

## ***A Prayer for Sanctification and Preservation***

### **I Thess 5:23-24**

<sup>23</sup> Now may 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.

<sup>24</sup> He who calls you *is* faithful, who also will do *it*.

### **Introduction:**

I'm sure that most of us are very familiar with Charlotte Eliot's old hymn entitled "Just As I Am." That hymn, more than any other hymn in the Christian world, has been an invitation hymn in evangelistic meetings for years and years. It was penned in 1836, so it's been around for quite a while. It has been sung and re-sung. In fact, probably is being sung almost every hour of every day somewhere in the world, among English speaking people. Billy Graham, for one, has used that hymn at crusades for over 40 years, designed to move people forward at the invitation after his preaching. The most familiar verse of that familiar hymn, "Just As I Am," is the first verse, and it goes like this: "Just as I am without one plea, but that Thy blood was shed for me; and that Thou bidst me come to Thee, O Lamb of God I come, I come." The thoughts that those words meant to cover are a biblical reality. It's simply a call to sinners to come, to come to Christ, who shed His blood for them. They are to come just as they are. That's what "Just As I Am" means. Solely on the basis of faith, they are to come, and He will save them.

Interestingly enough, however, the erosion of the gospel in our day has given that particular verse and hymn a rather insidious twist. The language of the modern message sounds vaguely similar to “Just As I Am,” but the difference in meaning is quite profound. Sinners today, you see, are hearing not only that Christ will receive them just as they are, but also that He will let them stay that way. Many erroneously believe that they can come to Christ, receive absolution from their sins, or forgiveness, be granted the gift of immortality, or heaven, and then walk away to continue living life any way they please, even choosing, as one well-known Bible teacher, author and theologian says, quote: “To leave God out and live according to the old nature.” Beloved, that is the gospel we hear today. Come just as you are, and go away just as you are. Jesus will take you just the way you are. In fact, He will let you stay that way.

I suppose we need to ask the question, is this new? And the answer, frankly, is it isn't new at all. One of the chapters that will be included in the book is a chapter on the gospel according to church history. And if you follow church history from the fathers, who lived just after the early church, right up until today, you will find that this kind of gospel of easy-believism has always been espoused. And people were reacting to it through all the history of the church, postulating and affirming the difference between that gospel and the true gospel. For example, pick one shining light in the history of the Christian church by the name of Martin Luther. Now Martin Luther, coming out of Roman Catholicism, fought more than anyone for the truth that man is saved by what? By faith, and not by works. He never wavered on his insistence that works, however, are necessary to validate faith.

**In the preface, for example, to Martin Luther's *Commentary on Romans*, he wrote this:** “Faith is not something dreamed, a human illusion, although this is what many people understand by

the term. Whenever they see that it is not followed either by an improvement in morals or by good works, while much is still being said about faith, they fall into the error of declaring that faith is not enough, that we must do works if we are to become upright and attain salvation. The reason is that when they hear the gospel they miss the point. In their hearts and out of their own resources, they conjure up an idea which they call belief, which they treat as genuine faith. All the same, it is but a human fabrication, an idea without a corresponding experience in the depths of the heart. It is therefore ineffective and not followed by a better kind of life,”

It's not faith at all. They just call it faith. Luther goes on to write in the commentary on Romans, “Faith, however, is something that God effects in us. It changes us, and we are reborn from God. Faith puts the old Adam to death and makes us quite different men in heart, in mind, and in all our powers. And it is accompanied by the Holy Spirit. Oh, when it comes to faith, what a living, creative, active, powerful thing it is. It cannot do other than good at all times. It never waits to ask whether there is some good work to do; rather before the question is raised, it has done the deed and keeps on doing it. A man not active in this way is a man without faith. He is groping about for faith and searching for good works, but knows neither what faith is nor what good works are. Nevertheless he keeps on talking nonsense about faith and good works. It is impossible indeed to separate works from faith just as it is impossible to separate heat and light from fire,” end quote. So said Martin Luther.

