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## SUMMARY KEYWORDS

god, congregation, verse, life, discernment, word, prophecy, unruly, means, purposes, messiah, quenching, speaks, authority, evil, called, lord, talks, blameless, israel

## SPEAKERS

Baruch Korman, Intro Voice

### Intro Voice

Shalom and welcome to via after yisrayl A Hebrew phrase which means you shall love Israel. We hope you'll stay with us for the next 30 minutes as our teacher Dr baru shares his expository teaching from the Bible. Dr. Baruch is the senior lecturer at the zero Avraham Institute based in Israel. Although all courses are taught in Hebrew at the institute, Dr. Baruch is pleased to share this weekly address in English. To find out more about our work in Israel. Please visit us on the web at love Israel dot o RG That's one word love Israel dot o RG. Now, here's Baroque with today's lesson.

### Baruch Korman

What should a local congregation do, in order that the Spirit of God would move mightily in the midst of the members, and that those members would have an effect an influence on those outside their immediate fellowship? See, we know that we are called to be salt in this world to be light in this world, that God has saved us so that he might use us that we might be his instruments for his purposes. So again, what is it that should take place in a local congregation in order that the Spirit of God should move mightily? Well, to see what the Apostle Paul says concerning this, I would invite you to take out your Bible, and look with me to First Thessalonians and chapter five. Now God willing, we're going to complete our study of this epistle, we began the last chapter chapter five last week, and we're ready now for verse 12. And in this we're going to see the Paul is going to speak about many different things, but they all have something in common. They are for a congregation, a local assembly, to function to behave to work in a world and order that God's purposes are realized that there is a glorious influence from heaven through the local congregation. And that influence is called to be upon the lives of other people. So realize, as a believer, we are called to get involved in others lives, not to metal, not to manipulate, but to help to assist to bless to see them grow. And as we are a blessing to others, God will move in our life, so that we will mature that we will grow and that we will become more effective. In other words, ministry produces the ministry of God in those who minister. So let's begin first Thessalonians chapter five, beginning with verse 12. Now there's a word of emphasis, we could say it a different way. There's a word of intensity as this section begins. But we and this is Paul and others, we we might say, implore you beseech you. Now, it's a word for asking, but it is more intense in this construction. So he says, we asked you, brethren, that means brothers and sisters, fellow believers, we asked you, brethren, that you would recognize acknowledge the ones who are laboring among you. So

there ought to be among each congregation, those who are laboring those who are leaders, that they would be acknowledged by the rest of the congregation. And he says, also, the ones who and we could understand that as ruling over having authority over others. But notice, this authority has to do with what in the Lord. He's the ultimate authority, and the authority of others go as far as God's word allows, and of course, for the purposes of God. Now, this word, literally is a word which means to stand before but to stand before with a purpose, and that is to lead to rule over them for the purposes of God. So we could simply translate it, that you are called to recognize the ones who labor among you and who rule over you, but here's the key in the Lord and who admonished you. What's that? Well, this is a word of instruction, some say can also imply discipline, but the per purpose is to encourage one to do the right thing. So these leaders that God is speaking about these laborers have something in common. They want to see the congregation do what is right, them manifests, that they're under the authority of God. Now, this is a big point. Because we are called to demonstrate that we're under the Lord's authority. And that authority is is very absolute God's authority over us, he purchased us with the very blood of His Son, we are his bondservants. Now you also and how wonderful this is, he also calls us his sons and daughters, we as sons, we are heirs. And this means both male and female, there is those Kingdom promises that we will most certainly inherit. This is good news. But we need to demonstrate that we're under authority. And the key thought here is in the Lord. Move on to the next verse, verse 13. Here, he says, and that you esteem them. So those in the congregation, you are called to esteem them how? Well the next phrase is literally three words, in the Greek texts, and we can understand it with one word that is exceedingly so esteemed them. It's a word of value, it's a word of recognizing them over us, and for us, under the leadership and the authority of God, so esteemed them exceedingly or greatly how, in love, on account of their work. Now, these two things go together, we love them on account of their work. Why? Because they are under God's authority, meaning this, they're doing the things that God wants done. They're not utilizing that, let me give you an example. If we look for, if we look towards the book of Ezekiel, you'll find that in zekiel, there were shepherds that was a term for spiritual leaders, for the nation of Israel. But the problem is, the shepherds weren't looking after the sheep, what they were doing was not demonstrating that they were under God's authority, when you're under God's authority, you're going to be committed to the purposes of God. And let me just simply say that that is a very freeing and liberating feeling. When you say, it's not about me, what I want, what I'm trying to achieve, I'm not trying to manipulate someone, I am concerned with one thing, God's will in a situation. Now, many people, they take offense, because they have things that they bring to their theological perspectives, or their views of the world, for example, politically, and because they have aligned themselves with a political party or political movement, wherever they might be, whatever nation or country, and they hear something in conflict with that. They don't ask, well, what does the word of God say about that? Is this person correct? In regard to what they're saying? I don't like it. But why don't I like it? Am I following the instructions of Scripture? Or am I bringing my own personal views into the situation, and therefore, I'm not really appreciating or acknowledging those who are functioning under the authority of God. So many times people will hear something, and they don't like it. But they need to ask themselves, what is the source of that statement? Is it Biblically sound? Is it under the authority of God? If it is, we need to embrace it? Because all of us and I want to emphasize that all of us are going through a process of change? I believe this is right. I'm confronted with something I don't like that. I don't initially agree to it. I think it's wrong. It's offensive. It's problematic in my view, but as I go before the Lord, as I examine the Scripture, as I pray for wisdom and knowledge from God's standpoint, oftentimes my views change, my understanding of something is transformed. So just because you may

