

1 Thessalonians 5:1-11

"The Day of the Lord" The Second Coming

1 Thess. 5:1 Now as to the times and the epochs [seasons], brethren, you have no need of anything to be written to you.

1. "Now as to the times and the epochs brethren" - "Now as to" is literally "But concerning"
 - a. "Times" is from "chronos" [**krah nahs**] and can denote an indefinite and extended periods of time.
 - b. "Seasons" is from "kairos" [**ki rahs**] translated "seasons, epochs" and can denote a definite and particular span of time.
 - c. The NIV and Weymouth translate "times and dates."
 - d. The distinction between these words in context is unsure at best.
 - e. It is uncertain if "chronos" always means longer and "kairos" means shorter.
2. "you have no need of anything to be written to you" - This statement pertains to verse 2 and not every subject. His meaning is explained in verse 2.

1 Thess. 5:2 For you yourselves know full well that the day of the Lord will come just like a thief in the night.

1. "For you yourselves know full well that the day of the Lord" - Evidently Paul, Silas and Timothy had instructed the on this subject.
 - "full well" is from "akribos" [**ah kree boh**s] meaning "accurately."
 - a. "The day of the Lord" refers to the day of Christ's second coming.
 - b. This day is described in a variety of ways. (1 Cor. 5:5; 2 Pet. 3:12; Jn. 6:39; Jude 6).

1 Cor. 5:5 I have decided to deliver such a one to Satan for the destruction of his flesh, so that his spirit may be saved **in the day of the Lord Jesus**.

2 Pet. 3:12 looking for and hastening **the coming of the day of God**, because of which the heavens will be destroyed by burning, and the elements will melt with intense heat!

Jn. 6:39 "This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on **the last day**.

Jude 6 And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for **the judgment of the great day**

2. “will come just like a thief in the night” - Like a thief His coming will be at an unexpected time. (Matt. 24:42-44; 2 Pet. 3:10).

Matt. 24:42 "Therefore be on the alert, for you do not know which day your Lord is coming.

Matt. 24:43 "But be sure of this, that if the head of the house had known at what time of the night the thief was coming, he would have been on the alert and would not have allowed his house to be broken into.

Matt. 24:44 "For this reason you also must be ready; for the Son of Man is coming at an hour when you do not think He will.

2 Pet. 3:10 But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up.

- a. No one knows when Jesus is coming again. (Matt. 24:36; Mk. 13:32).
- b. After the destruction of Jerusalem in A.D. 70, there is nothing to keep Christ from coming at any time.
- c. This is a reason why Christian must always “be ready.”

The Speech of False Teachers And Wicked

1 Thess. 5:3 While they are saying, "Peace and safety!" then destruction will come upon them suddenly like labor pains upon a woman with child, and they will not escape.

1. “While they [the people] are saying, "Peace and safety!" Lit. “Whenever they say..”

- a. False teachers and others may shout “All is well.”
- b. They denied Christ is coming again or if He does it will be a long time from now.

2. “then destruction will come upon them suddenly”

- a. “Destruction” is not annihilation.
 - 1) The word “olethros” [**ah** leh thrahs] means “perdition, destruction.”
 - 2) It comes from the verb “ollumi” [**ahl** loo mee] meaning “to destroy.”
 - 3) It is used only one other time in the New Testament in 1 Corinthians 5:5.

1 Cor. 5:5 I have decided to deliver such a one to Satan for the **destruction of his flesh**, so that his spirit may be saved in the day of the Lord Jesus.

- 4) Paul did not use the word in 1 Corinthians 5:5 to mean annihilation, but rather shame and sorrow that would lead the person to repent and return to the Lord.

- b. Here it is eternal separation from God as in 2 Thessalonians 1:8,9.
- c. It is being banished to the eternal hell. (Matt. 25:41, 46).

3. “like labor pains upon a woman with child, and they will not escape”

- a. The wicked will not escape God’s wrath any more than a pregnant woman can escape “labor pains.”

