

1 Thessalonians Chapter 5

1. **But concerning the times and the seasons, brethren, you have no need that I should write to you.**

A. **But concerning the times and the seasons,**

1. **times-** Gr. **chronos-** *chronological time*

2. **seasons-** Gr. **kairos-** *season, set period of time*

a. Some don't make a distinction between linear time since the creation began and certain seasons or set periods within that time. The bible does! The bible teaches about different time periods in which God deals with man differently. They are called "dispensations" and "ages" in the New Testament. [Heb. 1:3](#)- [worlds- lit Gr says "ages"- time periods]

b. These different time periods can be matched up in accordance to the giving of different covenants. [Edenic Covenant, Noahic Covenant, Abrahamic Covenant, Covenant of the Law, the New Covenant, the Everlasting Covenant]

c. The Church age is about to end and the last seven years of Jewish time will tick off called the Tribulation. Then the Millennium will be ushered in where Jesus will rule and reign on earth. We are waiting for the catching away of the Church to set this sequence off.

B. **brethren-** Gr. **adelphos**

C. **you have no need that I should write to you**

1. **need-** Gr. **chreia**

a. Paul had no need to write to them about the times and seasons because Jesus already told us that it is not for us to know the times and seasons, but that they are in the Father's hand. [Acts 1:7](#) We don't need to know the exact time when Jesus is coming back and setting up His Millennial reign over the earth. However, many in the Church age have tried to figure out the time and season when Jesus would return and all of them have been wrong!

2. **write-** Gr. **grapho**

2. For you yourselves know perfectly that the day of the Lord so comes as a thief in the night.

A. **know-** Gr. **eido-** *settled and abiding knowledge, to know full well*

B. **perfectly-** Gr. **akribos-** *accurately, exactly*

1. This is a play on words. Paul is saying that you know exactly that you don't know exactly when Jesus is returning!

C. **day-** Gr. **hemera**

1. The Day of the Lord is the beginning of the Tribulation Period or Jacob's Trouble, which will commence with the catching away of the church. [Jer 30:7](#)

2. This is speaking of Jesus initial coming for His church in which the Tribulation period kicks off. This is not speaking of His final coming to remain on the Earth because the Scripture plainly teaches in the book of Revelation it is seven years after the Tribulation starts that Jesus will make His return to set up His Millennial Reign. What is a mystery is when Jesus will come for His church and start off the last sequence of events before His return to set up His earthly kingdom.

D. **comes-** Gr. **erchomai**

E. **thief-** Gr. **kleptes**

a. Jesus is not a thief. [John 10:10](#) However, the unknown timing of when a thief will strike is being compared to Jesus' return.

F. **night-** Gr. **nux**

a. We know that most thieves come at night and they never give out when they will strike. Jesus is not like a thief. However, he will come when he is unexpected, not when people know He is coming. This accords with Jesus' words after His resurrection that it was not for His disciples to know the times and seasons but it was in the Father's hands.

b. Don't try to figure out the year, month, and day He is coming. You will never guess right! Matter of fact if you pick a time He is coming back He will purposely not come at that time!

c. This is speaking about those in the world who are in darkness. We are of the Day and we are anxiously awaiting His return at any time.

3. For when they say, "Peace and safety!" then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape.

A. For when they say,

1. they

a. Notice that Paul changes from "you" in the first two verses to "they" in this verse. This is referring to unbelievers here.

2. say- Gr. lego

B. peace and safety

1. peace- Gr. eirene- to join, harmony, tranquility

a. Proclaiming peace without embracing the Prince of Peace is an illusion that will come to an end. There is no peace without the Prince of Peace.

2. safety- Gr. asphaleia

C. then sudden destruction comes upon them,

1. sudden- Gr. aipnidios- unexpected, sudden, unforeseen

2. destruction- Gr. eletheros- ruin

3. comes- Gr. ephistemi- to stand upon

a. This Greek word implies a protracted period of time. This would be the protracted destruction that will come on the world during the Tribulation Period.

D. as labor pains upon a pregnant woman

1. labor pains- Gr. odin- pang or throe

a. These pains are called "Jacob's Trouble". It will be the Tribulation Period. As a birthing mother has a tribulation period before the birth of her baby, so the earth will have a Tribulation Period right before Christ's Millennial reign is birthed in the earth.

