

4/2/20, 3/8/12

Living For His Coming, Pt. 1
1Thess. 5:4-6

Paul has answered two important questions to the Thessalonians.

1. What happens to the dead believers when Christ comes for His Church. 1Thess. 4:13-18
2. When The Day Of The Lord will take place, but not by a date, but as a thief in the night and as a woman in labor pains. 1Thess. 5:1-3

Paul told the Thessalonians three important things regarding “The Day of The Lord”. 1Thess. 5:1-3

- I. The time regarding the Day of the Lord was unnecessary. vs. 1
- II. The truth known regarding the Day of The Lord was complete. vs. 2
- III. The tragic character of the Day of the Lord was unavoidable. vs. 3

Now Paul tells the Thessalonians a third factor in relation to “The Day Of The Lord”, “How the believer should live in view of “That Day”, the Second Coming. 1Thess. 5:4-11

For our study we want to look at just verses 4-6, observing three things about how the believer should live, in view of the "The Day Of The Lord. 1Thess. 5:4-6

- I. The believer is to live understanding the revelation of God. vs. 4
- II The believer is to live recognizing their position before God vs. 5
- III The believer is to live expecting the coming of God. vs. 6

- I. **The believer is to live understanding the revelation of God: our illumination. vs. 4a-c**
 - A. The apostle Paul boldly declared that the believer is not unaware regarding “The Day Of The Lord”. vs. 4a (Neg.)
 - * “But you, brethren, are not in darkness.”
 - 1. Paul identified the believer in contrast to the unbeliever. vs. 4a-b
 - a. The word but “de” is a adversative conjunction, contrasting those in verse three, to those in the present verse.
 - 1) Those left behind at the rapture will go into tribulation great-tribulation and be present at the Coming of Jesus to judge the earth.
 - 2) These persons are indicated by the pronouns “they” and “them”. vs. 3
 - 3) Their words are quoted, “Peace and safety”. vs. 3a-b
 - 4) Their doom is also stated, “sudden destruction comes upon them”. vs. 3c
 - 5) Their damnation is clear, “they shall not escape”. vs. 3e

- b. The words “you” and “brethren” identify the same person.
- 1) The pronoun “you” is emphatic the believers.
 - 2) The Thessalonians who had turned to God from idols to serve the true and living God and wait for His Son from heaven, whom He raised from the dead, even Jesus who delivers us from the wrath to come. 1Thess. 1:9-10
 - 3) The brethren “adelphos”, as we have noted often, those born again into the family of God,
2. Paul indicated they were not without knowledge about that “Day”.
- a. The word darkness “skotos”, is used in different ways in the New Testament.
- 1) The word is used for literally darkness when Jesus hung on the cross. Matt. 27:45
 - 2) The word is used figuratively of spiritual darkness to the things of God. Lk. 1:79, 26:18
 - 3) The word is used for evil , “cast off the works of darkness”. Rom. 13:12
 - 4) The word is used symbolic of ignorance and lack of knowledge, as in our text about “The Day Of The Lord”.
 - 5) The tense is the indicative present active, they presently and

- continuously had the information they needed about that “Day”.
- b. This metaphor of darkness is used by Paul in the negative to affirm the positive in the next verse.
- 1) This period of time did not concern them, they needed no date, they were going to be caught up in the air. 1Thess. 4:16-17
 - 2) This period had been taught to them by Paul. 2Thess. 2:1-5
* “Do you not remember that when I was still with you I told you these things?” vs. 5
- B.** The apostle Paul believer knowing God's revelation will not be overtaken as a thief. (Positive) vs. 4d
* “so that this Day should overtake you as a thief.”
1. The word so “hina”, usually presents a purpose clause.
 - a. The fact that they had been imparted knowledge about the day of the Lord was certainly to benefit the believers.
 - b. But in this case it would be better taken as the result, due to the fact that they are not in darkness or ignorant about it, the result is that it does not take them by surprise or affect them.

