

10/19/25

1Thessalonians 5:1-11

We come to the closing chapter of the epistle to the Thessalonians and what a powerful letter to the believer having as its heartbeat the coming of Christ for His Church.

1. His coming in relation to salvation. 1Thess. 1
2. His coming in relation to service. 1Thess. 2
3. His coming in relation to sanctification. 1Thess. 3
4. His coming in relation to resurrection. 1Thess. 4
5. His coming in relation to God's wrath. 1Thess. 5

Paul has given clear information regarding their loved ones who have died and now he moves to exhort the living, regarding the specific period of God's wrath that is to come on the earth.

5:1-3 That Day of The Lord.

5:1 The believer is not to be concerned.

- 1) The believer is not to be concerned with the date of the Lord's Day, for it would stare at the day of the Rapture, "But concerning the times and the seasons, brethren." vs. 1a-b
 - a) The word times "chronon" means time in running order.
 - 1) The word is used for time long or short.
 - 2) We get our word chronology or chronological.

b) The word seasons "kairo" means a definite space of time, a set time prescribed.

- 1) Jesus used the word for fig season. Mk. 11:13
- 2) Paul used it the birth of Jesus, The fulness of time "kairo". Gal. 4:4
- 3) The apostles after the resurrection asked Jesus, "Lord, will you at this time "chronos" restore again the Kingdom to Israel?" And Jesus said, "It is not for you to know the times "chronos" or seasons "kairos", which the Father hath put in his own power." Acts 1:6-7
 - * It didn't concern them, for they were the church, who would return with Him to set up the Kingdom.

- 2) The Thessalonians did not need Paul to write to them about the day of the Lord, "you have no need that I should write to you." vs. 1c
 - a) He had told them of His return from heaven and believers were waiting to be delivered from the wrath to come. 1Thess. 1:10
 - b) He had told them His coming with all His saints. 1Thess. 3:13; 4:14
 - c) He told them the living would be caught "harpozo" up to the clouds to meet their dead loved ones. 1Thess. 4:17

5:2 The Thessalonians knew how the day of the Lord would come.

- 1) Paul declared to them, “For you yourselves know perfectly that the day of the Lord so comes as a thief in the night.”
 - a) Paul had told them, deliver them from the wrath to come. 1Thess. 1:10; 5:9
 - b) The Day of the Lord, is an Old Testament expression and major theme. Is. 2:12; 13:6-11; Jer. 30:7; Amos 5:18; Zech. 1:14-18
 - 1)) Jesus said, “But of that day and hour no one knows, not even the angels of heaven, but My Father only.” Matt. 24:36
 - 2)) The day refers to “the day of the Lord”, Matthew is writing to the Jews, this is the beginning of the Tribulation that coincides with the rapture that occurs at the same time.
- 2) Paul was saying that day, the day of the Lord is an event that will take the world as a thief in the night, and they already knew that.
 - a) Jesus used the same expression. Matt. 24:43; Lk. 12:39
 - b) The phrase is a strong warning by Peter to all, of being ready and not sleeping in the New Testament. 2Pet. 3:10
 - c) The phrase is used by Jesus to warn the church of Sardis of their readiness, He

will come as a thief. Rev. 3:3; 16:15 Sardis.

- d) This is indicated by “the hour” the church will be kept from, having the article, which is the start of the Day of the Lord, the seven year tribulation and the day of the rapture. Rev. 3:10
- 3) Paul confirms the Thessalonians knew this exactly about the day of the Lord.
 - a) The word perfectly “akribos” means accurately, they knew it would take place as a thief!
 - b) Paul had told them other things that would take place at start of the Day of the Lord, the falling away first then the appearance of the son of perdition, the Antichrist. 2Thess. 2:3-5

5:3 The characteristics of the day of the Lord. , “And they shall not escape.”

- 1) The proclamation is false, “For when they say, “Peace and safety!” vs. 3a-b
 - a) Peace and safety implies deception by the false peace regarding the day of the Lord. Amos 5:18, 19; Mic. 3:5-11
 - b) Jesus said about this period, “Take heed let no man deceive you by any means.” Matt. 24:46
 - 1)) Jesus was warning his disciples, not the unbeliever!

