

Sons of Day & Sons of Night  
1 Thessalonians 5:4-11

### Introduction

It has been an interesting month already. In the last two weeks I have received more cancellations from people receiving my sermon notes by email than I ever have, but I received more than twice as many who signed up. Most of the time those who cancel do so because they are just not interested as reflected in their open email rates of usually less than 10%. It is rare that anyone comments, but I did get a couple this time. I actually like it when people do that even if it is negative since that gives me some insight both about what people are thinking and how I am being perceived. One said I was being too political and another took issue with a particular comment I made, but sadly, time has already proven me right and him wrong. I would very much like to be wrong about my analysis of news and projections about where that is leading us. However, much like someone who watches the weather, it is not hard to predict a storm is coming when you see the clouds forming and know the history of the weather patterns. It is not hard to forecast what is coming upon our society if even a little attention is paid to news on politics and societal trends. And much like reading a book, if you read the last couple of chapters first, it is easy to see how the character and plot development is leading to the already known conclusion.

Beloved, our God has given us the last couple of chapters of what will take place in human history. He has told us not only the end of the story with the destruction of the present heavens and earth and the formation of new heavens and earth in which the righteous will dwell with God for eternity, He has also given us the prior chapters that explain the return of the Lord for His church and details about the seven years of Tribulation that will occur before He sets up His millennial kingdom in Jerusalem. Mix that with some knowledge of history and human nature, and it is easy to see that the events reported in our news today reveal that the way is being paved for the events that will occur in the Tribulation period, also known as the 70<sup>th</sup> week of Daniel 9:27 and time of Jacob's troubles (Jer. 30:7).

While the news is troubling, and the prospects of open persecution of the righteous in our own land even more so, none of this should be surprising for it has been foretold from long ago. Jesus was quite blunt about it on many occasions such as John 16:33 in which He told His disciples, *"These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world."* Paul was even more blunt in 2 Timothy 3:12 stating, *"Indeed, all who desire to live godly in Christ Jesus will be persecuted."* You don't have to even succeed at living in godliness to be persecuted. You only have to want to do so.

Jesus also said in Matthew 5:10–12,<sup>10</sup> *"Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven."*<sup>11</sup> *"Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me."*<sup>12</sup> *"Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you."* I do not look forward to being persecuted, but neither do I fear it for I trust God and His promises and you should too. Our brothers and sisters in the faith around the world and throughout time have lived full and vibrant lives in serving Christ and glorifying God despite the harsh circumstances in which they might find themselves.

As we continue our study of 1 Thessalonians 5 we will find that the promises of Christ concerning His return give us both hope for the future and direction for life in the present. I will start by reading 1 Thessalonians 4:13-5:11 in order to set our text for this morning in its proper context.

### **Context - 1 Thessalonians 4:13-5:3**

*<sup>13</sup> But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope. <sup>14</sup> For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. <sup>15</sup> For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep. <sup>16</sup> For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. <sup>17</sup> Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord. <sup>18</sup> Therefore comfort one another with these words. <sup>1</sup> Now as to the times and the epochs, brethren, you have no need of anything to be written to you. <sup>2</sup> For you yourselves know full well that the day of the Lord will come just like a thief in the night. <sup>3</sup> 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. <sup>4</sup> But you, brethren, are not in darkness, that the day would overtake you like a thief; <sup>5</sup> for you are all sons of light and sons of day. We are not of night nor of darkness; <sup>6</sup> so then let us not sleep as others do, but let us be alert and sober. <sup>7</sup> For those who sleep do their sleeping at night, and those who get drunk get drunk at night. <sup>8</sup> But since we are of the day, let us be sober, having put on the breastplate of faith and love, and as a helmet, the hope of salvation. <sup>9</sup> For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ, <sup>10</sup> who died for us, so that whether we are awake or asleep, we will live together with Him. <sup>11</sup> Therefore encourage one another and build up one another, just as you also are doing.*

This whole section of Scripture begins with Paul answering a concern that the Thessalonian believers had about those who had already died. Paul assures them that they have a secure hope for Jesus' resurrection is the evidence that those that had died would rise again. In fact, they will precede those that were still living and remaining and both will be caught up - raptured - to meet together the Lord in the air when He appears. This is not the second coming or advent of Christ for the details of that event are different from this one as noted in the chart included in your notes (Appended below). The hope of Jesus' return for His church, the rapture, is a comfort to believers.