But bringing it right into the modern time, a quote from A.W. Pink – who said much on this subject, by the way – but in 1937, listen to what he wrote. “The terms of Christ’s salvation are erroneously stated by the present-day evangelist” – this is 50 years ago, same problem – “With very rare exceptions,

the present-day evangelist tells his hearers that salvation is by grace and is received as a free gift, that Christ has done everything for the sinner and nothing remains but for him to believe, to trust in the infinite merits of His blood. And so widely does this conception now prevail in orthodox circles, so frequently has it been dinned in their ears, so deeply has it taken root in their minds, that for one to now challenge it and denounce it as being so inadequate and one-sided as to be deceptive and erroneous, is for him to instantly court the stigma of being a heretic, and to be charged with dishonoring the finished work of Christ by inculcating salvation by works,” end quote – exactly the same issue. ([gtv.org](http://gtv.org), saving faith)

### **Matthew 7:21-23** ESV

“Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?’ And then will I declare to them, ‘I never knew you; depart from me, you workers of lawlessness.’

**Matthew 7:16-20** ESV / You will recognize them by their fruits. Are grapes gathered from thornbushes, or figs from thistles? So, every healthy tree bears good fruit, but the diseased tree bears bad fruit. A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus you will recognize them by their fruits.

**2 Corinthians 5:17** ESV / Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.

**1 Corinthians 6:9-10** ESV / Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God.

James 2:14— — faith without works is dead

Review

**Lesson**

# I. A Prayer for Sanctification

<sup>23</sup> Now may the God of peace Himself sanctify you completely;

## 1. The Resource —- God of Peace HIMSELF

**Hiebert** writes that as the God of Peace it is His "prerogative it is to bestow the well-known Christian peace upon those who have been reconciled to Him through Christ."

**God of Peace** - a frequent phrase in the NT...

**Romans 15:33** (note) Now the God of peace be with you all. Amen.

**Romans 16:20** (note) And the God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you.

**Philippians 4:9** (note) The things you have learned and received and heard and seen in me, practice these things; and the God of peace shall be with you.

**1Thessalonians 5:23** 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.

**Hebrews 13:20** (note) Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, even Jesus our Lord

**Vincent** comments that this phrase **God of peace** means "God Who is the Source and Giver of peace. **Peace**, in the Pauline sense, is not mere calm or tranquility. It is always conceived as based upon reconciliation with God. God is the **God of peace** only to those who have ceased to be at war with Him, and are at one with Him (see **notes Romans 5:1, Col 1:20, 1:21; 1:22**). God's peace is not sentimental but moral. Hence the **God of peace** is the Sanctifier.

Other titles of God which exhibit a similar construction are as follows. Notice that God is the Source of each of these spiritual blessings!

**God is the...**

- God of **glory**, [Acts 7:2](#)
- God of **patience**, [Ro 15:5](#)
- God of **hope**, [Ro 15:13](#)
- God of **all comfort**, [2Corinthians 1:3](#),
- God of **love**, [2Corinthians 13:11](#)
- God of **all grace**, [1Pe 5:10](#)

**Himself** (846) (**autos**) In the Greek sentence this pronoun is first for emphasis. Paul's emphasis is that it is God Who sanctifies us

("Himself sanctify you"), accomplishing His work in us. We are to cooperate with His work as just emphasized by a series of exhortations and commandments beginning in 1Thessalonians 4. But ultimately Paul wants to make it clear that sanctification is God's work in us. Our part and God's part is clearly seen in Paul's exhortation to the Philippians to...

**Work out** (present imperative) your salvation with fear and trembling for it is God who is at work in you, both to will (give you the desire to obey) and to work (energizing that desire) for His good pleasure. (See **notes** [Philippians 2:12; 13](#))

## 2. The Request— — Sanctify you

**hagiazó: to make holy, consecrate, sanctify**

**Original Word:** ἁγιάζω

**Part of Speech:** Verb

**Transliteration:** hagiazó

**Phonetic Spelling:** (hag-ee-ad'-zo)

**Short Definition:** I make holy, sanctify

**Definition:** I make holy, treat as holy, set apart as holy, sanctify, hallow, purify.

### **HELPS Word-studies**

**Cognate:** **37** *hagιάzō* (from **40** /*hágios*, "holy") – to regard as *special* (*sacred*), i.e. *holy* ("set apart"), *sanctify*. See **40** (*hagios*).