- 2)) Unbeliever are deceived already, the warning is to believers!
- 3)) Every warning to not be deceive is to believers, not the unbeliever!
- 2) The devastation of the judgment of God is certain, “then sudden destruction comes upon them, as labor pains upon a pregnant woman.” vs. 3c-d
 - a) This “sudden destruction” will come through the Antichrist, giving them over to the lie. Dan. 9:27
 - b) The world will be unprepared, as a woman in travail, coming unexpectedly. Is. 13:8-9; Jer. 4:31; Hos. 13:13; Mic. 4:9; Lk. 21:34; 2Pet. 3:1-10
 - b) The judgments of God is certain. Is. 13:8; Jer. 4:31; Matt. 24:8
 - c) The judgments of God will come repeatedly and more frequent with intensity, as a woman’s pains.
- 3) The hoplessness is stated, “And they shall not escape.” vs. 3d
 - a) The Jews and Gentiles decieved by the Antichrist shall not escape eternal destruction from the presence of the Lord. 2Thess. 1:9
 - b) This period is described in the Old and New Testaments by very specific words.
 - 1)) Wrath, judgment, indignation, trouble, darkness, punishment,

distress, destruction, time of heathen, tribulation, and great tribulation.

- 2)) It is distinctly called Jacob’s trouble in Jer. 30:7
- 3)) It is a time of God 's judgment on Israel for rejecting her Messiah. Lk. 19:42; Matt. 23:37-39
- 4)) Two of every three Jews will die. Zech. 13:9

5:4-7 The people and the Day of the Lord.

5:4 The believer sphere of life.

- 1) The contrast of every believer and the church is to the unbeliever left behind after the rapture for the day of the Lord, “But you, brethren, are not in darkness.” vs. 4a
 - a) The word “But” marks the sharp contrast between the unbeliever that are in darkness and will go through “the day of the Lord”, but the beleivers are in the light and will not.
 - 1)) The state of darkness represents sin, ignorance and a lifestyle that is against the light of God’s word, which the believer is not ignorant, but very aware after repenting.
 - 2)) Paul says, “Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what

communion has light with darkness?”
2Cor. 6:14

3)) Paul again says, “For you were once darkness, but now you are light in the Lord. Walk as children of light.” Eph. 5:8

b) The word brethern “adelphos” identifies them as born of the same womb to indicate the new birth.

1)) Children of God. Jn. 1:12

2)) Born again of the word and Spirit. Jn. 3:3-5

2) The benefit of living in the light of Jesus is stated, “so that this Day should overtake you as a thief.” vs. 4b

a) The phrase “this Day” refers to the day of the Lord, the seven year of Tribulation and Great-Tribulation.

b) Jesus calls us friends, not servants, because he has made all things known to us. Jn. 15:14-15

c) Paul says, “The night is far spent, the day is at hand: let us therefore cast off the works of darkness and let us put on the armour of light.” Rom. 13:12

5:5 The nature of the believer.

1) The believer belongs to the family of God, “You are all sons of light and sons of the day.” vs. 5a-b

a) We are Light in the Lord. Eph. 5:8

b) We are the light of the world. Matt. 5:14

c) We are to believe in the light, Jesus in order to be children of the light. Jn. 12:36

d) Sons of God is our relationship by our spiritual birth, through grace and faith. Eph. 2:8-9

2) The believer no longer belongs to the family of Satan, We are not of the night nor of darkness.” vs. 5c

a) Jesus has delivered us from the power of darkness and translated us into the kingdom of the Son of his love. Col. 1:13

b) Jesus did this by the light of glorious gospel. 2Cor. 4:4

c) “In this the children of God and the children of the devil are manifest: Whoever does not practice righteousness is not of God, nor is he who does not love his brother.” 1Jn. 3:10

5:6 The believers responsibility.

1) The conclusion is clear and simple, we live as if Jesus could come any minute or day, “Therefore let us not sleep, as others do.” vs. 6a-b

a) The metaphor of sleep is used for indifference and unawareness to spiritual realities. vs. 6a

b) If there is no possibility of sleeping by a believer, the exhortation would be of no value, worthless!

- c) The comparison of “as others do”, the unbelievers. vs. 6b
- 2) The believer is a soldier on alert, “but let us watch and be sober.” vs. 6c
 - a) The word but “alla”, means nevertheless, not withstanding, having declared the contrast of believers and unbelievers.
 - b) The believer is born into warfare, “let us watch and be sober.”
 - 1)) The believer is awake and watching for the Lord to come for him in the rapture.
 - a)) The word watch is a key word in the New Testament, found 23 times, here it is in the present active, ongoing, constantly.
 - * Knowing the enemy is ever present, but not ever active! 1Pet. 5:8
 - a)) Luke warns the believer, “Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man.” Lk. 21:36
 - 1))) There is a set day.
 - 2))) There is a given opportunity.
 - 3))) There is proper preparation. (occupy)
 - b)) The five foolish virgins were not watching for the Second Coming. Matt. 25:1-13

* They did not enter the Marriage Supper of the Lamb!