Paul then makes a segue into a discussion of the times and epochs and day of the Lord because they are all related. The rapture is a major future event which is at the beginning of the day of the Lord. It will come suddenly and unexpectedly even though there will be plenty of signs that it is near. I pointed out some of those last week including these: \*The increasing levels of sin listed in 1 Timothy 3:1-5. \*The prevalence of mockers who deny Christ's return because they ignore God's evidence of past judgment in the flood (2 Peter 3:3-7). \*Increasing and widespread apostasy as people pay attention to the doctrine of demons (1 Timothy 4:1-4) and reject sound doctrine in favor of having their ears "tickled" (2 Timothy 4:3-4). All of these things have become normal in the 21<sup>st</sup> century and will get worse with evil regimes ruling so many nations around the world and which now includes the United States. Is that a political statement? No it is a blatantly obvious moral assessment of governments that proclaim what is evil as good and what is good as evil and substitute darkness for light and light for darkness (Isaiah 5:20). Any government that causes fear to those who do good and rewards those who do evil is wicked. Those who have yielded themselves to demonic forces may control, but such control is only temporary for God is still on the throne and they are fulfilling what He said in advance would happen. In the end, God judges them all separating the sheep and the goats to go to heaven or hell respectively.

I also pointed out things that show preparation has already been made for events that will take place in the Tribulation period such as the readiness to rebuild the Temple in Jerusalem and offer sacrifices. Israel agreeing to have other nations protect it prepares the way for a future treaty with the antiChrist. The multiple peace treaties made by Israel with Arab nations this last year are very significant. The new regime that has taken the reins of power in Washington has quickly put this nation on a track to become irrelevant in world affairs which matches the absence of the Americas playing any role worth mentioning

in prophecy concerning the Tribulation. The clamoring by people to get the untested and very questionable COVID vaccines in the hope it will enable life to return to “normal” reveals how easy it will be to get people to take the mark of the Beast (Rev. 13:17).

These last two are troubling to us because they affect us personally and are evidence of the destruction of the way of life that we once knew here. We don’t like it, yet we need not be despondent because our hope in Christ transcends these tragedies and gives us a different purpose and manner of life. Paul points this out in verses 4-11 as he contrasts the difference in nature between those who are sons of day and those who are sons of night.

### **Contrasting Nature - 1 Thessalonians 5:4-5**

Paul begins verse 4 with an emphatic identification of whom he will identify as “*sons of light and sons of day.*” It is “*you, brethren,*” his twelfth reference to the Thessalonian believers as “*brethren.*” These are people who have a “*steadfastness of hope in our Lord Jesus Christ*” (1:3) because they “*turned to God from idols to serve a living and true God, and to wait for His son from heaven, whom He raised from the dead, that is Jesus, who rescues us from the wrath to come*” (1:9-10).

Paul then states that they “*are not in darkness, that the day should overtake you like a thief.*” The specific reference here goes back to verse 2 that “*the day of the Lord will come just like a thief in the night.*” There is a fundamental difference in character between those who are like the Thessalonians in being believers and followers of the Lord Jesus Christ and those that are not which will also result in how they will be affected by the coming of the day of the Lord. Those who are not in darkness will not be overtaken or suddenly caught unexpectedly (like a thief) by the day of the Lord. Those who are of darkness will be so overtaken.

The descriptive metaphor Paul uses in verse 5 shows a complete contrast between the two. The Thessalonian believers are “*all sons of light and sons of day*” to which Paul adds a reference to himself and his companions “*We are not of night nor darkness.*” The term “sons of” signifies that they are characterized by these qualities and the double reference using synonyms light and day as well as night and darkness intensifies the strength of those characteristics. Believers have opposite characteristics of non-believers.