not like something, it doesn't fit where you are. You need to hear it, listen and bring it before God. One of the primary thoughts here is there Those that God has placed over you, and to esteem them to recognize that's what he's saying, recognize their authority. And furthermore, he says, Keep reading, and that you would esteem them exceedingly in love, why? On account of their work, they are doing something they are working in regard to your well being. And he says, You be at peace among among them, so be at peace among them. Verse 14. Now, again, Paul is uses word for encouraging. But this word of encouragement always has to do with encouraging one in the things of God in the ways of God, according to the truth of God, verse 14. But we encourage you, brothers, brothers and sisters, that you are Mohnish, the ungluing. Now, this word to admonish, it's a word of instruction. It can be verbal, but sometimes it can also be admonishing, with with an authority with a discipline, so admonished them why those who are unruly, meaning this do not reflect the order. In the congregation, things need to be done decently in order. So when there's someone who is unruly, who is rebelling against the order, and the authority structure, in a congregation, he says, You are to admonish the ones who are unruly, but also be sensitive to what he says, encourage the ones who are our weak in the heart. Now, literally, when we look at this word, it means few of the soul. Their soul isn't strong. They are weak minded. That's why it says some translation faint hearted, and therefore what do they need, they need, as he says, Here, encouragement. And then he says, help the ones who are weak, and be patient with all. Now what a great statement that he says, first of all, admonish admonished those who are unruly, but also encourage those encourage those who are faint hearted. And then he says, help those help those who are weak. And then finally, he says, Be patient, with all meeting this change frequently comes very slowly. So we have to have patience with individuals. Now, let me point out that there needs to be and we'll talk about this in a few minutes, it will come back into the text, but I want to bring it up now. And that is discernment. Discernment, having that wisdom, that understanding, it's related to a lot of different aspects of spiritual gifts, God through the Holy Spirit, equipping one, to have discernment. And that discernment, you need to evaluate. Is this person, sincere, meaningless? Are they in the congregation, for for the right reasons, that they are there because they want to worship God? They want to serve God. They want to learn more about God, and they want to implement all of this as part of their life, their their worship of God, their service of God, their own personal growth. There are those and we know this for a fact why I use the Scripture frequently. And that is from First John, where it says in the last days, there's going to be a great number that go out. Why did they go out? Because they're not part of us, and they never were. They're not people that are losing their faith. But there's people who simply never had faith, never were of the mindset of the truth of God. They bought into a incorrect gospel, a watered down gospel, and your shoe talks about this. He says that there's going to be those who, when things get difficult, they're going to move away, they're going to say, I never when I made that profession of faith, I never knew that I was going to be asked to suffer, to do these things, to endure these things to persevere to be part of this. This is not what I signed up for. And otherwise we see something else. There's going to be people that because of the cares of this world, now they care more of the world than of the kingdom. What does that mean? They've never understood the gospel. They don't know their citizenship. They still belong to this world and not the kingdom of God. And therefore when they begin to suffer loss when they begin to be persecuted again, they say this is not, what would I agree to this is not what I enrolled in. And what's happening, they're going to go out, they're going to depart. But again, they were never of the faith. They weren't fellow believers. And I say this, because in every local congregation, there are going to be those that are not real believers, they may make give a very significant presentation, they may use all the words, they may give an outward,

