

1 Thessalonians

Chapter 5

Introduction:

1. This section of the book begins with the word "But" because Paul is separating in distinction this section from the previous section. 4:13-18
2. The former section dealt with the body of Christ and new revelation that had previously been a mystery (kept secret). This section will deal with prophetic truths that have been revealed for years.
3. This is why Paul says in verse 1, "...ye have no need that I write unto you." They should have been familiar with these truths if they had been studying their Bible. They were discussed in great detail by the prophets and by Jesus Christ during His earthly ministry.
4. Three very familiar prophetic phrases are used in the first two verses:
 - "Times and seasons"
 - "Day of the Lord"
 - "Thief in the night"
5. These phrases are not used when referring to the body of Christ, but are used in correlation with God's earthly people, Israel.
6. The former passage (4:15-18) deals with our glorious deliverance by means of a catching away, while the latter passage (5:1-9) deals with a Christ-rejecting world, groping in darkness, with sudden destruction overtaking them.
7. By contrasting the Day of the Lord with the Rapture, Paul emphasizes the distinction of the one from the other.

Verse 1

1. The phrase "times and seasons" is also used in **Acts 1:7**. The context has to do with the time period before and during Christ's coming to earth to restore the kingdom to Israel.
2. Notice Paul says, "...ye have no need that I write unto you." Paul did not need to go into a lengthy discussion of this topic for two reasons:
 - First, because "the times and seasons" concern Israel and their kingdom, not the church (the body of Christ).
 - Secondly, because Jesus had already given a lengthy discussion of this topic in Matthew 24. He gave them very definite signs and indicators as to when His coming would be, and the end of the world as we know it. He taught the twelve diligently about the "times and seasons."

Verse 2

1. Paul discusses the "Day of the Lord." What is the Day of the Lord? From the Scriptures, we see that it entails two key principles:
 - It involves a time of persecution, trouble, and chastisement for Israel and the entire earth.

- It culminates with the return of Jesus Christ to earth, to deliver a remnant of believing Jews and set up their glorious kingdom on earth with Christ ruling on the Davidic throne.
 - Scriptures to read: **Isaiah 2:11-4:6, 13:6-14:3; Jeremiah 30:7-11; Zephaniah 1:7-18; Joel 1:15-3:21**
2. There are two things to point out about the Day of the Lord in verse 2:
- The Day of the Lord will come as a thief in the night (we will discuss this in the next verse).
 - The Thessalonians knew perfectly (exactly) about this day.
 - The day of the Lord has been the subject of prophecy for years, whereas the Rapture of the church was something new. It was a mystery revealed through Paul. The Thessalonians were ignorant concerning it. 4:13

