pray.

Father, we ask for Your help. And we ask that You would make us everything that You want us to be. Lord, as we have studied Paul’s letter and as we read these exhortations, help us Lord, to be rejoicing. Help us to pray without ceasing. Help us, Lord to be thankful for everything. May we not quench the Spirit. May we not even have the appearance of evil. Lord, set us apart wholly for Your purposes—mind, body, spirit. May it all, Lord, belong to You, that we might live, Lord, in such a way that You are pleased. In Jesus’ name we ask it. Amen.