Throughout the Scripture a contrast is made between day and night both physically and metaphorically. All the way back in Genesis 1:3-5 the physical description is given in that God made light and then separated the light from the darkness. Darkness is the absence of light. Night is the period in which the light is not seen.

Metaphorical use of light signifies either knowledge or righteousness or both, and darkness is used to represent ignorance and unrighteousness. Isaiah 5:20 which I referred to earlier is an example of that. Let me expand with a few examples since these explain Paul’s metaphorical use of the words here.

Psalms 119:105 is familiar to most people, “*Thy word is a lamp to my feet and a light to my path,*” and its meaning is obvious. God’s word gives knowledge so that you can live your life properly before Him. In a similar way, in Proverbs 6 the father admonishes his son to pay attention to the instruction of his parents for “*the commandment is a lamp and the teaching is light; and reproofs for discipline are the way of life.*” Daniel explains to King Nebuchadnezzar that God can reveal his dream for “*It is He who reveals the profound and hidden things; He knows what is in the darkness, And the light dwells with Him*” (Daniel 2:22).

The apostle John makes extensive use of this metaphor beginning his gospel account, <sup>1</sup> *In the beginning was the Word, and the Word was with God, and the Word was God.* <sup>2</sup> *He was in the beginning with God.* <sup>3</sup> *All things came into being through Him, and apart from Him nothing came into being that has come into being.* <sup>4</sup> *In Him was life, and the life was the Light of men.* <sup>5</sup> *The Light shines in the darkness, and the darkness did not comprehend it.* He then distinguishes Jesus from John the Baptist who came to testify about the Light. <sup>9</sup> *There was the true Light which, coming into the world, enlightens*

every man” (see John 1:1-14). Jesus uses this metaphor for Himself in John 8:12 proclaiming, *“I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life.”*

It is used in James 1:17-18 as a characteristic of God,<sup>17</sup> *“Every good thing given and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow.”*<sup>18</sup> *In the exercise of His will He brought us forth by the word of truth, so that we would be a kind of first fruits among His creatures.”* It is used in 1 Peter 2:9–10 in reference to God calling people to Himself which requires both knowledge and a change to righteousness,<sup>9</sup> *But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God’s OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;*<sup>10</sup> *for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY. And the Apostle John also uses it in his epistle to explain both the nature of God and those that walk with Him.*<sup>5</sup> *“This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all.”*<sup>6</sup> *If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth;*<sup>7</sup> *but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin”* (1 John 1:5–7).

The apostle Paul makes extensive use of this metaphor with it appearing in Romans, 1 & 2 Corinthians, Ephesians, Philippians, Colossians, 1 Thessalonians and 2 Timothy. It is his usage that best explains his meaning here in 1 Thessalonians 5. This is an important metaphor for Paul because his own conversion involved the Lord bringing him into the light both physically and figuratively. Acts 9 records that while Paul was on his way to Damascus to persecute the believer there, *suddenly a light from heaven flashed around him;*<sup>4</sup> *and he fell to the ground and heard a voice saying to him, “Saul, Saul, why are you persecuting Me?”*<sup>5</sup> *And he said, “Who are You, Lord?” And He said, “I am Jesus whom you are persecuting,*<sup>6</sup> *but get up and enter the city, and it will be told you what you must do.”* Paul explains the commission he received then in Ephesians 3:8–10.<sup>8</sup> *To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ,*<sup>9</sup> *and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things;*<sup>10</sup> *so that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places.”*