[**37** (*hagιάzō*) means "to make holy, consecrate, sanctify; to dedicate, separate" (*Abbott-Smith*).]



**Sanctify** (37)(**hagiazo** from **hagios** [see word study] = holy, set apart) means to set apart for God, to sanctify, to make a person or thing (in the OT altars, days, priests, etc were set apart) the opposite of *koinos*, which means profane or common.

**Hiebert** - The primary meaning of sanctify is "to set apart, to consecrate," but it also carries the thought of the resultant holiness of character in the consecrated. The note of holiness was already sounded in [1Thes 3:13](#) and [4:3-8](#). (Hiebert, D.

Edmond: *1 & 2 Thessalonians: BMH Book. 1996*)**Matthew Henry** - He prays that they may be wholly sanctified, that is, more perfectly, for the best are sanctified but in part while in this world; and therefore we should pray for and press towards complete sanctification.

**Guzik** comments that "The idea behind the word **sanctify** is "to set apart" - to make something different and distinct, breaking old associations and forming a new association. For example, a dress is a dress; but a wedding dress is sanctified - set apart for a special, glorious purpose. God wants us to be set apart to Him...

**Sanctify** is in the **ao**rist tense which usually speaks of a point in time, but which in this context according to Vine speaks "not an act begun and accomplished in a moment, but a "process seen in perspective," and so contemplated as a complete act.

**Hiebert** agrees with Vine noting that "Some insist that the aorist here points to the crisis experience of entire sanctification," but it is generally accepted that the action is best viewed as **constative** (*An aorist tense verb that, along with other contextual features, presents the action simply, in summary, or as a whole. Also called complexive, comprehensive, global, historical, punctiliar, simple or summary*), a process of sanctification occurring during this present life and viewed as consummated at the return of Christ. Even those who insist upon the meaning of an initial crisis experience stress that it must be followed by a continuing process

of sanctification. The completion of that process is in view here. (Hiebert, D. Edmond: 1 & 2 Thessalonians: BMH Book. 1996)

**Hagiazo** primarily conveys the idea of separation from and consecration to the service of deity in secular Greek but to God Almighty in the Biblical context. Believers are to separate themselves from profane things and dedicate themselves wholly to their Holy God. As alluded to in the notes on the verses that use hagiazo, there are 3 aspects of sanctification...

**(1) Past** (positional) **Sanctification** - This refers to the time of our initial salvation, which was wrought by the atoning work of Christ, at which time we were clothed with His righteousness, we were given a new nature and we were freed from the power of sin and death. This a one time event, never to be repeated.

**(2) Present** (progressive, experiential) **Sanctification** - This aspect of sanctification proceeds from past sanctification and deals with present Christian living. It is the process in which believers are working out their salvation by the Spirit's power, who sets us more and more apart from the world and more and more conformed to the image of Christ. This is the aspect to which Paul's prayer in [1Thes 5:23](#) relates.

**(3) Future** (ultimate, perfect) **Sanctification** - Glorification when God makes believers free of even the desire of sin, free of the fallen flesh nature, and joined with our transformed, glorified bodies for all eternity.

**MacArthur** writes that "The Puritan Thomas Watson stated it this way, '*[Sanctification] is a principle of grace savingly wrought, whereby the heart becomes holy, and is made after God's own heart. A sanctified person bears not only God's name, but His image*' (Body of Divinity [reprint; Grand Rapids: Baker, 1979], 167).' In all of Paul's epistles, whenever he moves from doctrinal exposition to practical exhortation (Ed note: E.g., doctrine in Ephesians 1-3; duty in Ephesians 4-6), he has this aspect of sanctification in mind (Experiential sanctification). His passionate prayer for the Thessalonians and for all believers was that through experiential sanctification God would progressively

conform them to holiness. (MacArthur, John: 1 & 2 Thessalonians. Moody Press)

**John 17:17** "**Sanctify** (aorist imperative) them in the truth;  
Thy word is truth.

**John 17:19** "And for their sakes I **sanctify** Myself, that they themselves also may be **sanctified** in truth.

**Acts 20:32** "And now I commend (entrust to the care of God and His word, to deposit for safekeeping!) you to God and to the word of His grace, which is able to build you up and to give you the inheritance among all those who are **sanctified**. (perfect tense)

**Acts 26:18** to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, in order that they may receive forgiveness of sins and an inheritance among those who have been **sanctified** (perfect tense) by faith in Me.'