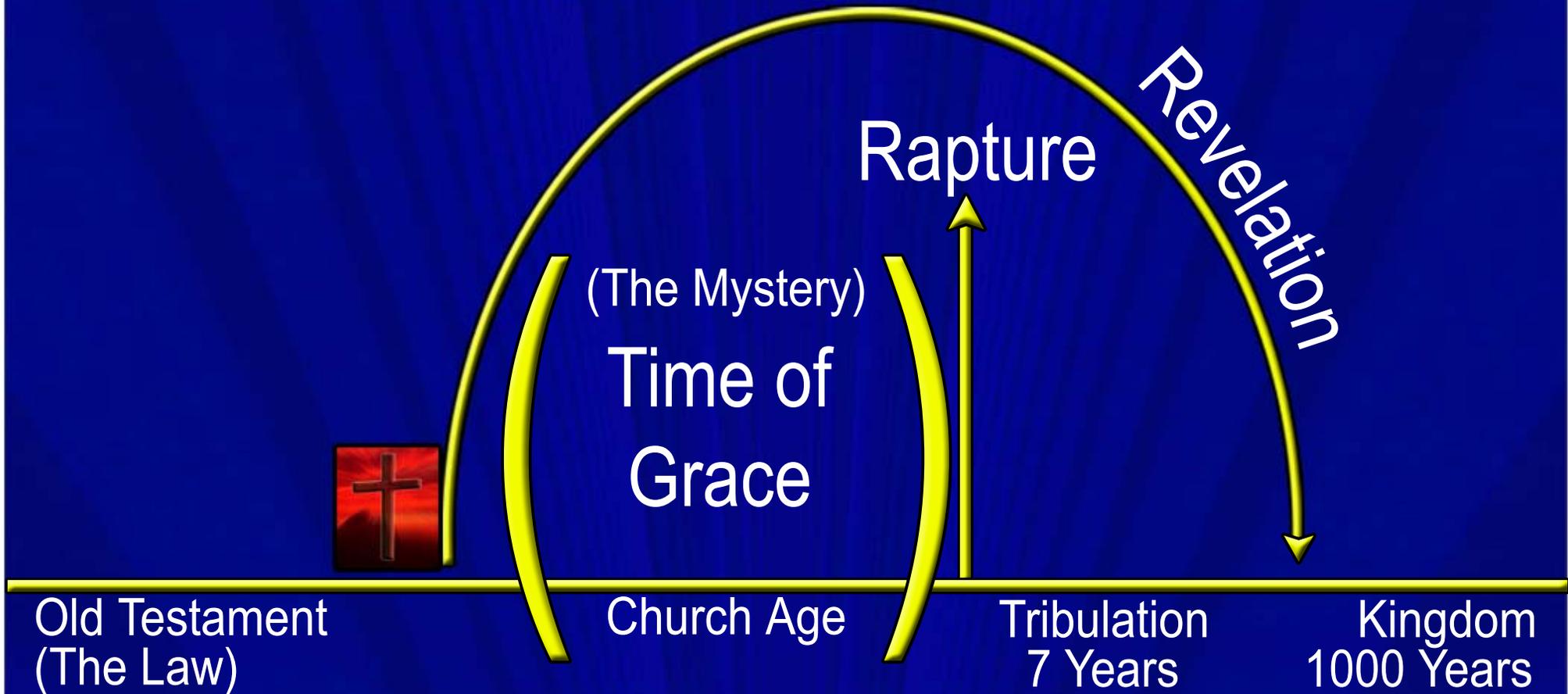
Verse 3

1. In describing the Day of the Lord, Paul uses the analogy of a "*thief in the night.*" Why is this? Verse 3 explains the meaning of this phrase. It is used to depict unexpectedness.
 - The word "sudden" means "unexpected."
2. When Israel thinks that they have secured peace and safety (by virtue of a peace covenant engineered by the anti-Christ), destruction will come upon them as travail upon a woman with child.
 - This word "travail" means "a writhing in pain."
3. Over and over again, the Old Testament prophets used the illustration of a woman travailing with child to illustrate Israel's chastisement in the last days and their rebirth as a nation. Isaiah 66 is an illustration of this:
 - Israel's rebellion - vs. 1-6
 - Israel brings forth a man-child (Jesus) before her time of travail - vs. 7
 - Israel will have a time of travailing, but God will cause her to bring forth many children (a believing remnant), and there will be peace and rejoicing (vs. 8-16). This is Israel's kingdom established.
4. When Paul speaks of the Day of the Lord, he not only includes Christ's Second Coming (the rebirth of Israel), but also Israel's time of travail before her rebirth (Daniel's 70th Week).
5. The word "*day*" does not always refer to a literal 24-hour period. You must look into the context to see what it is referring to. Sometimes the phrase "*day of*" refers to a time period.
 - For example, in **Jeremiah 30:7**, he says about Israel's travailing, "*...for that day is great...*" But then the next phrase says, "*...it is even the **time** of Jacob's trouble...*"
 - In **2 Corinthians 6:2**, Paul says that "*...now is the day of salvation...*" It is obvious that he doesn't mean that only that 24-hour period is the day in which people can be saved. He is referring to the time period of grace that we live in today.
 - In **Hebrews 3:8**, the writer mentions Israel's "*day of temptation in the wilderness.*" In the next verse, he identifies this day as lasting 40 years. "*Day of*" clearly refers to a time period in which Israel was tried.

6. The Day of the Lord is the **time** in which the Lord Jesus Christ takes control and begins to unleash the judgments contained in the seven-sealed book of Revelation 5.
7. Israel will seek for peace and safety in the wrong place. They fully rejected their Messiah and hope (Jesus Christ), and will turn to the man of sin, the anti-Christ.
8. This apparent peace will turn into sudden destruction because the Lord will begin to unleash chastisement upon Israel and the earth. This is the **Lord's Day**.
9. This means a time of travail for Israel and they will not escape it. The Lord's Day will last for seven years, culminating with His return to earth.
 - The first 3 1/2 years will be lighter birth pains (beginning of sorrows).
Matthew 24:8
 - The last 3 1/2 years, the birth pains will intensify (great tribulation).
Matthew 24:21

(Scroll down to view timeline charts.)

BASIC TIMELINE



THE RAPTURE

A MYSTERY REVEALED THROUGH PAUL