2. pregnant- Gr. echo en gaster- to have in belly

3. woman- Gr. gune

E. And they shall not escape

1. escape- Gr. ekpheugo- flee out of

a. No unbeliever will escape the Great Tribulation. All will be destroyed in the end. [2Th 1:9](#)

4. But you, brethren, are not in darkness, so that this Day should overtake you as a thief.

A. But you,

1. The focus turns from "they"- unbelievers to "you" again- believers

B. brethren- Gr. **adelphos**

C. are not in darkness,

1. **darkness-** Gr. **skotos**

a. This speaks of spiritual darkness. We are not of the night, but of the day. [1Th 5:5](#)

D. so that this Day should not overtake you as a thief

1. **Day-** Gr. **hemera**

a. This day is the return of the Lord for His church which will kick off the events of the Tribulation Period and the Millennial reign of Jesus.

2. **overtake-** Gr. **katalambano-** *to seize down upon*

3. **thief-** Gr. **kleptes**

a. The return of the Lord is not something that will be surprising for the church. The church has been eagerly awaiting this event for 2000 years! [Titus 2:3](#)

5. You are all sons of light and sons of the day. We are not of the night nor of darkness.

A. You are all sons of light and sons of the day.

1. **all**

a. This speaks of all believers who this was written to, not all people on the earth.

2. **sons-** Gr. **huios-** *a mature or legal son*

3. **light-** Gr. **phos**

a. This means believers are sons of the Spirit and by the Spirit.

4. **day-** Gr. **hemera**

B. We are not of the night nor of darkness

1. **night-** Gr. **nux**

2. **darkness-** Gr. **skotos**

a. Unbelievers are spiritually dead, not having the Spirit of light in them.

6. Therefore let us not sleep, as others *do*, but let us watch and be sober.

A. Therefore let us not sleep,

1. us

a. We believers

2. sleep- Gr. **katheudo-** *to lie down to rest or sleep*

a. The world is filled with sleep-walkers! Don't be a Christian sleep-walker! [Eph. 5:14](#)

B. as others do,

1. others

a. In this verse we have "us" and "others". This is believers and unbelievers.

C. but let us watch and be sober

1. watch- Gr. **gregoreuo**

a. The church is officially on night watch. Keep awake saints!
[Eph 6:18](#)

2. sober- Gr. **nepho-** *free from intoxication*

a. Alcohol is not the only thing that can intoxicate. Anything we use to excess in the natural has the ability to intoxicate our senses.

7. For those who sleep, sleep at night, and those who get drunk are drunk at night.

A. For those who sleep,

1. sleep- Gr. **katheudo**

a. If you have not realized it, you need sleep!

B. sleep at night,

1. night- Gr. **nux**

a. Here we see that God designed for us to sleep at NIGHT. Working all night and sleeping during the day is against how God designed our body to work and will eventually cost us

physically.

C. and those who get drunk are drunk at night

1. drunk- Gr. **methusko**

a. Even with the world it is improper to get drunk during the day. As it is improper to get naturally drunk during the day, it is equally improper for a child of God to get drunk on the things of darkness.

b. We are not to join in on the unfruitful deeds of darkness that the world does, but rather expose them by our light filled life. [Eph. 5:11](#)

8. But let us who are of the day be sober, putting on the breastplate of faith and love, and *as* a helmet the hope of salvation.

A. But let us who are of the day be sober,

1. day- Gr. **hemera**

2. sober- Gr. **nepho**

a. This is three verses in a row that Paul brings up not being intoxicated. This may have been a problem among the Ephesians. Many Christians today pick up the wine glass to relax and end up finding themselves gripped by alcohol. We need to go to Jesus and His Word when we are stressed. At God's right hand there is pleasure for ever more!

B. putting on the breastplate of faith and love,

1. putting on- Gr. **enduo**

2. breastplate- Gr. **thorax**

3. faith- Gr. **pistis**

4. love- Gr. **agape**

a. When we are stressed or attacked in life we should not reach for a glass of liquor or beer. We should reach for the breastplate of righteousness! Please notice that in Ephesians Paul says the breastplate is righteousness. [Eph. 6:14](#) Here he says it is faith and love. These are equivalent! Faith in God's love through Jesus brings righteousness to us. When we cover ourself with the love of God and put our faith in it in times of stress it will protect our heart. Substances can never do that.