but inwardly, they are spiritually dead. And if you listen carefully to what they say, you can discern that. And what we see here is that those individuals listen, they are a threat. And when it talks about admonishing the unruly, this is exactly who I believe they're speaking about those who do not want God's rule in their life. Now we can be unruly at times, because we were at a time of disobedience that rebellious nests were being defined for some reason. We all have spiritual shortcomings. No one is perfect, except Messiah. But if this is consistent, that is if someone is consistently unruly, and constantly going against this authority, and the truth that God has for His people, then we need to admonish, but it may come that we need to assist them to go out that they are a threat to the well being of the congregation. So he says, admonish the unruly, encourage the the faint hearted, the ones who are are few, or limited spiritually, and he says, help those that are weak, and be patient, be patient with all all those who are truly this way. And they're believers, be patient with them. But those that are of the enemy, and are there to threaten the well being the purposes of God, we need to recognize them and respond to them in a very, very different way. Verse 15. You see, now he's talking to everyone, but there's an emphasis on the leaders, he says, You see, not a certain one, you know what that means? None of you is what he's saying, there should not be none, there should be none of you, that evil for evil, to someone returns. So let's just make it simple. Don't let there be any from among you, that to others, they return evil for evil. That's not what we're called to do. We are called to suffer for the well being of others. Now, here again, we need to always have discernment. Are these individuals, Are they someone and we don't always know. So we should always err on the side of, of kindness and grace, being as he says, Here patient with all. So he says, Look carefully. You see, that there's there's not any among you who are returning evil with evil to individuals, that's not what we're called to do. But it says, always the good the good things, what's the good, the will of God, the good things you are to pursue, also for one another, and to one another. So this is another one, it says the good things and it's singular. So the good thing which is the will of God. You are to pursue for one another and to one another. You know what is in that, that that phrase? Love your neighbor as yourself, what we've talked about previously, that brotherly love that that love for one another. It's seeing constantly throughout this first epistle to the Thessalonians. And then he says, Look now to verse 16, where he says, always you rejoice. Now this word for rejoicing. It is a word that implies a character that rejoices for the well being of others. Now, why do I say that? Well, I say that because of the correlation between Verse 15 And now verse 60, where it says, Pursue the good the will of God for one another and to one another. And he said As always, you Rejoice, rejoice for that. When someone is experiencing the will of God, when someone is walking according to the truth, being used by God and being blessed by God, allow that to be a joy unto you. This is what you want to see, we want to see people getting bless. We want to see people being the recipients of God's activity in their knife life, to build them up, to edify, to help, to bless, to supply, all of this should be reasons for rejoicing. Now, look at verse 17. He says, without ceasing, you pray. Now, that means there's never a situation, that that does not require prayer. We need to take prayer much, much, much more seriously. We need to see that everything be done by prayer. And it's only when we are in prayer. Prayer is just not making a request from God. But prayer is also listening for God's response. Oftentimes, we say, God bless this. And if we would listen, God would reveal to us that this is not his will, that he's not going to bless it, that this is not what he's about. This is not something that that he is going to be involved in. So that's why we need to bring everything and this is the intent of this when it says without ceasing, you pray, bring everything before God at all times everything is is required, if it's going to be something that God's part of. It is going to require prayer. And one of the things we should be praying for is discernment. We're going to come to that verse in a