**1 Corinthians 1:2** to the church of God which is at Corinth, to those who have been **sanctified** (perfect tense) in Christ Jesus, saints by calling, with all who in every place call upon the name of our Lord Jesus Christ, their Lord and ours:

**1 Corinthians 6:11** And such were some of you; but you were washed, but you were **sanctified** (aorist tense), but you were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

**1 Corinthians 7:14** For the unbelieving husband is **sanctified** through his wife, and the unbelieving wife is **sanctified** through her believing husband; for otherwise your children are unclean, but now they are holy.

**Ephesians 5:26** (note) that He might **sanctify** her, having cleansed her by the washing of water with the word,

**2 Timothy 2:21** (note) Therefore, if a man cleanses himself from these things, he will be a vessel for honor, **sanctified** (perfect tense), useful to the Master, prepared for every good work.

### 3. The Reach — — Completely

**holotelés: complete, perfect**

**Original Word:** ὅλοτελής, ἕς

**Part of Speech:** Adjective

**Transliteration:** holotelés

**Phonetic Spelling:** (hol-ot-el-ace')

**Short Definition:** perfect, complete

**Definition:** perfect, complete, all.

#### **HELPS Word-studies**

**3651** *holotelés* (an adjective, derived from **3650** /*hólos*, "whole" and **5056** / *télos*, "end-purpose") – properly, *wholly* (holistically), "fully-layered" (all levels present) – describing someone reaching the *end-goal* of "entire sanctification." **3651** /*holotelés* ("entirely") is only used in 1 Thes 5:23. [**3651** /*holotelés* is rare outside the NT, but occurs four times in Hermas (about ad 140) – again expressing the idea of "full continuity (unbroken, complete)" (*TDNT*, 5, 174).]

**Entirely** (**3651**)(**holoteles** from **hólos** = all, the whole, complete + **télos** = end, consummation) is used only here in the NT and

means complete to the end, i.e. absolutely perfect, wholly complete, completely-entirely!

**Holoteles** describes something complete in all its parts, with no part wanting or unsound. It implies entirety and also the idea of completion. Paul asks God that nothing in these saints would escape the sanctifying power (of His Word and His Spirit). Paul is praying that God would sanctify these saints "through and through".

**Hiebert** adds that the basic idea of **holoteles**...

is "wholly attaining the end, reaching the intended goal," hence has the force of no part being left unreached. The prayer is that the divine sanctification may extend to every part of their being, leaving no area untouched by the pervasive power of divine holiness. It is tragically true that "many are satisfied with a partial Christianity; some parts of their life are still worldly" (Lenski) (Hiebert, D. Edmond: 1 & 2 Thessalonians: BMH Book. 1996)

**Denney** writes that our...

inward life, in all its aspects, is to be sanctified through and through. All our powers of thought and imagination are to be consecrated; unholy thoughts are to be banished; lawless, roving imaginings, suppressed. All our inventiveness is to be used in God's service. All our affections are to be holy. Our heart's desire is not to settle on anything from which it would shrink in the day of the Lord Jesus. The fire which He came to cast on the earth must be kindled in our souls, and blaze there till it has burned up all that is unworthy of His love. Our consciences must be disciplined by His word and Spirit, till all the aberrations due to pride and passion and the law of the world have been reduced to nothing, and as face answers face in the glass, so our judgment and our will answer His. (Ibid)

## II. A Prayer for Preservation

and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.