- b. Just as “labor pains” come unexpectedly and are followed by the birth of a child, their pain and suffering would come.
- c. The wicked will reap what they have sown. (Gal. 6:7,8).

Negative Statement Of Their Saved Condition

1 Thess 5:4 But you, brethren [brother and sisters], are not in darkness, that the day [of the Lord’s coming] would overtake [surprise] you like a thief;

- 1. “But you, brethren, are not in darkness” - Paul is very emphatic about where they were not spiritually.
 - a. They were not “in darkness.” Those outside of Christ are in the kingdom of darkness. (Col. 1:13).
 - b. These brothers and sisters were not controlled by “darkness,” but were “sons of light.” (1 Thess. 5:5).
- 2. “that the day would overtake [surprise] you like a thief”
 - a. They did not know when Christ was coming.
 - b. They were, however, ready for the Lord even if He returned unexpectedly.
 - c. This is the way all of us are to daily live.

Positive Statement Of Their Saved Condition

1 Thess 5:5 for you are all sons of light and sons of day. We are not of night nor of [its] darkness;

- 1. “for you are all sons of light and sons of day” (Matt. 5:14-16; Eph. 5:8; Phil. 2:15; 1 Pet. 2:9; 1 Jn. 1:7).
 - a. “all” is a great compliment to this young church.
 - b. Few churches have all its members walking in the light.
 - c. They had been in darkness but now shining lights.
 - d. This does not mean there were no problems in the lives of the Thessalonian believers.
 - e. The words “sons of light” may also convey the idea these brethren were not like unenlightened Jews and heathen.
- 2. “We are not of night nor of darkness” - “We have nothing to do with night, or darkness” - TCNT
 - a. Like the brethren at Colossae they had been delivered from the dominion of darkness into the kingdom of Christ. (Col. 1:13).
 - b. The “we” indicates Paul includes himself and his fellow-workers among “the sons of light.”

1 Thess. 5:6 so then let us not sleep [in unpreparedness] as others [the rest] do, but let us be alert [watchful, stay awake] and sober [remain alert].

- 1. “so then let us not sleep as others do” - The idea is that they should not be unprepared for the Lord’s return.

- a. This is not speaking of literal sleep, but it is speaking of a state of unpreparedness.
- b. “Others” is the same word as found in 1 Thessalonians 4:13.
 - 1) It literally means “the rest” and comes from “loipos” [loi **pahs**] used by Paul in 1 Thessalonians 4:1.
 - 2) This word can also be used to mean “henceforth, from now on.” See comments on 1 Thess. 1.
 - 3) It refers “to the rest of the world.”
2. “but let us be alert [watchful, stay awake] and sober [remain alert]”
 - a. Peter used similar language in 1 Peter 5:8.

1 Pet. 5:8 Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour.
 - b. The word “gregoreo” [gray gah **reh** oh] means “to be awake, to watch, to be watchful, to be attentive.” Jesus used this word in His warnings about being ready for His coming. (Matt. 24:42; 25:13; Mk. 13:35).
 - c. The word “nepho” [**nay** foh] means “to be sober [not intoxicated], vigilant, a life of self-control. The NIV translates “sober” as “self-controlled.”
 - d. The Amplified translation has “on our guard” and McCord has “remain alert.”

1 Thess 5:7 For those who sleep do their sleeping at night, and those who get drunk get drunk at night.

1. “For those who sleep do their sleeping at night”- This is a general rule in past centuries.
2. “and those who get drunk get drunk at night” - This is a general rule.

1 Thess 5:8 But since we are of *the* day [as sons of light], let us be sober [self-controlled, on guard], having put on the breastplate of faith and love, and as a helmet, the hope of salvation.

1. Paul gave this admonition to the saints at Rome. (Rom. 13:13,14).

Rom. 13:13 Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy.

Rom. 13:14 But put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts.

1. “But since we are of *the* day, let us be sober” - See 1 Thess. 5:6
2. “having put on the breastplate of faith and love” - See Rom. 13:13
 - a. Here “breastplate” is “faith and love.”

- 1) Faith is essential to please God and for victory. (Heb. 11:6; 1 Jn. 5:3-5).