Paul explains in 2 Corinthians 4:3–6 that the gospel is veiled to the unbelieving because the god of this world has blinded their minds so that they might not see the light of the gospel of the glory of Christ. God shines the Light of the knowledge of the glory of God in the face of Christ into the hearts of the believing. The result is a changed life as he explains in Ephesians 5:7–14.<sup>7</sup> *Therefore do not be partakers with them;*<sup>8</sup> *for you were formerly darkness, but now you are Light in the Lord; walk as children of Light*<sup>9</sup> *(for the fruit of the Light consists in all goodness and righteousness and truth),*<sup>10</sup> *trying to learn what is pleasing to the Lord.*<sup>11</sup> *Do not participate in the unfruitful deeds of darkness, but instead even expose them;*<sup>12</sup> *for it is disgraceful even to speak of the things which are done by them in secret.*<sup>13</sup> *But all things become visible when they are exposed by the light, for everything that becomes visible is light.*<sup>14</sup> *For this reason it says, “Awake, sleeper, And arise from the dead, And Christ will shine on you.”*

Believers and non-believers are opposite of each other in both knowledge and the characteristics of righteousness. Christians know and are known by the light of the world, Jesus Christ. Non-Christians are in still in the darkness of ignorance and bound by sin. The contrast shows up in the manner of life which Paul points out next.

### **Contrasting Actions - 1 Thessalonians 5:6-8**

Paul uses two contrasting actions to distinguish those who walk in the light of Christ and those that do not - being asleep or alert and being sober or drunk. Sleep is characterized by being unaware and

inactive which is the opposite of being alert which is characterized by being aware and active. These are good figurative descriptions contrasting those who are of the night and those who are of the day. He does the same thing in contrasting being drunk or being sober. Those who are intoxicated lose both their ability to discern and self-control. They cannot think properly and do whatever they feel like doing. Those who are sober are the opposite thinking clearly and exercising self-control to do what is right.

Paul ties both of these to his contrast of sons of day verses those of the night by pointing out the obvious and using it to reflect back to his earlier metaphor. The sleeping ones sleep at night and the drunk get drunk at night. These are not proper for those who are of the day as sons of light. We are to be alert and sober. We are to be aware and active.

Remember that this is set a context of the day of the Lord coming as a thief in the night. Those asleep and those drunk for they are of the night will not be prepared for it. They will be characterized by ignorance or indifference to it and so will not be prepared for when the day of the Lord comes. Those who are sons of day and sons of light are to think clearly, exercise self control, and be prepared for when the Lord comes and the day of the Lord begins, and we can do so because God has already provided what we need in the breastplate of faith and love and the helmet of the hope of salvation.

Both of these are basic pieces of personal protective military equipment. Paul expands on this analogy in Ephesians 6 in explaining the armor of God that protects us so that we can stand firm against Satan's schemes. The breastplate protects the vital organs in your chest and abdomen while the helmet protects your brain. Paul describes the breastplate here as that of faith and love and the helmet of the hope of salvation. How do these protect us and enable us to be alert and sober?

The Greeks viewed the heart as the seat of belief and will and the gut as the seat of emotion. Faith is what is believed and trusted, so this is a direct reference to belief and trust in the Lord Jesus Christ. That faith includes belief in Jesus's promises including those related to the last days and His return for His own. Love here is agape (ἀγάπη), the love God demonstrated for us when Jesus died as the substitute payment for our sins. This is the perfect love that casts out all fear, so we do not need to be afraid of the approaching day of the Lord. This is also the love we are commanded to have for God and one another and by which people will know we are Christians. Those encompass the goals we are to have in life and which are pursued by action of the will. The breastplate of faith and love protect us from the danger of the coming day of the Lord, and they protect us from falling for false teaching and ungodly living.

Paul describes the helmet here as the hope of salvation, so this is the confident assurance of what is to come because of what has been done in the past. It is tragic that the gospel has been so often perverted to reduce salvation to escape from hell when that is only a side benefit. Salvation is from sin which gives us a change of masters (Romans 6) and results in us becoming new creations in Christ in which the old things have passed away (2 Cor. 5) for we are crucified in Christ and no longer live, but live instead by faith in the son of God who loved us and gave Himself for us (Galatians 2:20). This radical change gives us new minds which are being transformed through God's word and Spirit. All of these aspects of the salvation that has been granted to us in the past by faith in the person and work of the Lord Jesus Christ

assure us that His promises for the future are also true. The good work He began in us He will complete (Philippians 1:6). Whom God foreknew, He also predestined, calls, justifies and will glorify (Romans 8:29-30). Jesus is coming back for us (John 14:1-3). We will receive transformed bodies which are immortal and incorruptible (1 Corinthians 15:50-57). He will take us to be with Him forever (1 Thess. 4:17) in new heavens and new earth in which righteousness dwells (2 Peter 3:13) and is described so beautifully in Revelation 21-22.