### 1. What — — whole spirit, soul, body

**Matthew Poole** rightly observes that "true sanctification reaches to the whole man - spirit, soul, and body. (Matthew Poole's Commentary on the New Testament)

**Spirit** (4151) (**pneuma**) describes the immaterial part of the human personality in contrast outward and visible aspects of physical flesh and body (soma).

**Soul** (5590) (**psuche** [word study] or **psyche** from **psucho** = to breathe, blow, English = psychology, "study of the soul") is the breath, then that which breathes, the individual, animated creature. However the discerning reader must understand that

**psuche** is one of those Greek words that can have several meanings, the exact nuance being determined by the context. It follows that one cannot simply select of the three main meanings of psuche and insert it in a given passage for it may not be appropriate to the given context. The meaning of **psuche** is also contingent upon whether one is a dichotomist or trichotomist. (Click an excellent article on **Soul** in the Evangelical Dictionary of Biblical Theology; see also ISBE article on **Soul**) (See word study on **psuche**)

**BAGD's** lexicon makes the point that...

It is often impossible to draw hard and fast lines in the use of this multivalent word. Generally it is used in reference to dematerialized existence or being... Without psuche a being, whether human or animal, consists merely of flesh and bones and without functioning capability. Speculations and views respecting the fortunes of psuche and its relation to the body find varied expression in our literature. (Arndt, W., Danker, F. W., & Bauer, W. A Greek-English Lexicon of the New Testament and Other Early Christian Literature)

**Body** (4983) (**soma**) describes an organized whole made up of parts and members and generally describes any material body, in this case the human body.

**MacArthur** - In view of the prevailing Greek culture, it is significant that Paul included the **body** in his benediction. That culture—influenced by a philosophical dualism which taught that man's spirit is inherently good and his **body** inherently evil—held the **body** in low esteem. That philosophy provided a convenient rationale for dismissing as inconsequential whatever immoral physical behavior people might have engaged in...If sanctification is to be complete, it will extend to every part of the believer, especially the body, which thinks, feels, and acts in response to the holiness of the inner person. (Ibid)

**Ryrie** for feels that "**spirit** and **soul** and **body** should not be understood as defining the parts of man, but as representing the whole man.

Nevertheless as alluded to earlier, this passage has been the subject of considerable debate over the question "Is man a trichotomous (three part) or dichotomous (two part) being?"

**Hiebert** writes that...

All agree at man in his essential nature is both **material** and **nonmaterial**. The body is the outward, material part of man, the instrument through which the inner life expresses itself. It is an essential part of man as created by God ([Genesis 2:7](#)), and in the biblical view man is incomplete without a body. Our salvation will not be completed until we receive our glorified bodies at Christ's return ([Heb 11:40-note](#); [Php 3:20, 21-note](#)).

**Spirit and soul** relate to the nonmaterial part of man. The Bible at times speaks of man as a bipartite being, referred to as composed of "**body and spirit**" ([James 2:26-note](#); [2Cor. 7:1-note](#)) or of "**body and soul**" ([Matt. 10:28](#)). But here, as in several other places (e.g., [He 4:12 \[note\]](#)), man is viewed as tripartite. This raises the thorny problem of what is meant here by **spirit** and **soul**. Both terms are used with various shades of meaning in the Scriptures...

The common suggestion that these terms are simply a rhetorical piling up of words for emphasis is rejected by Ellicott with the remark that such a position is "plainly to set aside all sound rules of scriptural exegesis."

Bible students who accept the accuracy of Scripture have always believed that a distinction between the two terms was intended here. If there is no difference between them it is difficult to see how the Spirit of God can distinguish them, as in [He 4:12 \[note\]](#).



That there is a distinction between **soul** and **spirit** is clear from Paul's use of the adjectives *psuchikos* (soulish) and *pneumatikos* (spiritual) in [1Corinthians 2:14, 15](#) and [1Cor 15:44](#).

The **spirit** is the highest and most distinctive part of man. It is the life principle imparted to man by God Who is Spirit, enabling him to know and communicate with God. But with the fall, man as a spiritual being was separated from God and spiritual death resulted. The impartation of a new spiritual nature in the new birth is necessary so that man can again have direct communion with God.