2. The phrase “This Day”, again refers back to verse two.
 - a. The period of Tribulation and Great-Tribulation.
 - b. The Second Coming of Jesus for judgment.
 - c. The beginning of that Day, remember would mark their escape to meet the Lord in the air and be always with Him in sharp contrast to the unbeliever who will not escape. vs. 3e
3. The beneficial result is articulated by the same simile, it will not overtake them as a thief.
 - a. We have said that a simile is a comparison of two things prefaced by the words “as” or “like”.
 - b. The simile of a thief communicates a picture of unexpectedness, with the idea of suddenness and being caught unaware!
 - c. The result being, anxiety, fear, due to suffering, loss and ruin, but not for the believer, who understands the nature of “that Day”.

Illustration.

Peter exhorted the believers to trust and to live by the revelation of God when he said, “For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord

Jesus Christ, but were eye witnesses of His majesty.”
2Pet. 1:16

Application

1. The revelation of God comes through the light of the Gospel of the glory of Christ.
 - a. “But even if our gospel is veiled, it is veiled to those who are perishing, whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them. For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus’ sake. For it is the God who commanded light to shine out of darkness, who has shone in our hearts to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.” 2Cor. 4:3-6
 - b. “The law of the LORD *is* perfect, converting the soul; The testimony of the LORD *is* sure, making wise the simple; The statutes of the LORD *are* right, rejoicing the heart; The commandment of the LORD *is* pure, enlightening the eyes; The fear of the LORD *is* clean, enduring forever; The judgments of the LORD *are* true *and* righteous altogether. More to be desired *are they* than gold, Yea, than much fine gold; Sweeter also than honey and the honeycomb. Moreover by them Your servant is warned, *And* in keeping them *there is* great reward. Who can understand *his* errors?

Cleanse me from secret *faults*. Keep back Your servant also from presumptuous *sins*; Let them not have dominion over me. Then I shall be blameless, And I shall be innocent of great transgression. Let the words of my mouth and the meditation of my heart Be acceptable in Your sight, O LORD, my strength and my Redeemer.” Ps. 19:7-14

2. The revelation of God is to give us understanding, being illuminated and made alive by that person of *THE HOLY SPIRIT*.
 - a. “He has delivered us from the power of darkness and conveyed *us* into the kingdom of the Son of His love.” Col. 1:13
 - b. “But as it is written: “Eye has not seen, nor ear heard, Nor have entered into the heart of man The things which God has prepared for those who love Him.” But God has revealed *them* to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. These things we also speak, not in words which man’s wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual. But the natural man does not receive the things of the Spirit of

God, for they are foolishness to him; nor can he know *them*, because they are spiritually discerned. But he who is spiritual judges all things, yet he himself is *rightly* judged by no one. For “who has known the mind of the LORD that he may instruct Him?” But we have the mind of Christ.” 1Cor. 2:9-16

3. The revelation of God received by faith and certain.
 - a. “So then faith *comes* by hearing, and hearing by the word of God.” Rom. 10:17
 - b. Amos confirms the day is not for the believer, “Woe to you who desire the day of the LORD! For what good *is* the day of the LORD to you? It *will be* darkness, and not light. It *will be* as though a man fled from a lion, And a bear met him! Or *as though* he went into the house, Leaned his hand on the wall, And a serpent bit him! *Is not* the day of the LORD darkness, and not light? *Is it not* very dark, with no brightness in it?” Amos 5:18-20

The believer is to live understanding the revelation of God, our illumination!

II. The believer is to live recognizing their position before God: Our relation. vs. 5

- A. The apostle Paul declared the believer belongs to a new family. vs. 5a (positive)
 - * “You are all sons of light and sons of the day.”