moment that speaks about discernment and the basis how we find discernment to make godly decisions. verse, verse 18, he says, in all you give thanks. Now, if you were to ask me, What is something that is going to bring about the greatest change in your life, for a believer, obviously, salvation brings about the greatest change, but we're speaking to brothers and sisters in the Lord, what is something that is really going to impact your life? Now, trust me on this, it is being thankful. Now, being thankful, involves acknowledgement with sincere gratitude for where you are what's going on in your life. Now, that doesn't mean that there's not difficult things, but God, give thanks to Him, because He will supply what I need to overcome. Likewise, if you look, for example, in Revelation, chapters two and three, we learned something, it speaks about being overcomers, living that victorious life, that's what overcoming is, it's related to victory. That same word, for example, the term Nike, that that athletic company comes from the same Greek word neacail, which means to overcome or to experience victory. So we only experience victory by overcoming. So when we find ourselves in a battle, and some hardship, give thanks, why? Because God wants you to be victorious in that. Now, let me ask you a question. How do you know that in a situation you're going through a hard time, things really you are under a severe attack of the enemy? What is it that that says, I have victory in that situation? It has nothing necessarily to do with the result. It has to do with what you are doing in the midst of that, and what ought you to be doing? You ought to be worshiping God. Understand this. The enemy wants to keep you from worshiping God. Now, don't just limit this to some formal or corporate worship when people come together. Is that important? Yes, it is. Should we do that? Yes, we should. When should we do that frequently, as much as possible. We should come together as the writer of Hebrews says, Do not forsake the assembling of ourselves together. It's a testimony. And good things happen when God's people come together, to worship Him, to pray to Him, to listen to Him, and to learn together and to strategize under the leadership of the Holy Spirit for ministry purposes, how we're called to serve God, but just don't limit your worship to some corporate experience. You can have a wonderful time of worship in a small group, or by your self, or among family members. So coming before God to praise Him and what we're talking about. Now, remember, it says, go back to that verse, verse 18, where he says, in all meaning this, everything, and everything you give thanks, mean this, recognize what you have to be, to be grateful for, to offer up gratitude, to be grateful to God. There are numerous things that you have going on in your life that if you're like me, we tend to ignore it. We don't think about it, we focus on the things that we like to complain about, that we don't like, rather than focusing upon the things that we should come before God, bring before God with sincere gratitude. And here's what I wanted to say. When you are sincerely grateful, and you say, God, I don't care what this is, you can use it for your glory. And I don't care what I'm going through right now how uncomfortable how hard how, how much sorrow that this brings me how much how much concern I have, how much uncertainty, anxiety, frustration, wherever you might be feeling. But realize this, if you in the midst of that, because of that, you go and you start saying, God, I give you thanks, God, I'm worshiping you, God, I'm acknowledging that you are the the the authority, that you're the Lord of lords, the King of kings, and no matter what happens to me in this body, it's going to come to an end. And that's okay with me, because I have a kingdom future. And all these things that bring tears to my eyes, pain, to my very essence, all these things that that caused me grief and such god, you're going to bring them to an end. And this life from a kingdom perspective is just a vapor. So why am I focusing on these and allowing them to be what characterizes and defines my life? Why am I identifying them and who I am? You ought not, you ought to identify your salvation, as who you are, that you have been saved by by Messiah, that you are a child of the living God, by faith through redemption, that your citizenship is not here, you're leaving