The **soul** may be viewed as the self-conscious life of man, the seat of personality. The self-conscious personality reaches out in two directions. In its relation to the world, the **soul** is entirely dependent upon the body for its information and responses. Through his spirit, man reaches up to the spiritual world, Godward. The fallen man has an awareness of the reality of God and the spiritual world, but in his unregenerate condition he had no direct communion with God. Thus, the unregenerated man can only understand a religion of the senses. With the new birth, he is brought into direct relation with God through the renewed spirit, enabling him to worship God in spirit and truth.

[Hebrews 4:12](#) [note], however, suggests that it is very difficult to distinguish between **spirit** and **soul**. Scriptural usage indicates an overlapping of functions. Nor need we try to keep them in watertight compartments. Students of Scripture are not agreed as to whether the distinction between spirit and soul in our passage is substantial or functional. **Trichotomists** hold to the former, **dichotomists** to the latter.

**Guzik** writes that the **trichotomist** view has "some merit, but also has problems. One might say that [Mark 12:30](#) divides man's nature into four parts (heart, soul, mind, and strength), and that [1Corinthians 7:34](#) divides man's nature into two parts (body and

spirit). In some passages the terms soul and spirit seem to be synonymous, other times they seem to be distinct and hard to define precisely. It seems that there are indeed these three different aspects to the human person, yet the specific meaning of spirit or soul must be determined by the context. (Ibid)

**Vincent** - It is useless to attempt to draw from these words a technical, psychological statement of a threefold division of the human personality. If Paul recognised any such technical division, it was more probably twofold; the body or material part, and the immaterial part with its higher and lower sides (1 Thessalonians 5)

**John MacArthur** feels that the view of man as **trichotomous** cannot be Scripturally substantiated writing that...

No Scripture text ascribes different, distinct substance and functions to the **spirit** and **soul**. Trichotomists nevertheless usually propose that **spirit** is man's Godward consciousness and **soul** is his earthward consciousness; however, neither the Greek usage of **spirit** (pneuma) nor of **soul** (psuche) sustains that proposition. The nonmaterial part of man does have myriad capacities to respond to God, Satan, and the world's many stimuli, but it is untenable to arbitrarily separate the spirit from the soul. The two terms are used interchangeably in Scripture (cf. [Heb 6:19](#); [10:39](#); [1Peter 2:11](#); [2Peter 2:8](#)). **Spirit** and **soul** are familiar and common synonyms that Paul used to emphasize the depth and scope of sanctification. Some suggest that an acceptable translation of this portion of Paul's prayer could be, "May your spirit, even soul and body," in which case "spirit" would refer to the whole person, and "soul and body" to the person's nonmaterial and material parts. References from Paul's other epistles provide clear evidence that he was a dichotomist ([Ro 8:10](#); [1Cor. 2:11](#); [5:3](#), [5](#); [7:34](#); [2Cor. 7:1](#); [Gal. 6:18](#); [Col. 2:5](#); [2Ti 4:22](#)).

Some claim [Hebrews 4:12](#), “For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart,” supports a trichotomist view of man’s essence because it suggests splitting soul and spirit. But a careful look at the verse’s language refutes that contention. The writer did not say the sword of the Word penetrates a person’s inner being and separates his soul from his spirit. He said only that the sword cuts open the soul and the spirit of the person. He used a second metaphorical expression “piercing ... both joints and marrow” to further depict the deep penetration God’s Word makes into the inner person. This verse poses no special difficulty for the dichotomist position. (MacArthur, John: 1 & 2 Thessalonians. Moody Press or Logos)

## 2. How — — preserved Blameless

**Preserved** (5083)(tereo [word study] from teros - a guard or warden) means to keep an eye on, keep something in view, to attend carefully, or to watch over it. It conveys the sense of protecting, watching over and guarding something which is in one’s possession. To watch as one would some precious thing. It means to observe attentively, to keep watch over and to retain in custody.