- 2) Love for God and others is essential. (Matt. 22:37-39; Gal. 5:6).

- b. In Ephesians 6:10 it is “breastplate of righteousness.”

- c. In Ephesians “faith” is the “shield.” (Eph. 6:16).
 - d. This protective equipment was vital for a soldier fighting enemies, and it is vital for soldiers of the cross fighting the evils of the world and defending themselves from the devil.
3. “and as a helmet, the hope of salvation” - This word is used in Ephesians 6:17.
- a. A “helmet” is vital for a soldier facing the enemy.
 - b. “Hope” is the assurance of salvation that gives the Christian soldier the courage to fight the good fight.

1 Thess 5:9 For God has not destined [appointed] us for [His] wrath, but for obtaining salvation through our Lord Jesus Christ,

- “destined” is from “tithemi” [**tith** ay mee] meaning “to appoint,” and used in the sense of not being arbitrarily appointed to hell.
1. “For God has not destined [appointed] us for wrath” - He speaks here of those destined for the wrath of God in hell. “Wrath” is used in the first chapter to mean condemnation at Christ’s coming. (1 Thess. 1:10).
- a. Men are not predestined to hell. (Jn. 3:16; Acts 10:34,35).
 - b. God does not want anyone to perish in hell. (1 Tim. 2:4; 2 Pet. 3:9).
 - c. Men end up in hell because of their rejection of Christ and the gospel. (2 Thess. 1:8, 9; Jn. 3:36).
2. “but for obtaining salvation through our Lord Jesus Christ”
- a. Salvation is through Christ alone. (Jn. 14:6; Acts 4:12).
 - b. It is not automatically obtained, but comes by obeying the Savior. (Heb. 5:9).
 - c. Salvation can be used to refer to something present. (Eph. 2:8).
 - d. There is also a sense in which salvation is future. (Rom. 5:9; Phil. 3:20, 21; Tit. 2:13).
 - e. The future salvation is received when Christ returns and believers ascend to be with the Lord forevermore. (1 Thess. 4:17).
 - f. Salvation is obtained by grace - not by merit. (Eph. 2:8-10).

1 Thess 5:10 who died for us, so that whether we are awake [watchful, alert in Christ] or asleep [dead in Christ], we will live together with Him.

1. “who died for us” - The “who” is Christ and the “us” is mankind.
2. “so that whether we are awake [alive and prepared] or asleep [dead and prepared]”
3. “we will live together with Him” - 1 Thess. 4:18
- a. This is the great hope of the Christian - living forever with Christ.

b. The place of this togetherness with Christ is heaven. (Matt. 5:10-12; 6:19-21; Jn. 14:1-3).

1 Thess 5:11 Therefore encourage one another and build up one another, just as you also are doing.

1. “Therefore encourage one another and build up one another” - This is a reiteration of Paul’s admonition in 1 Thessalonians 4:18.

- “comfort” is from “parakaleo” [pah rah kah **leh** oh] meaning “encourage, comfort.”
- “build up” is from “oikodomeo” [oi kah dah **meh** oh] meaning “to build up, edify.”
 - a. Christians need a lot of encouragement.
 - b. Christians need to constantly encourage one another.
 - c. It is hard to live every day in a pagan world.
 - d. Some days are harder than others.
 - e. Here are some ways to encourage and build up one another.

Being a good example (Matt. 5:13-16; Phil. 2:15).	Weeping with others (Rom. 12:15).	Teaching God’s word including its precious promises
The assembly (Heb. 10:24, 25).	Telephone calls, emails, letters, etc.	Giving praise to others
Fellowship with one another (Acts 2:46).	Words of encouragement (Heb. 3:13).	Make others feel important.
Working with one another (1 Cor. 3:9).	Being positive & looking for good	Slow to criticize
Rejoicing with others (Rom. 12:15).	Helping those in need - Matt. 25:31-46; Gal. 6:10	Hugs

2. “just as you also are doing” - He commends them for doing the very thing he is exhorting them to do.

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