this place, you are on the way out. And you're going to enter in one day, to the kingdom of God. So what were called to endure, what does Paul say, and I'm sure you know, the verse I'm going to go to where he says, I don't concede, we don't conceive them as worthy to be compared to the future glory that we're going to have. Because we are in Messiah, Yeshua, and in His Kingdom, they're not worthy to be compared to. That's the truth of whatever we're going through. And God, he will get us through and if he doesn't, even better, why? Because he'll take us to be with him. How does Paul talk about that being brought home. So we need to, as he says here, in everything, give thanks giving things will change your perspective, it will empower your worship. And it will bring about bring about a change a transformation of you in every aspect of your life, especially those spiritual aspects. So he says and notice how he puts an emphasis on that. He says, in everything you give thanks. Why? Well, why is not there? I added that and but here's the answer. For this is the will of God in that means, for those who are in a covenant relationship, this is the will of God, in Messiah, Yeshua, for you. Now, don't ignore that. This is the verse that that is central to our study tonight. And everything give thanks. Why? For it is the will of God in Messiah Yeshua, because you're in this covenant to relationship. What can you do? The outcome of being in that covenant relationship is that you can't No matter what, give thanks to God That's the power of a gospel relationship with the Living God gospel relationship, I mean, a relationship that comes about through the gospel truth. So I am the enemy hates that. i No matter what I have reason, I have been commanded, there's a good reason to give thanks, no matter what Satan hates, when you give praise and honor and glory and thanksgiving to God, he hates that. And what happens? That is how we defeat him gratitude, being grateful, defeats the enemy. So he says, For this is the will of God in Messiah. Sure, for you. And let me add one more point. And that's this. People say all the time, I don't know what the will of God is, you know, what, if you continue the way you're heading spiritually, you may never know until the other side of death. And wouldn't that be a tragedy to live out as a believer? years, a decade, two decades, 50 years, whatever it might be, say, you know, I really never knew what God wanted. For me, what my purpose was, well, I promise you this, you begin to do this verse, For it's the will of God, you give thanks to God, because you're in Messiah, Yeshua, for this is God's purpose for you. And when you begin to do that, that giving thanks in all things, is going to be a catalyst is going to be a source of God directing you, when you're not thankful. God is going to be very silent, and you're not going to know much spiritually. But those who are mature, they understand how vital being thankful to God is. verse, verse 19. Here again, the order of what we're reading is so important. He says, The Spirit, I'm translating it literally in the order, he says the Spirit, you do not quench. Now, what's the correlation between these things? When you are unthankful? You are quenching the spirit. Now, are there other ways that one can quench the spirit? Yes, there are numerous ways. But in this passage, that's not by accident. There's no coincidence in the Word of God. This is what is the foundation of proper Biblical methodology for studying God's word. Notice the correlation. God's will give things and then he says, The Spirit do not Quidditch. Now, what's another thing that that brings about the quenching of the spirit or what happens when the spirit is quenched in your life or quenched in the congregation that you go to? Well, this is what's going to happen. There is going to be notice the next verse, verse 20, he says, prophecies. And I think it's so important that it's in the plural, because God gives, even today, prophetic truth. Now, one of the best ways to encounter prophetic truth today is by reading prophecy that was given a long time ago. The more you know, biblical prophecy, the better able you are going to be to have prophetic discernment. And be able to give that word of knowledge that that word for for the time for the moment, that is of a prophetic nature, what I mean by that God is at work in this revelation, this word, this encouragement, this this word of