All they can do is numb us and dull our senses and open us to spiritual attack. God's love and life will invigorate us and cause us to be smart and alert.

C. and as the helmet the hope of salvation

1. **helmet-** Gr. **perikephalaia-** *what is worn around the head, helmet*
2. **hope-** Gr. **elpis-** *confident expectation of good*
 - a. Hope protects our mind and stabilizes soul. [Heb. 6:19](#)
3. **salvation-** Gr. **soterion**
 - a. Being secure in our salvation through faith in Christ brings peace and stability to our thinking.
 - b. Not being sure if you are saved or will be saved will drive your mind crazy!

9. For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ,

A. For God did not appoint us to wrath,

1. **appoint-** Gr. **tithemi-** *to place or set*
2. **wrath-** Gr. **orge-** *the execution of punishment, the retribution of divine anger*
 - a. It is very comforting to know we are not destined to experience the wrath of God upon us- in this life or the next. Jesus experienced God's wrath in our place on the cross.
 - b. In a secondary understanding of this verse, the church is not destined to go through the Great Tribulation because that is the time of God's wrath outpoured on the earth.
 - c. We are ambassadors for Christ. Before you bomb a country you pull out your ambassadors first. It is not right to bomb your own ambassadors! Before the Great Tribulation Period begins God will pull out all His ambassadors first! God will not beat up his bride during the Great Tribulation!

B. but to obtain salvation through our Lord Jesus Christ.

1. **obtain-** Gr. **eis peripoiesis-** *unto an acquiring or obtaining, acquisition, possessing*
 - a. What a great thing- to possess salvation. There is nothing

more precious you could have.

2. **salvation**- Gr. **soterion**

3. **Lord**- Gr. **kurios**

a. Jesus Christ is the sole distributor of salvation. If you don't get it through Him, you cannot get it.

10. who died for us, that whether we wake or sleep, we should live together with Him.

A. who died for us,

1. **died**- Gr. **apothenesko**- *to die off*

B. that whether we wake or sleep,

1. **wake**- Gr. **gregoreuo**- *stay awake, watch*

2. **sleep**- Gr. **katheudo**

a. This does not teach soul sleep. Sleep for a believer always deals with the body. We know this because it says whether we stay awake [we physically live] or sleep [physically die] we shall **LIVE** together with Him.

C. we should live together with Him

1. **live**- Gr. **zao**

2. **together**

a. Although we are here on earth we live together with Christ. He is our life and is one Spirit with us. [Col. 3:4](#), [1 Cor. 6:17](#)

11. Therefore comfort each other and edify one another, just as you also are doing.

A. Therefore comfort each other and edify one another,

1. **comfort**- Gr. **parakaleo**- *to call near, exhort, encourage*

a. We do this by the Word of God. [1 Thess. 4:18](#)

2. **edify**- Gr. **oikodomeo**- *to build up*

a. We are called to build up people, not tear them down!

B. just as you also are doing.

1. **doing**- Gr. **poieo**

a. Sometimes we just need to keep on doing what we are

doing. We will eventually see a harvest.

12. And we urge you, brethren, to recognize those who labor among you, and are over you in the Lord and admonish you,

A. And we urge you,

1. **urge-** Gr. **erotao-** *ask, request, beg, beseech*

B. brethren- Gr. **adelphos**

1. This was the favorite term Paul used before he issued a correction to the church. Paul uses this word many times in his letters to the Corinthians.

C. to recognize those who labor among you,

1. **recognize-** Gr. **eido-** *to have a full and lasting knowledge of*

a. This is a very important admonition to heed before you join a church and select a pastor. You should know of their character, background and track record in ministry. This does not mean you necessarily will become their friend or even eat a meal with them.

2. **labor-** Gr. **kopiao-** *to work hard to exhaustion*

D. and are over you in the Lord and admonish you

1. **over-** Gr. **proistemi-** *to stand in front of, lead*

2. in the Lord

a. Church leaders are only over the saints in spiritual matters in the church, they are not to be governors of their private lives outside of church. If private sins become public and create problems in the church then church leaders are called by God to deal with them. [1 Cor. 5](#) A pastor has no business telling those in his church what house to buy, what car to buy, who to marry, or what job to take, etc.

b. The Shepherdship Movement tried to do this and created much harm in many Christian's lives. Christian leaders are not to act as lords over God's flock, but examples. [1 Pet. 1:3](#) They are Jesus' sheep and He is their Lord.