This hope of salvation motivates me to look forward to the Lord's return with eager anticipation instead of fear of it (Phil. 3:20). This hope of salvation also pushes me toward holiness in this life since those who have this hope purify themselves just as He is pure (1 John 3:3) for we desire to be found by Him in peace, spotless and blameless upon His return (2 Peter 3:14). This triad of faith, love and hope that belong to those who are sons of the light and day assure us of being ready for the arrival of the day of the Lord. It will not catch us like a thief will do to those who remain ignorant and indifferent of the warnings about the approaching danger. The destiny of those who are of the darkness and night is very different from those who are sons of the light and day.

### **Contrasting Destinies - 1 Thessalonians 5:9-10**

Paul states this difference very clearly in verses 9-10. <sup>9</sup> *“For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ, <sup>10</sup> who died for us, that whether we are awake or asleep, we may live together with Him.”*

Paul goes back to the sovereignty of God to solidify the hope that these Thessalonians - and all believers - have in the promises of God for salvation to those who believe. This is another verse that points out that salvation is ultimately in God's hands. This verse does so from both the negative and positive. God has not destined us to wrath. God has destined us to salvation through the Lord Jesus Christ who paid the price of our sin when He died on our behalf.

The word destined here (τίθημι / tithāmi) is also translated in this verse as appoint or set. It is used with a wide range of meanings, but it greatly narrows in focus when used in reference to God's actions as does Paul in all of his uses of it. For example, in 1 Timothy 2:7; and 2 Timothy 1:11 Paul used the same word to describe his own appointment by God as a preacher and an apostle. That Paul is referring to God's action in salvation in this verse is seen in that Paul has already stated the Thessalonians were beloved by God by His choice of them (1:4) and called into His own kingdom and glory (2:12).

The first statement is that God has not destined these Thessalonians believers and hence any true Christian for His wrath that will be poured out on the world during the day of the Lord. That is the context of this passage. God's wrath is a characteristic of the day of the Lord as described in both Isaiah 13:9 and Zephaniah 1:7-18. Warnings to flee sin, for those who continue in it will reap God's wrath, occur throughout Scripture. In addition, the 70<sup>th</sup> week of Daniel's prophecy concern the Jewish people as a nation and not the church. We will not experience that pouring out of God's wrath upon the world that is a characteristic of the Tribulation which is the judgment period of the day of the Lord.

The second statement is comforting precisely because it is set as the opposite of the first with the emphatic conjunction of contrast “but” (ἀλλά / alla). You are not destined for wrath, but you are destined “to obtain salvation through our Lord Jesus Christ who died for us.” This is not in any sense salvation that man can acquire for himself since that would contradict Paul’s many emphatic statements in many places that salvation comes by God’s mercy and grace and not by any works of man (Romans 11:6; Galatians 2:16; Ephesians 2:8-9; 2 Timothy 1:9; Titus 3:5) and it does not fit the context. God has not destined us for wrath but He has destined us to obtain salvation in Jesus Christ.

As I have mentioned before, there is a lot of debate among true Christians about how all the prophecies concerning the end times and the day of the Lord all fit together and we need to be gracious with one another. However, that does not mean that we cannot or should not develop firm convictions about what God has revealed is to come. The context in this passage fits perfectly well with the pretribulational understanding of what is to come because Paul ties the rapture, the day of the Lord, escape from God’s wrath and obtaining salvation all together in one section of Scripture. Take note of the end of verse 10, “so that whether we are awake or asleep, we live together with Him.”