1. Paul stated that everyone of them were included.
 - a. The phrase “you all”. is emphatic again, being at the beginning of the sentence.
 - 1) They had repented and been born again through the gospel.
 - 2) They were called the church of the Thessalonians in God the Father and the Lord Jesus Christ. 1Thess. 1:1d
 - b. This included every person that received the gospel.
 - 1) They were proclaiming the gospel throughout Macedonia and Achaia. 1Thess. 1:8
 - 2) No one ever receives an inferior salvation, with less potential or capacity to live out the life of Christ.
 - 3) No believer is ever sinless or perfect, but all still have a sin nature that needs to be reckoned dead daily, till the Lord take them home. Rom. 6:6, 11
2. Paul stated by direct reference that the Thessalonians were in the family of God.
 - a. He indicated this truth by the word sons.
 - 1) The word sons “huios”, means the offspring of men.
 - 2) The word appears 381 times in the New Testament.
 - b. He has already used the word once.

- 1) For Son of God, Jesus, who they were waiting from heaven to deliver them from the wrath to come. 1Thess. 1:10
- 2) In our text, Paul uses it two times for those born into the family of God, sons and daughters. vs. 5
3. Paul stated that all of the Thessalonians had been endowed with the capacity to live up to the standard of the new family.
 - a. He said they were sons of light to indicate their lives would be sourced and characterized by the truth of God.
 - 1) Paul had encouraged them, “as you know how we exhorted, and comforted, and charged every one of you, as a father *does* his own children, that you would walk worthy of God who calls you into His own kingdom and glory.” 1Thess. 2:11-12
 - 2) Paul referenced the source of truth, “For this reason we also thank God without ceasing, because when you received the word of God which you heard from us, you welcomed *it* not *as* the word of men, but as it is in truth, the word of God, which also effectively works in you who believe.” 1Thess. 2:13
 - b. He used light as a metaphor for their new life in Christ.
 - 1) Those able to live in righteousness.

- 2) Those able to live in holiness.
 - 3) Those able to obey God.
 - 4) Paul indirectly reminding them that God had imparted to each one a new divine nature to escape the corruption of the world, implying that the Thessalonians had the ability to please God. 2Pet. 1:3-4
- c. He said that all the Thessalonians they were sons of the day, indicating their lives would be lived out in the sphere and realm of God's kingdom.
- 1) He uses the double analogy to give emphasis to the new character and life in Christ.
 - 2) He said they were sons of the day, living in a dark world.
 - 3) He said their lives were lived out before men, manifesting their light to the world, but not of it.
 - * The believers life is to be an example of Christ to the world, "Let your light so shine before men that they may glorify the Father in heaven." Matt. 5:16
 - 3) Life lived out as new creatures. 2Cor. 5:17
- c. He said they were living before God, being heirs in the Kingdom.

- 1) Life lived out before God, knowing He looks at the intent and motives of the heart.
 - * Everything is open and naked before Him. Heb. 4:13
 - 2) He knows our thoughts from their origin. Ps. 139:2
- B.** The apostle Paul declared the believer no longer belongs to the old family of Satan. vs. 5b (negative turned to a positive)
- * "We are not of the night nor of darkness."
 - 1. Paul includes all believers by the pronoun "we".
 - a. Paul.
 - b. Timothy.
 - c. Silas.
 - d. All the Thessalonians.
 - 2. Paul said they were not of the night.
 - a. The term night "nux", can mean literally night time, as opposed to the day time.
 - b. The word in our text is used as a metaphor to speak of a life characterized by sin, destruction and reckless, sourced in man's depraved nature, the sinful world and Satan.
 - 3. Paul also said nor of darkness.
 - a. He uses the double analogy again to give emphasis to the new character and life in Christ.

- b. He used the metaphor of darkness in verse four for ignorance and lack of knowledge.
- c. He uses the metaphor of darkness “skotos” now to speak of the sphere and realm of Satan influence in this evil world.
- d. Though we still have sin nature, the believer is able to live denying and opposing evil to not live the way we use to live.
 - * We wrestle against a spiritual army of darkness, headed by the God of this world. Eph. 6:12, 2Cor. 4:4

Illustration

One day a soldier from Alexander the Great's army was confronted for his life style. He was asked, “What is your name?”, he responded, “Alexander”, he was told, “Change your life or change your name.”