3. **admonish-** Gr. **noutheteo-** *to place in the mind, to admonish, warn, exhort*

a. A Christian leader is first to give an example of living the Word and place the Word in the minds of those under them. Paul said to the Ephesian elders in Miletus- I have both showed you and I have taught you... [Acts 20:20](#)

13. and to esteem them very highly in love for their work's sake. Be at peace among yourselves.

A. and to esteem them very highly in love for their work's sake

1. **esteem-** Gr. **hegeomai**

2. **very highly-** Gr. **huper ek perissos-** *above from excessiveness*

a. This is shown both in sentiment and in salary! [1 Tim. 5:17](#)

3. **love-** Gr. **agape**

4. **work-** Gr. **ergon**

a. A pastor should be esteemed and rewarded based upon his work- the production of his ministry, not based upon his personality or even his gifts.

B. Be at peace among yourselves

1. **peace-** Gr. **eirene**

a. It greatly helps a pastor when his congregation is getting along with each other. If there is strife in the church it brings heartache and hardship to the leadership.

14. Now we exhort you, brethren, warn those who are unruly, comfort the fainthearted, uphold the weak, be patient with all.

A. Now we exhort you,

1. **exhort-** Gr. **parakaleo-** *to encourage*

B. brethren- Gr. **adelphos**

C. warn those who are unruly,

1. **warn-** Gr. **noutheteo-** *to place in mind, admonish, warn, exhort*

2. **unruly-** Gr. **ataktos-** *used of soldiers, disorderly conduct, out of ranks (often so of soldiers), irregular, deviating from the prescribed order or rule, lazy*

a. This Greek word was a military term that describes disorderly conduct. It is out of line conduct.

b. In the context of this verse and looking at both books written to the Thessalonians there was an obvious problem with some not working. They were milking other Christians for their need for food and shelter. Paul calls this being unruly or disorderly conduct.

c. Interestingly, it seems those that fall into this category are usually hyper-spiritual Christians who have "heard" from the Lord they don't need to work. Some here in Thessalonica obviously thought the Lord would return at any time so they gave up working and were just waiting for his return.

d. I remember when the year 2000 came. There were some quack Christians running up their credit cards and waiting on their roofs for Jesus to come and get them when the clock struck mid-night- Jan. 1, 2000. Of course Jesus did not come back and they had to climb down from their roofs and deal with the debt they had piled up!

D. comfort the fainthearted,

1. **comfort-** Gr. **paramutheomai-** *to speak soothingly*

a. The job of a good minister is to comfort the afflicted and to afflict the comfortable!

2. **fainthearted-** Gr. **oligopsuchos-** *puny-souled, small-souled*

a. A Christian is to strengthen their soul with the Word of God. Many saints have puny souls! They have not fortified them with the Word of God.

E. uphold the weak,

1. **uphold-** Gr. **antechomai-** *to hold up*

2. **weak-** Gr. **asthenes**

a. These are young believers who have scruples that easily damage their tender consciences. [Rom. 14:1-3](#), [Rom. 15:1](#)

F. be patient with all

1. **patient-** Gr. **makrothumeo-** *long-suffering*

a. God is long-suffering with us, and as a minister you represent God. Therefore, a minister is to be patient with all people as God is.

15. See that no one renders evil for evil to anyone, but always pursue what is good both for yourselves and for all.

A. See that no one renders evil for evil to anyone,

1. **renders-** Gr. **apodidomi-** *to give back*

2. **evil-** Gr. **kakos**

a. God says, "Give place for my wrath, for it is written, vengeance is mine, says the Lord, I will repay." [Rom. 12:19](#) The place of God's wrath and vengeance was the cross where Jesus paid the debt we all owe. The cross was the place of God's wrath. If we will consign our loss to the cross, the Lord will repay us with interest!

B. but always pursue what is good both for yourselves and for all.

1. **pursue-** Gr. **dioko**

a. This Greek word is translated persecute in the NT. It would be good if every Christian hunted down what was good.