Awake and asleep here in verse 10 tie directly back to Paul’s discussion at the end of chapter 4 about those alive and remaining and those that had died both of which are raptured together to ever be with the Lord. This is not a reference to the sleep spoken of in verses 6-7. Why? That would be contrary to the character of true Christians who are sons of light and day resulting in them being alert and sober so that the day of the Lord does not overtake them like a thief as it will those who are of the darkness and night who are asleep - unaware and indifferent to the signs the day of the Lord is near and so do not flee the wrath that is to come.

### **Comforting the Brethren - 1 Thessalonians 5:11**

Paul concludes this section with a command to “*Therefore encourage one another, and build up one another, just as you also are doing.*” These are truths that comfort true Christians. Paul acknowledges that they were doing this, but he commands them to do so in the same way he had encouraged them excel still more in their walk to please God in 4:1 and love for one another in 4:10. It is something we must do ourselves and even more so in light of current events.

The corruption of our society and the take over of our nation by an evil regime that is so quickly promoting evil and threatening the righteous is very, very troubling, and could easily lead to ungodly responses of fear leading to either despair or rage. Knowing the promises of God and therefore the certainty of our own future in Christ brings comfort of God’s peace and the encouragement of seeing His hand at work in bringing about events that are paving the way for the fulfillment of the prophecies concerning the end times. Now is not the time to retreat. It is time to refocus the purpose of your existence and go boldly forward to proclaim the gospel and serve Christ.

David is going to come up now to give a testimony of something he experienced last week as he was with a group of believers who were doing exactly this though they live in a dangerous place.

Sermon Notes - January 24, 2021  
SONS OF DAY & SONS OF NIGHT - 1 Thessalonians 5:4-11

**Introduction**

God has revealed the end & what leads up to it

We have been foretold about persecution

**Context** - 1 Thessalonians 4:13-5:3

The dead in Christ will also be resurrected and raptured at the Lord's \_\_\_\_\_

The rapture, times & epochs, and the day of the Lord are \_\_\_\_\_

Signs of the latter days

Signs of preparation for the Tribulation

Hope in Christ transcends current events

**Contrasting Nature** - 1 Thessalonians 5:4-5

There are fundamental differences in \_\_\_\_\_ between believers (sons of light) & unbelievers (of the night)

Physical differences between light and darkness

Metaphor. Light / Day = knowledge or \_\_\_\_\_. Dark / night = \_\_\_\_\_ or unrighteousness

Isaiah 5:20; Psalm 119:105; Proverbs 6, Daniel 2:22

John 1:1-14; 8:12

James 1:17-18; 1 Peter 2:9-10; 1 John 1:5-7

Paul: Romans, 1 & 2 Corinthians, Ephesians, Philippians, Colossians, 1 Thessalonians & 2 Timothy

Acts 9; Ephesians 3:8-10

2 Corinthians 4:3-6; Ephesians 5:7-14

**Contrasting Actions** - 1 Thessalonians 5:6-8

Sleep / drunk compared to Alert / Sober

Sleep & drunkenness at \_\_\_\_\_

Context: the coming of the day of the Lord and being \_\_\_\_\_ for it

Breastplate of faith & love

Helmet of the hope of salvation

Motivated by \_\_\_\_\_ - Phil. 3:20; 1 John 3:3; 2 Peter 3:14



## **Contrasting Destinies - 1 Thessalonians 5:9-10**

God's sovereignty

Destiny / appoint (τίθημι / tithāmi). 1 Timothy 2:7; 2 Timothy 1:11.

God's choice (1:4) & calling (2:12)

God has not destined us to \_\_\_\_\_

Contrasted (But) with destined to obtain \_\_\_\_\_ through our Lord Jesus Christ who died for us

Salvation is \_\_\_\_\_ by any works of man: (Rom. 11:6; Gal. 2:16; Eph. 2:8-9; 2 Timothy 1:9; Titus 3:5)

We can be both gracious and firm in our conviction of the pretribulational \_\_\_\_\_ position

Awake & asleep in verse 10 ties back to 1 Thess. 4:13-18, not 5:6-7

## **Comforting the Brethren - 1 Thessalonians 5:11**

They were doing it, but still commanded to do it

We must use these truths to comfort and \_\_\_\_\_ each other as we face the future

David's Testimony

**KIDS KORNER** – Parents, you are responsible to apply God's Word to your children's lives. Here is some help. Young Children – draw a picture about something you hear during the sermon. Explain your picture(s) to your parents at lunch. Older Children – count how many times the "day of the Lord" is mentioned. Talk with your parents about the differences between those who are sons of the light & day and those who are of darkness.