knowledge, and we see it coming into a congregation into a person's life into some situation. And there is an agreement between that word of knowledge, that statement, and what we see prophetically what God does, what is nature is how he functions, what he's done in the past, because what God has done in the past, this is how he responds, this is godly activity. We see how God moved in the past, we can have a prophetic indicator of what God's going to do today. So it says your prophecies, do not, do not despise meaning don't have contempt. Don't, don't treat them as as something of little value. Something that is not important. prophetic revelation is still of great value. But there's going to be that correlation between that And what the prophets have said, of old. Next verse, verse 21. Now I talked about a couple times, discernment. Discernment comes about from this verse. So this one is also a very important verse where he says, All things you document. Now it could send your Bible all things you prove, or you test what does that mean? Well, again, it's not by accident, that after he talks about prophecies, do not despise prophecies. He says, Test all things. Now, why test them and how test them, test them with the Word of God. So we read, Look again at verse, verse 21. All things you tense, and that which is good, the good, he says, hold on to the word is to cease to hold on to now, what are we supposed to hold? Hold on to that which is good. What does that mean? The will of God. And here's the the takeaway for us. Prophecy gives us discernment to know what is the will of God. Only through prophecy, can we discern what is God's will prophecy? What does it do? It produces a repentant spirit, meaning this prophecy turns me so many times prophets, if we look in the Old Testament, what were they doing? They were calling people to repentance. What does that mean? They were turning people to God. prophecy does that. And when today as so often is the case for many, many, many congregations, they ignore prophecy. And therefore the congregation is not turning towards God, but because they are prophetically illiterate, because they do do not know prophecy. They're able to be turned away from God, into sin into disorder, where the Spirit of God is quenched. There's not going to be any prophetic discernment. That's what he's saying here. Now, look at verse 22. Another very important verse where he says, and from every, and this next word is, is appearance, or everything that you know, that's connected to evil. So everything that is connected, everything that you know, is is of an evil appearance, what does he say? Get away from is the simplest way to understand that. Put yourself far from that. Now again, prophecy, produces what? Prophecy produces discernment, so that we can know what is evil. What does that mean, what is opposed to God's will. So if we don't know prophecy, we're not studying prophetic books in the Bible. I want to emphasize in the Bible, not some other place. I know an individual not personally, but but I know of him. And this one, he has written a book, it's available now. And basically, he says, I'm writing to you in this book, these these prophecies, these visions that I've received in others. Well, let me tell you, those things. And he says such things as there's going to be fires in cities, there's going to be tsunamis, there's going to be this, there's going to be that all these things. Now, if he's a true prophet, it's not what might happen. What others have seen, and we believe to be a prophet never talks about, it talks about things that way. With the Prophet there is accuracy, perfect accuracy to the time period, to the location and what exactly is going to happen. We never see a prophet growing into being a prophet, when a prophet prophesies what he prophesizes is indeed, the word of God. It is truth, and it is accurate. So we need to be able to have that discernment to be able to identify that witches, evil, that which is in conflict with the will of God, and by and large, and I've mentioned many times this word evil, one in Hebrew, but this is Greek, and Hebrew, it's the word raw, and it's the opposite of the Hebrew word Toth. This is different, this word for evil. Oftentimes, when we look at it, it's used in places that speaks to a And the evil of of sexual immorality can be broader than that just not evil in that sense. But but in the New Testament, in the Greek

language, this word is a word that is opposite, righteousness. So anything that is unrighteous, that's what's evil, unrighteous, not according to God's will, that which is unrighteous flee from. It says, basically remove yourself. Abstain, do not participate in anything that is an righteous. Now move to verse 23. And verse 23. Notice that when we do these things that he's been telling us, what's the outcome? Peace, what's peace, the fulfillment of God's will, he says, and God Himself the God of peace, so he himself, the God of peace, what will he do? Notice the benefit, when we are behaving in this way? Now, Faith always leads to action, I would make a note of that, write that down, memorize it. true Biblical faith, always, always, always produces action. Now, we're saved by faith, meaning that we agree with God, we embrace the truth of God, we do so in a decision, we say, Yes, but that faith, we're saved by that type of faith. But that faith that saves us notice we have been saved, that faith that saves us eternally, is going to manifest itself out in behavior. Are we saved by that behavior? No, it's because we have been saved, that we're going to behave in that way. Why am I speaking this way? Well, notice what he says. And the God of peace Himself. Or we could say this same God of peace, what's he going to do? Here's the benefit. to sanctify you completely, now to sanctify us in a holistic way, every every part of our being. And he uses a similar word that speaks of, of every part. So we're going to be sanctified fully, and in every part of our being. And then he defines what he means by every part where he says, Your Spirit, and the implication is your spirit, your soul and your body. How blameless Now, why is that word blameless? They're very simple. Because he's told us in the previous verse, you abstain from from every appearance of, of evil. And when we do that, when we say, God, and when was the last time you prayed this? See, it would be good. Many of you have prayer journals, wonderful thing. It's also good to review that journal not just to see that God answered this prayer. Am I still waiting for this one? Can I check this one off? Someone I'm talking about? It's good to examine your prayer journal. Why? To see what you're praying for. It can say a lot about your spiritual maturity. And therefore, when you are spiritually mature, you're making prayers. What are you going to be praying for? Your sanctification? What does that mean? God, I want to be holy. Can we say it another way? Yes, we can't. God, I want to do your purposes. Holiness is doing the purposes of God. So we do that. God goes to work that has a sanctifying it begins with sanctification, and doing that also has a sanctifying a growing a maturity outcome in our life, and that we that we are blameless now that's that's our goal. To be blameless, that means without anything in our life, that we could say is a spot, a blemish, something that that is congruent, or in contrast to the things of God, the holy things, the righteous things, the good things, the the poor thanks. We don't want those things upon us. We don't want to be staying. We want to be how blameless why, well, I'll tell you why we want to be blameless because we want to be found that way, at the coming of our Lord Messiah, sure, who he will preserve, meaning this, we want to be preserved now. What is that? at preserving influence in our life to be preserved and found blameless, it's sanctification. Now this word for being preserved in its its basis, basic forum, it means to be to be kept, that we will be kept blameless, even until the day of Messiah is coming. And this is, of course, the rapture, so that we would be found blameless, that we will be preserved and that way at the coming of our Lord, Messiah, Yeshua, and how can we have confidence that will be found that way? Well, it doesn't depend upon us. It depends upon God's influence in our life. Why do I say that? Look now to verse 24. Faithful is the one who called you, God will be faithful to that if you truly desire it, God will work in this way. Why do I say that? Because he writes, he also he will do, because he's faithful he does. Now we need to see that personally. I'm called to be faithful. How does that manifest itself out in my life? I do. What do I do God's will, I am committed to his purposes. I want to have that sanctifying influence in my life that I might be found blameless. When when Messiah calls