2. **good-** Gr. **agathos-** *divine good*

3. **for yourselves**

a. This verse gives balance to our life. Some people think we should only seek the good of others. Here Paul says to seek the good for yourself and others.

b. If you can use natural things to bring you advantage then take them. However, our contentment comes from Christ.

4. **for all**

16. Rejoice always,

A. Rejoice- Gr. **chairō**

1. We are to rejoice in the Lord, not in our circumstances. [Phil. 4:4](#)

B. always- Gr. **pantote**

17. pray without ceasing,

A. pray- Gr. **proseuche**

B. without ceasing- Gr. **adialeptos-** *without intermission, incessantly, without ceasing*

18. in everything give thanks; for this is the will of God in Christ Jesus for you.

A. in everything give thanks

1. in everything

- a. This verse says "in everything" not "for everything". Not everything that happens is God's doing!
- b. In Ephesians we are told to give thanks for all things. [Eph. 5:20](#) However, you can only thank someone for what they do. You don't thank someone for something they had no hand in at all. So all the things God has done and has a hand in we are to thank Him. If God did not have a hand in or do something we are not to thank Him for those things. A lot of things that happen in the world Satan had a hand in and not God!

2. give thanks- Gr. eucharisteo

- a. The root word for thanks is **charis**- grace. Thanksgiving is processed grace in our heart and returned to God.

B. for this is the will of God in Christ Jesus for you

1. will- Gr. thelema

- a. This is God's general will for all of us. Many times people are seeking the personal will of God for them, but ignore His general will for them. God will not give you specific guidance if you disregard his general guidance He has given to you to do. For His specific will to work properly in your life, you need to be following His general and already revealed will of God to you.

19. Do not quench the Spirit.

A. quench- Gr. sebnnumi- *metaphorically to quench, to suppress, stifle*

1. Usually context of a passage is set by what precedes a verse. So, in context, we quench the Spirit when we are unthankful and complain. Most people tie this verse to the next verse about not despising prophesyings. This quenches the Spirit but so does being ungrateful and complaining!
2. Thanksgiving is a key the flow of the Spirit in your life.
3. This is not the same as grieving the Holy Spirit. We grieve the Holy Spirit when we are unloving towards others. [Eph. 4:29-31](#)

B. the Spirit

1. The Holy Spirit

20. Do not despise prophecies.

A. **despise-** Gr. **exoutheneo-** *to make light of, set at naught, despise, treat with contempt and scorn*

1. Many pastors despise prophecy because some people prophesying had gotten off base or caused problems in their church. Instead of pastoring the prophetic and those who operate in it they just shut it all down. This is wrong. The prophetic is powerful when it is genuine and done within the bounds of scriptural guidelines. The prophetic needs to be pastored not shut down!

2. It is possible to have received wrong prophecies that did not come to pass and you start despising prophecies and shut your heart from hearing any further ones. This is a mistake. Don't shut your heart down. Just test each prophecy you get by the Word of God and witness of the Spirit in you. If it is not in line with both of these then throw it out, but keep your heart open for real and true prophecies. The next verse tells us this.

B. **prophecies-** Gr. **propheteia**

21. Test all things; hold fast what is good.

A. **Test all things;**

1. **test-** Gr. **dokimazo-** *to test in order to approve and use*

a. This Greek word here means to test in order to approve something and use it. We are not to receive a prophetic word with a negative and critical attitude looking to see where it is wrong. We need to test it by the Word of God for the purpose of approving and using it if possible.

B. **hold fast what is good**

1. **hold fast-** Gr. **katecho-** *to hold down, get a grip on*

2. **good-** Gr. **kalos**

a. It is possible to get a prophetic word and some of it be right on and some of it be off. You need to keep a hold on the good part and let the other part go. Sometimes if one part is wrong

a person will throw the whole thing out. Don't throw the baby out with the bath water!

22. Abstain from every form of evil.

A. **Abstain**- Gr. **apechomai**- *to hold off from*

B. **form**- Gr. **eidos**- *form, external appearance*

1. It is evident we need to abstain from all forms of evil, but we also need to abstain from anything that might be misconstrued by others as being evil.