**THINK ABOUT IT** – Questions to consider in understanding the sermon and its application. How can a knowledge of Biblical prophecy help you to recognize the significance of current events? What has Jesus said about how to respond to persecution? What is the flow of thought from 1 Thess. 4:13 through 1 Thess. 5:11? What are some of the signs of being in the latter days according to the Scriptures? In what ways do you see that the way is paved for events described in the Tribulation to take place? What is physical light and darkness? What are the metaphorical meanings of light and darkness? How does Paul use these metaphors? What are some

of the character contrasts between those who are sons of light and sons of day and those who are of darkness and night? Paul contrasts being asleep with being alert and being drunk with being sober - what is the metaphorical contrast between them? Why does being asleep or drunk allow the day of the Lord to overtake those in darkness like a thief? What was the purpose of a breastplate? A helmet? How does the breastplate of faith and love protect the believer and prepare him for the coming of the day of the Lord? How does the helmet of the hope of salvation protect the believer and prepare him for the coming of the day of the Lord? How does the hope of salvation motivate you toward facing the future? What is the significance of God not appointing believers to wrath? What wrath is being referenced? Explain. How does that contrast with being destined to obtain salvation in Jesus Christ? Why do we know this obtaining of salvation is not by human effort? How do we know that awake and asleep in 5:10 refers back to 4:13-18 and not 5:6-7? What is the relationship between the rapture, times & epochs, the day of the Lord, being a son of light / day and the day of the Lord not overtaking you like a thief? How do these truths comfort and encourage the believer in looking forward to the coming of the day of the Lord? In overcoming fear, despair or rage over personal circumstances?

### Comparison Chart of Rapture vs. Second Coming Verses

Passage	1 Thess. 4:13-18	1 Cor. 15:50-57	Lk 17:26 / Mt. 24:36f	1 Thess. 5:2-3	Zech. 14:1f	Acts 1:9f	Matt. 24:29f	Mark 13:26f	Luke 21:25f	Matthew 25:31f	Rev. 19:11f
Lord Descends / comes from heaven	X					X	X	X	X		X
Voice of Archangel	X										
Trumpet of God	X										
Last Trumpet		X									
Great Trumpet							X				
Christian dead raised imperishable	X	X									
Christians given glorified bodies	X	X									
Christians caught up	X										
Lord is met in the air	X										
Christians ever with the Lord	X										
As the days of Noah			X								
Comes as a thief in the night / men saying "Peace & Safety," then destruction			X	X							
Nations gathered to fight the Lord (at Jerusalem)					X				X		X
Lord's feet upon the Mt. of Olives					X	X					
Earthquake / Mt. of Olives splits					X						
Earthquake (s) precede							X	X	X		
Lord accompanied by Holy Ones					X						
Lord accompanied by Angels										X	
Lord accompanied by Armies of Heaven											X
No light / they dwindle   sun darkened					X		X	X			
Water flows 2 ways out of Jerusalem -					X						
Lord returns in/on/with cloud(s)	X					X	X	X	X		
Preceded by Abomination of Desolation							X	X			X

Lord returns on a horse											X
Preceded by Great Tribulation							X	X			X
Preceded by Signs in the Sky							X	X	X		X
Angels sent to gather the elect							X	X			
Angels gather all the nations (sheep/goat judgment)										X	
Son of Man sits on His glorious throne after										X	X

The point is that there is a distinct possibility of Jesus' return coming is more than one event. Added to the above are the variations in the OT passages dealing with the future coming of Messiah