Application

1. The believer is the light and salt of the earth to dispel and expose sin and live a pure life causing others to thirst for God.
 - a. “You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men. You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it

under a basket, but on a lampstand, and it gives light to all *who are* in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven.” Matt. 5:13-16

- b. Jesus said, “I Am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.” Jn. 8:12
 - c. Jesus said, “If one walks in the night, he stumbles, because the light is not in him.” Jn. 11:10
 - d. “I have come *as a light* into the world, that whoever believes in Me should not abide in darkness.” Jn. 12:46
 - e. “And this is the condemnation, that the *light* has come into the world, and men loved darkness rather than *light*, because their deeds were evil.” Jn. 3:19
2. The believer walks as a child of light by the *HOLY SPIRIT*.
 - a. “For this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God. Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. Therefore do not be partakers with them. For you were once darkness, but now *you are* light in the Lord. Walk as children of light (for the fruit of the Spirit *is* in all goodness, righteousness, and truth), finding out what is

acceptable to the Lord. And have no fellowship with the unfruitful works of darkness, but rather expose *them*. For it is shameful even to speak of those things which are done by them in secret. But all things that are exposed are made manifest by the light, for whatever makes manifest is light.” Eph. 5:8-13

- b. “I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. But if you are led by the Spirit, you are not under the law.” Gal. 5:16-18
 - c. “And those *who are* Christ’s have crucified the flesh with its passions and desires. If we live in the Spirit, let us also walk in the Spirit. Let us not become conceited, provoking one another, envying one another.” Gal. 5:24-26
3. The children of the day will escape “The Day Of The Lord” because they are not of the night or darkness.
- a. Christ has delivered us from the kingdom of darkness and translated us into the kingdom of the Son of His love Col. 1:13
 - b. We have turned from sin to serve the living and true God, 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

- c. “For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ,” 1Thess. 5:9

The believer is to live recognizing their position before God, our relation!

III. The believer is to live expecting the coming of God: our anticipation. vs. 6

- A. The apostle Paul exhorted the believer to not live indifferent. vs. 6a-b (neg.)
 - * “Therefore let us not sleep, as others do.” vs. 6a-b
- 1. Paul concluded with an exhortation to the believer, to not sleep.
 - a. This was in view of what they knew.
 - 1) About the Day of the Lord not overtaking them as a thief.
 - 2) About they not being in darkness.
 - b. This was in view of who they were.
 - 1) About being sons and daughters of light and of the day.
 - 2) About not being of the night nor of darkness.
 - c. This was in view of the coming of the Lord.
 - 1) Paul includes himself, “Let us not sleep”, present active.
 - 2) The word sleep, “katheudo”, means to fall asleep or drop off to sleep.

- 3) The word is not the same word as used for the dead in Christ. 1Thess. 4:13-15
- 4) Paul is using it figuratively of being spiritually careless and unconcerned about the Coming of Jesus. Matt. 25:5, Mk. 13:36
2. Paul compared the believer to the unbeliever, “as others do”.
- a. They unbeliever does not believe God is coming to judge the earth.
 - b. The unbeliever is not conscious of the danger he or she is in, being unsaved.
 - c. The unbeliever lives careless and unconcerned about the Lord's coming.
- * “Heaven and earth will pass away, but My words will by no means pass away. But of that day and hour no one knows, not even the angels in heaven, nor the Son, but only the Father. Take heed, watch and pray; for you do not know when the time is. *It is* like a man going to a far country, who left his house and gave authority to his servants, and to each his work, and commanded the doorkeeper to watch. Watch therefore, for you do not know when the master of the house is coming--in the evening, at midnight, at the crowing of the rooster, or in the morning-- lest, coming suddenly, he