- 2)) The word sober “nepho”, refers to a clear mind, alert, not intoxicated with the world. 2Tim. 4:5
 - a)) The tense is the present active, continuous.
 - b)) The contrast is to wine that clouds one’s mind. vs. 7
 - b)) Peter tells us, “Be sober, be vigilant because your adversary.” 1Pet. 5:8
 - c)) Paul tells the Ephesians, “Be filled with the Holy Spirit...” Eph. 5:18

5:7 The nature of the unbeliever.

- 1) The unbeliever is unaware and unconcern about the coming of God, “For those who sleep, sleep at night.” vs. 7a
 - a) Every person sleeps literally at night, it is the natural order, the second word for sleep is in the present indicative, a reality.
 - b) The phrase “at night” is also being used as a spiritual metaphor for the dark sinful life of unbelievers, not being born again.
- 2) The majority of unbelievers cloud their minds with alcohol, “and those who get drunk are drunk at night.” vs. 7b
 - a) This is the well known and usual practice of mankind, not that they never get drunk in the day.

- b) The second word drunk is in the present active indicative tense, the reality.
- c) Alcohol is used to escape reality, it is a depressant, clouds your mind and lose control of you inhabitation.
- d) In the context of Jesus coming for His Church and the Day of the LORD, those that get drunk do not believe the coming of God.
- e) As in the days of Noah. Matt. 24:37-44;
Lk. 17:26-30

5:8-11 The comfort of the believer regarding the Day of the Lord.

5:8 The believer is prepared to meet his Lord in the air.

- 1) The contrast is once again confirmed, “But let us who are of the day be sober.” vs. 8a
 - a) The word “but” marks the contrast again. vs. 1, 4, 8
 - b) The plural pronoun “us” refers to all believers.
 - c) The identity of being “of the day” refers again to the believer to confirm they are not in darkness. vs. 4c
 - d) The word sober “nepho”, refers to a clear mind, alert, as in verse 6, a present active, continuous.
- 2) The believer living clear minded and alert is always ready for spiritual warefare, “putting

on the breastplate of faith and love, and as a helmet the hope of salvation.” vs. 8b-c

- a) The phrase putting on “enduo” means to clothed with, to sink into clothing or dress one-self. vs. 8a
 - 1)) The tense is the aorist in the middle voice to indicate this has to be done by each believer, not one can do it for them and applies for ever part of the armor!
 - 2)) This is to be done every day of our life continually till Jesus takes us by death or the rapture!
 - 3)) The armor is used as a metaphor for our spiritual armor, it is a defensive armor and Paul quotes Isaiah. Is. 59:17
- b) The breastplace of faith refers to “faith in Christ”. vs. 8b
 - 1)) Paul mentions the breastplate of righteousness on the right hand and on the left. 2Cor. 6.7
 - * The breastplate would protect all the vital organs from the neck down to the waist.
 - 2)) The breastplate protects our heart, the intellect, emotions and the will.
 - * “that their hearts may be encouraged, being knit together in love, and attaining to all riches of the full assurance of understanding, to the

knowledge of the mystery of God,
both of the Father and of Christ.” Col.
2:2

- c) The breastplate of love refers to our love for God first then for each other, finally for sinner that are lost. vs. 8b
 - 1)) The word love is “agape” God’s divine love distinct and different from this world.
 - a)) The agape love of God is defined in Jn. 3:16.
 - b)) Agape love can only be manifested by a believer, but God does not force a believer to love, it is a choice of obedience and dependence on Jesus.
 - 2)) The order of this agape love is important.
 - a)) The vertical is the most important, being the source of agape love, it must be first.
 - b)) The horizontal for our brothers and sisters in Christ is the source and outgrowth of our love for and from God and also for sinners.
- d) The believer is to be putting on, “as a helmet the hope of salvation.” vs. 8c
 - 1)) The helmet protected the head of a soldier.

- a)) The helmet would protect a soldier from being incapacitated unable to defend himself against the enemy.
- b)) The helmet would also protect a soldier from a mortal blow to the head.
- c)) Paul is still quoting Isaiah. Is. 59:17
- d)) The entire armor is described in Ephesian. Eph. 6:10-18
- 2)) This helmet is described to be “the hope of salvation”.
 - a)) The word hope “elpis” means confident expectation with certainty, the hope of the believer is “I know so”, not I hope so.
 - b)) Guarding our minds against anything that would distract, entice or deceive us from being sober minded and watching that Jesus can come at any time in the rapture for us.
 - c) The Scriptures teach we have been saved, are being saved and shall be saved.
 - d)) Paul says, “For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, casting down arguments and every high thing that exalts itself **against the knowledge of God**, bringing

- every thought into captivity to the obedience of Christ, 2Cor. 10:4-5
- 3)) Faith, hope and love, the consistent triad in the epistle.
- a)) “remembering without ceasing your work of faith, labor of love, and patience of hope in our Lord Jesus Christ in the sight of our God and Father.” 1Thess. 1:3; 2:9; 3:5
- b)) Paul said, “And now abide faith, hope, love, these three; but the greatest of these is love.” 1Cor. 13:13

5:9 The reason for such council.