me to himself, God's faithful to work that out. That's what he's about in your life. Look now to verse 25. He says, Brothers, meaning brothers and sisters, you pray concerning us. Prayer is so important when it's intercessory prayer, when we pray for one another, and he says, this is Paul and those who who accompanied him and this, this ministry and the service and Thessaloniki, he says, You pray, speaking to this congregation, you pray concerning us, what we are called to do, that we might be successful, that we might be pleasing that we might accomplish God's purposes. Verse 26, you greet all the brethren, how you greet all the brethren, how, with a holy kiss. So this is simply demonstrate love. That's what he's saying. You greet them from us in a way that that manifests, that speaks to a love, so give them a holy kiss, verse 27. Now in verse 27, he says, I implore it's really I adjourn you, I want you to take an oath, in other words, is how we could understand it. I implore you, of the Lord, to read the epistle, to all the the holy brethren, meaning all the saints, all the saints, all the brothers. And he concludes this concludes this epistle in a familiar way, as he does in almost all of epistle, when he focuses upon grace, He says, and the grace of our Lord Messiah show with you, that is a redemptive expression, you can only be with with our Lord, Messiah, Yeshua, because of the grace, which produces redemption. So he says, the grace of our Lord Messiah show with you, how are men meaning, it's true, we can be individuals, that experience that are with the Lord. This is what this last part from verses 12 through the end of this chapter, these are what these verses want to ensure that we are living out the effects of God's grace in our life, I can say it a different way, that we are living out the effects of being redeemed by Messiah show that we should demonstrate that redemption. This is the work of grace, grace produces and obedience, a submissiveness to the purpose of God, the plan of God, the will of God. And Paul instructs us so much in this last part of chapter five, and how we can be part of and be an instrument for a congregation, being an empowered congregation by the Holy Spirit and not one as so frequently and it pains me to say this, but so frequently is the case that it's a congregation that is, is quenching the Spirit of God, not experiencing the revelation of God not experiencing the guidance of God that they might live on. out there sanctification. So, what type of member of a local assembly? Are you? Are you those who are doing these things and a godly influence in that assembly? Are you the faint hearted? Are you the ones who are unruly, the ones who are quenching the spirit, the ones who are ungrateful, the ones who are not living out their sanctification, be of that first group be that godly influence that become an instrument that releases God's glory in that congregation and outside the congregation? Well, I'll conclude with that until next week when we begin a new book of study until then, Shalom from Israel.

### **Intro Voice**

Well, we hope you will benefit from today's message and share it with others please plan to join us each week at this time and on this channel for our broadcast of love israel.org again to find out more about us please visit our website love Israel dot o RG there you will find articles and numerous other lectures by Varun. These teachings are in video for may download them or watch them in streaming video. Until next week, may the Lord bless you in our Messiah Yeshua. That is Jesus as you walk with it. Shalom from Israel.