***Lesson Thirty***

**1 Thessalonians 5:25-28**

**Three Closing Instructions**

**1.** In these closing verses of this letter Paul addresses the Thessalonians three times by the term ***brethren*** (*adelphos*—#80). What is the significance of Paul’s use of this term?

**2.** In v. 25 Paul uses an imperative (command) when he instructs the Thessalonians . . . ***brethren, pray for us***. Why would Paul use an imperative in this instance? Why does Paul ask for their prayers?

**3.** In seeking the prayers of the Thessalonians, Paul use the plural, ***us***, in his request. Who is Paul referring to by his use of this plural pronoun?

**4.** In v. 26 Paul again uses an imperative verb when he instructs the Thessalonians . . . ***greet all the brethren with a holy kiss***. What sort of ***“kiss”*** is Paul referring to?

**5.** How is Paul’s instruction in v. 26 to be understood? Is this specific to the Thessalonians, or does it apply to all churches? In other words, are we supposed to greet one another ***with a holy kiss***?

**6.** In v. 27 Paul gives instruction to the leaders of the Thessalonian church . . . ***I adjure you by the Lord to have this letter read to all the brethren.*** What does the word ***adjure*** (*horkizō*—#3726) mean?

**7.** In v. 27, when Paul requests that the Thessalonian leaders ***have this letter read to all the brethren***, for what purpose does it serve to have this letter read aloud to everyone in their church?

**8.** Why does Paul feel it necessary to invoke an oath upon the Thessalonian leaders to read this letter to the congregation?

**9.** Paul closes this letter with the same formulaic phrase he uses in all his letters . . . ***the grace of our Lord Jesus Christ be with you***. What is the significance of this benediction?

**10.** How has this letter helped or changed your understanding of doctrine or practical Christian living?