- 1) The distinction from the throne of God revealed why we will be caught up in the air at the rapture, “For God did not appoint us to wrath.” vs. 9a
- a) This is the Day of the LORD, a time of darkness, anguish, etc.
- b) This is the time of Jacob’s trouble. Jer. 30:7
- c) This is the 70th Week of Daniels. Dan. 9:27
- d) This is the time of Tribulation and Great-Tribulation of seven years, God’s wrath. Rev. 6-18
- * John says, “The great day of God’s wrath is come; and who shall be able to stand?” Rev. 6:17

- e) This is not for the church, she is not appointed to wrath. 1Thess. 1:10; 2Thess. 1:8-10
- f) This is “the hour” Jesus promised to keep the church “out of the hour” literally. Rev. 3:10
- g) Much more then, being now justified by his blood, we shall be saved from wrath through him. Rom. 5:9; 1Thess. 5:9
- 2) The deliverance of the believer is by the grace of God, “but to obtain salvation through our Lord Jesus Christ.” vs. 9b
- a) Paul gave the witness of the people around Macedonia and Achaia about the hope of the Thessalonians, “and to wait for His Son from heaven, whom He raised from the dead, even Jesus who delivers us from the wrath to come.” 1Thess. 1:10
- b) Every time Paul mentions the Lord’s coming “perousia” in the letter, all five times it refers to the Lord’s return in the rapture for His saints in the air. 1Thess. 1:10; 2:19; 3:13; 4:15; 5:23
- c) Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.” 1Thess. 4:17

5:10 The grounds for our deliverance from the day of the LORD.

- 1) The atoning sacrifice of Jesus dying in our place, as our substitute, “who died for us.” vs. 10a
 - a) John says, “He Himself is the propitiation for our sins, and not for ours only but also for the whole world.” 1Jn. 2:2
 - b) The Father sent his Son to condemn sin in the flesh. Rom. 8:3
 - c) Paul says, “For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.” 2Cor. 5:21
- 2) The ongoing fellowship we have with Jesus alive or at death, “that whether we wake or sleep, we should live together with Him.” vs. 10b-c
 - a) The word awake “gregoreuo” means alive, attentive and alert, in the present active tense, ongoing constantly.
 - 1)) We are abiding in Jesus as the branches while alive on the earth, depending on Him and living in fellowship together with Jesus.
 - 2)) We at death will be instantly present before the Lord and live together with Him.
 - 3)) We will at the rapture be caught up to the clouds to meet the Lord in the air

and continue to live together with Him.

- b) The word sleep “katheuo” has a dirreent meaning, depending on the context and whether it is used literally or figuratively.
 - 1)) In verse 6 it is used figuratively and means to not be lax in watching, being unalert regarding God’s judgment. vs. 6
 - 2)) In verse 7 it is used literally of natural sleep.
 - 3)) In verse 10 it is used figuratively for the death of a believer. vs. 10
 - * “Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him. Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. And everyone who has this hope in Him purifies himself, just as He is pure.” 1Jn. 3:1-3

5:11 The purpose of the exhortation.

- 1) The conclusion of what preceeds, “Therefore comfort each other and edify one another. vs. 11a

- a) The word therefore “dio” would be better translated wherefore as in the KJV or on account of what has been stated in the preceeding section.
- b) The word comfort “parakaleo” means to come along side and encourage, literally strengthen, an imperative command.
 - 1)) Concerning the dead saints in Christ being present with Jesus and will return with Him at the rapture. 1Thess. 4:14-18
 - 2)) Concerning that we will not be here for the Day of the LORD, the wrath of God in judgment. 1Thess. 5:11
- c) The command, “edify one another”.
 - 1)) The word edify “oikodomio”, means, to build up one another in the Lord, a present active imperative command.
 - 2)) The source is by the word of God that is Inerrant and Infallible. 2Tim. 3:16-17; 2Pet. 1:19-21
- 2) The commendation, “just as you also are doing.” vs. 11b
 - a) The tense is the present active indicative.
 - b) This was going on in their live.
 - c) They were to continue to comfort and edify one another.