2. For example, it is not good to be alone behind closed doors with the opposite sex that you are not married to. This can give rise to speculation on what is happening behind the closed door.

C. **evil**- Gr. **poneros**

23. Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.

A. **Now may the God of peace Himself sanctify you completely;**

1. **peace**- Gr. **eirene**- *harmony*

a. The God of peace will bring our entire being into harmony with His nature and will.

2. **sanctify**- Gr. **hagiazō**- *to set apart*

a. Sanctification involves being set apart from something [the world] unto something [God's purposes].

3. **completely**- Gr. **holoteles**- *perfect, complete in all respects*

a. A Christian's spirit has been sanctified, their soul is being sanctified, and their body will be sanctified at the resurrection.

B. **and may your whole spirit,**

1. **whole**- Gr. **holokleros**- *whole and complete in every part*

a. Man has three parts- spirit, soul, and body. God is a trinity and we being made in His image are comprised of three distinct parts that have different functions.

2. **spirit**- Gr. **pneuma**

a. This is our identity. God deals with us according to our spirit.

If our spirit is dead, then we are lost. If our spirit has been born again we will enter heaven when we die. Whether we go to heaven or hell is not based upon our actions but based upon if our spirit has been born again or not.

b. Psychology only deals with the soul of man. Psychologists do not acknowledge the spirit of man. God goes to our core to fix our problem, those in the world merely try to deal with man's problems at the soul level. They don't go deep enough to the core nature of man.

C. soul- Gr. psuche

1. This is our personality- mind, will, and emotions

D. and body be preserved blameless at the coming of our Lord Jesus Christ

1. body- Gr. soma

a. This is the natural vessel we live in. We are a spirit, that has a soul, that lives in a body.

2. preserved- Gr. tereo

a. This is an act of God's grace, not a work we must accomplish by our efforts.

3. blameless- Gr. amemptos

a. We are blameless because we are in Christ who is blameless.

4. coming- Gr. parousia- arrival

a. At Jesus' coming we will receive a perfect new resurrected body that will house our perfected spirit and soul.

24. He who calls you *is* faithful, who also will do *it*.

A. He who calls you is faithful,

1. calls- Gr. kaleo

a. He who calls is faithful to provide.

b. The law calls but demands you do, grace calls and also does.

[Phil. 2:13](#)

2. faithful- Gr. pistos

B. who also will do it

1. do- Gr. poieo

a. Again, this sanctification is by God's grace and not our own

effort. Grace is what God does for us. It is received by faith.

25. Brethren, pray for us.

A. **Brethren-** Gr. **adelphos**

B. **pray-** Gr. **proseuchomai**

1. Paul wrote 2/3 of the NT but he was not too proud to ask for prayer. We all need prayer

26. Greet all the brethren with a holy kiss.

A. **Greet-** Gr. **aspazomai-** *to embrace*

B. **all**

1. Paul tells us to embrace all the brethren because he knew it would be our inclination to not embrace some brethren.

C. **brethren-** Gr. **adelphos**

D. **holy-** Gr. **hagios**

1. I used to be a singles pastor. Some men in our group had this as their favorite verse!

E. **kiss-** Gr. **philema**

1. This practice was discontinued by the church due to the problem of unholy kissing!

27. I charge you by the Lord that this epistle be read to all the holy brethren.

A. **charge-** Gr. **horkizo-** *to put to an oath, make to swear*

1. This is a strong word. There might have been concern on Paul's part that those who first received this letter would keep it to themselves for their own personal purposes.

B. **epistle-** Gr. **epistole-** *letter*

C. **read-** Gr. **anaginosko**

D. **holy-** Gr. **hagios**

1. These are the same brethren as in the previous verse where it was said to embrace all the brethren. Some brethren don't look and act holy, but if they are saved, they are!
2. Christians are holy because God lives in them.

E. **brethren-** Gr. **adelphos**

28. **The grace of our Lord Jesus Christ *be* with you. Amen.**

A. **The grace of our Lord Jesus Christ be with you.**

1. **grace-** Gr. **charis-** *unmerited favor, ability, strength, power*

2. **be with you-** Lit. Greek- *is with you*

a. This is not a prayer, but a statement of fact.

B. **Amen-** Gr. **amen-** *so be it, it is so!*