**téreó: to watch over, to guard**

**Original Word:** τηρέω

**Part of Speech:** Verb

**Transliteration:** téreó

**Phonetic Spelling:** (tay-reh'-o)

**Short Definition:** I keep, guard, observe

**Definition:** I keep, guard, observe, watch over.

### **HELPS Word-studies**

**5083** *tēréō* (from *tēros*, "a guard") – properly, maintain (preserve); (figuratively) *spiritually guard* (watch), *keep intact*

**Complete** (3648) (**holokleros** from **holos** = all, the whole [holos gives us *holograph*, a 360-degree, three-dimensional depiction of an object] + **kleros** = part, share, lot, allotment or all that has fallen by lot) literally is the "whole lot" and thus means having the entire allotment, complete in all its parts and in no part wanting or unsound. The idea is that which retains all that was initially allotted to it and is wanting nothing for its wholeness. **Holokleros** means without lack or deficiency, complete and whole in all its parts and thus conveys the idea of "with integrity" (English word integrity is from Latin "integer" meaning entire, intact, whole - cp English word "integer" meaning a whole number, a complete entity, a thing complete in itself!)

**Holokleros** was used of unhewn stones, as having lost nothing in the process of shaping and polishing.' **Josephus** (Ant. iii. 12, 2) uses **holokleros** of an unblemished victim for sacrifice.

**Barclay** writes that **holokleros** means "entire, perfect in every part. It is used of the animal which is fit to be offered to God and of the priest who is fit to serve him. It means that the animal or the person has no disfiguring and disqualifying blemishes. Gradually this unswerving constancy removes the weaknesses and the imperfections from a man's character. Daily it enables him to conquer old sins, to shed old blemishes and to gain new virtues, until in the end he becomes entirely fit for the service of God and of his fellow-men. (**James 1 - William Barclay's Daily Study Bible**)

**Without blame** (274)(**amémptōs** [word study] from the noun **ámemptos** from **a** = negates following word + **mémphomai** = find

fault) means irreproachably, faultlessly. The noun describes that which is without defect or blemish and thus describes **not being able to find fault in someone** or some thing (cf use in [He 8:7 {note}](#) regarding the Old Covenant). The idea is that the person is such that he or she is without the possibility of rightful charge being brought against them. **Amémptōs** was used in the Greco-Roman world of people who were characterized by extraordinary civic consciousness.

This adverb is used in [1Th 2:10 \(note\)](#) to describe the life of Paul and his companions as they conducted themselves before the Thessalonians, their conduct being such that there was no legitimate ground for accusation. This doesn't mean that their enemies didn't accuse them—because they did—but that the charges could not "stick".

The adverb **amémptōs** (differs by mark over the "o") is the very word archeologists have found on Christian tombs from ancient **Thessalonica**. When people wanted to identify a deceased friend or loved one as a Christian, they inscribed **amémptōs** or **blameless** on his or her grave, such behavioral blamelessness (not just the imputed and forensic aspect) is the Lord's desire for His Bride, the Church.

**Barclay** adds that **amémptōs**...

expresses what the Christian is to the world. His life is of such purity that none can find anything in it with which to find fault. It is often said in courts of law that the proceedings must not only be just but must be seen to be just. The Christian must not only be pure, but the purity of his life must be seen by all. (Barclay, W: *The Daily Study Bible Series*, Rev. ed. Philadelphia: The Westminster Press)

With this background it is easy to see why Paul prayed for the saints at Thessalonica to be **without blame**.

## I Peter 1:4-9

<sup>4</sup> to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, <sup>5</sup> who are kept by the power of God through faith for salvation ready to be revealed in the last time.

<sup>6</sup> In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, <sup>7</sup> that the genuineness of your faith, *being* much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ, <sup>8</sup> whom having not seen you love. Though now you do not see *Him*, yet believing, you rejoice with joy inexpressible and full of glory, <sup>9</sup> receiving the end of your faith—the salvation of *your* souls.

### 3. When — at the coming of our Lord Jesus Christ

**Hiebert** agrees writing that "It is in view of that anticipated coming that the prayer for their preservation is offered. Were there no future parousia, this preservation would be quite pointless. The prayer for their preservation is significant view of what that day will disclose. It will assure that then they will be and as blameless.