find you sleeping. And what I say to you, I say to all: Watch!” Mk. 13:32-37

- B.** The apostle Paul exhorted the believer to live with passion. vs. 6b (Positive)
- * “But let us watch and be sober.”
1. Paul exhorted the believer to be as a sentinel, alert and awake.
 - a. He once again includes himself by the pronoun “us”, with a very strong contrasting conjunction but “alla”.
 - 1) Paul.
 - 2) Silas.
 - 3) Timothy.
 - 4) Every believer.
 - b. He uses the word watch “gregoreuo”, which means to be vigilant and give strict attention.
 - 1) The word is in the present active tense.
 - 2) The word is used for the Lord’s Coming. Matt. 24:42 43, 25:13
 - 3) The word is used for the elders of Ephesus to watch out for the flock. Acts 20:31
 - 4) The word is used to be vigilant because Satan, as a roaring lion goes about to see who he can devour. 1Pet. 5:8
 2. Paul exhorted the believer to be discipline.

- a. He uses the word sober “, which means to have self control, be calm and collective.
- 1) The word again is in the present active tense.
 - 2) The word appears only five other times in the New Testament, three of them in First Peter.
 - a) “Therefore gird up the loins of your mind, be sober, and rest *your* hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ” 1Pet. 1:13
 - b) “But the end of all things is at hand; therefore be serious and watchful in your prayers.” 1Pet. 4:7
 - c) “Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.” 1Pet. 5:8
- b. The idea is not being influenced by the power of anything so as to be distracted or deceived about the Lords coming.
- 1) A person who thinks straight and logical, based on what he knows.
 - 2) A person who understands the urgency of staying alert.
 - 3) A person who resist those who would try to convince him contrary to his faith.

- 4) “Therefore you also be ready, for the Son of Man is coming at an hour you do not expect. Who then is a faithful and wise servant, whom his master made ruler over his household, to give them food in due season? Blessed *is* that servant whom his master, when he comes, will find so doing. Assuredly, I say to you that he will make him ruler over all his goods. But if that evil servant says in his heart, ‘My master is delaying his coming,’ “and begins to beat *his* fellow servants, and to eat and drink with the drunkards, the master of that servant will come on a day when he is not looking for *him* and at an hour that he is not aware of, and will cut him in two and appoint *him* his portion with the hypocrites. There shall be weeping and gnashing of teeth.” Matt. 24:45-51

Illustration

The parable of the wise and foolish virgins was used of Jesus to watch for His coming, the five foolish slept. Matt. 25:1-13

Application

1. We are to be as soldiers faithful to Christ who enlisted us.

* “You therefore must endure hardship as a good soldier of Jesus Christ. No one engaged in warfare entangles himself with the affairs of *this* life, that he may please him who enlisted him as a soldier.” 2Tim. 2:3-4

2. We are to be as a discipline athlete aware of the rules.

* “And also if anyone competes in athletics, he is not crowned unless he competes according to the rules.” 2Tim. 2:5

3. We are to be like a diligent and patient farmer to see our own fruit.

* “The hard-working farmer must be first to partake of the crops. Consider what I say, and may the Lord give you understanding in all things.” 2Tim. 2:6-7

4. We are to live as we are ready,

* “And *do* this, knowing the time, that now *it is* high time to awake out of sleep; for now our salvation *is* nearer than when we *first* believed. The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light. Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. But put on the Lord Jesus Christ, and make no provision for the flesh, to *fulfill its* lusts.” Rom. 13:11-14

The believer is to live expecting the coming of God, our anticipation!

Conclusion

Remember these three things about how the believer should live, in view of the "The Day Of the Lord"

- I. The believer is to live understanding the revelation of God, our illumination!
- II. The believer is to live recognizing their position before God, our relation!
- III. The believer is to live expecting the coming of God, our anticipation!