**Coming** (3952) (**parousia [word study]**) is a combination of two Greek words **para** = with, alongside + **ousia** = being (**ousia** is the participial form of the verb **eimi** = to be) which together literally mean to be alongside. Most lexicons in fact state that **parousia** is derived from **pareimi** (from para = near, with + eimi = to be) which means to be present, to be nearby, to have come.

**Parousia** then literally means a **being beside** or a **presence**. The word denotes both an arrival and a consequent presence with.

**Parousia** conveys the thought of an arrival (advent or coming) of a person to a place plus the idea of their presence at that place until a certain event transpires. The word **parousia** has no English equivalent and therefore is often transliterated in writings.

**John MacArthur - Parousia** refers to more than just coming; it includes the idea of “**presence**.” Perhaps the best English translation would be “**arrival**.” The church’s great hope is the arrival of Jesus Christ when He comes to bless His people with His presence. That glorious truth appears in more than 500 verses throughout the Bible. (MacArthur J. James. Moody or Logos) (Bolding added)

**Spurgeon** has the following exhortation...

**Thomas Manton (Ed: Puritan writer)** says: If an earthly king lie but a night in a house, what care is there taken that nothing be offensive to him, but that all things be neat, clean, and sweet? How much more ought you to be careful to get and keep your hearts clean, to perform service acceptably to Him; to be in the exercise of faith, love and other graces, that you may entertain, as you ought, your heavenly King, who comes to take up His continual abode and residence in your hearts!

### **III. An Affirmation of Completion**

<sup>24</sup> He who calls you *is* faithful, who also will do *it*.

## 1. The Agent—- He who calls you is faithful

**Faithful** (4103) (**pistos** [word study] from **peitho** = to persuade) is something or someone who is worthy of faith or keeps promises and is applied to God, humans, His Word. Assurance that this penetrating and far-reaching prayer for the readers is not a cry of despair is found in the **faithful** nature and activity of God.

**Hiebert**- The construction puts the emphasis upon His faithfulness as caller and doer. It is this fact that assures the consummation of their salvation. God is "faithful," to be trusted, reliable concerning all that He has said. The faithfulness of God is one of the central themes of Scripture. He never lies in making a promise and never begins a work without carrying it through to completion. Here is indeed comforting assurance. "If you enjoy His calling, rejoice in His faithfulness, Who will do it." (Ibid)

John 6:37-40

## 2. The Action —-who also will do it

**Calls** (2564) (**kaleo** - see study of called - **kletos**) refers in context to God's effective call of one unto salvation. The Greek reads literally "the caller", thus emphasizing the person rather than the act.

It is God Who saves, so it is God Who keeps. God called them in the first place, and He will preserve them.



**Thomas Constable** notes that "God does not save a person by grace and then leave him alone to work out his Christian growth by works ([Gal. 3:3](#)). As God calls and justifies by grace, He sanctifies by grace too. (Walvoord, J. F., Zuck, R. B., et al: *The Bible Knowledge Commentary*. 1985. Victors)

**Matthew Poole** comments that...

Those that are effectually called are brought into God's covenant, where perfection and perseverance are promised, and God's faithfulness obliges Him to make good His covenant. It is an act of grace and mercy to call men; but when called, God's faithfulness is engaged to preserve them, and perfect the work begun: as the apostle tells the Corinthians that God...

shall also confirm (guarantee, establish unwaveringly) you to the end, blameless (legally unaccused - implies not merely acquittal, but the absence of even a charge or accusation against a person) in the day of our Lord Jesus Christ. ([1Cor 1:8](#))

**In Romans 8** Paul sounds a similar note that God's **calling** assures God's **completion**...

Whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified. ([Ro 8:30-note](#)) (**Comment:** He uses the **aoist tense** for glorified, which speaks of an action already completed! In other words, the glorified in the **aoist tense** speaks of God Who sees the end from the beginning and in Whose decree & purpose all future events are comprehended and fixed. And thus our glorification is so certain that it is already an accomplished fact in the mind and purpose of God.)

