

## **1 Thessalonians 5**

***<sup>1</sup> But concerning the times and the seasons, brethren, you have no need that I should write to you. <sup>2</sup> For you yourselves know perfectly that the day of the Lord so comes as a thief in the night. <sup>3</sup> 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. <sup>4</sup> But you, brethren, are not in darkness, so that this Day should overtake you as a thief. <sup>5</sup> You are all sons of light and sons of the day. We are not of the night nor of darkness. <sup>6</sup> Therefore let us not sleep, as others do, but let us watch and be sober. . .***

***<sup>7</sup> For those who sleep, sleep at night, and those who get drunk are drunk at night. <sup>8</sup> 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. <sup>9</sup> For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ, <sup>10</sup> who died for us, that whether we wake or sleep, we should live together with Him.***

***<sup>11</sup> Therefore comfort each other and edify one another, just as you also are doing. . .***

***12 And we urge you, brethren, to recognize those who labor among you, and are over you in the Lord and [d]admonish you, <sup>13</sup> and to esteem them very highly in love for their work's sake. Be at peace among yourselves.***

***14 Now we exhort you, brethren, warn those who are unruly, comfort the fainthearted, uphold the weak, be patient with all. <sup>15</sup> See that no one renders evil for evil to anyone, but always pursue what is good both for yourselves and for all.***

***16 Rejoice always, <sup>17</sup> pray without ceasing, <sup>18</sup> in everything give thanks; for this is the will of God in Christ Jesus for you. . .***

***19 Do not quench the Spirit. 20 Do not despise prophecies. 21 Test all things; hold fast what is good.***

***22 Abstain from every form of evil.***

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

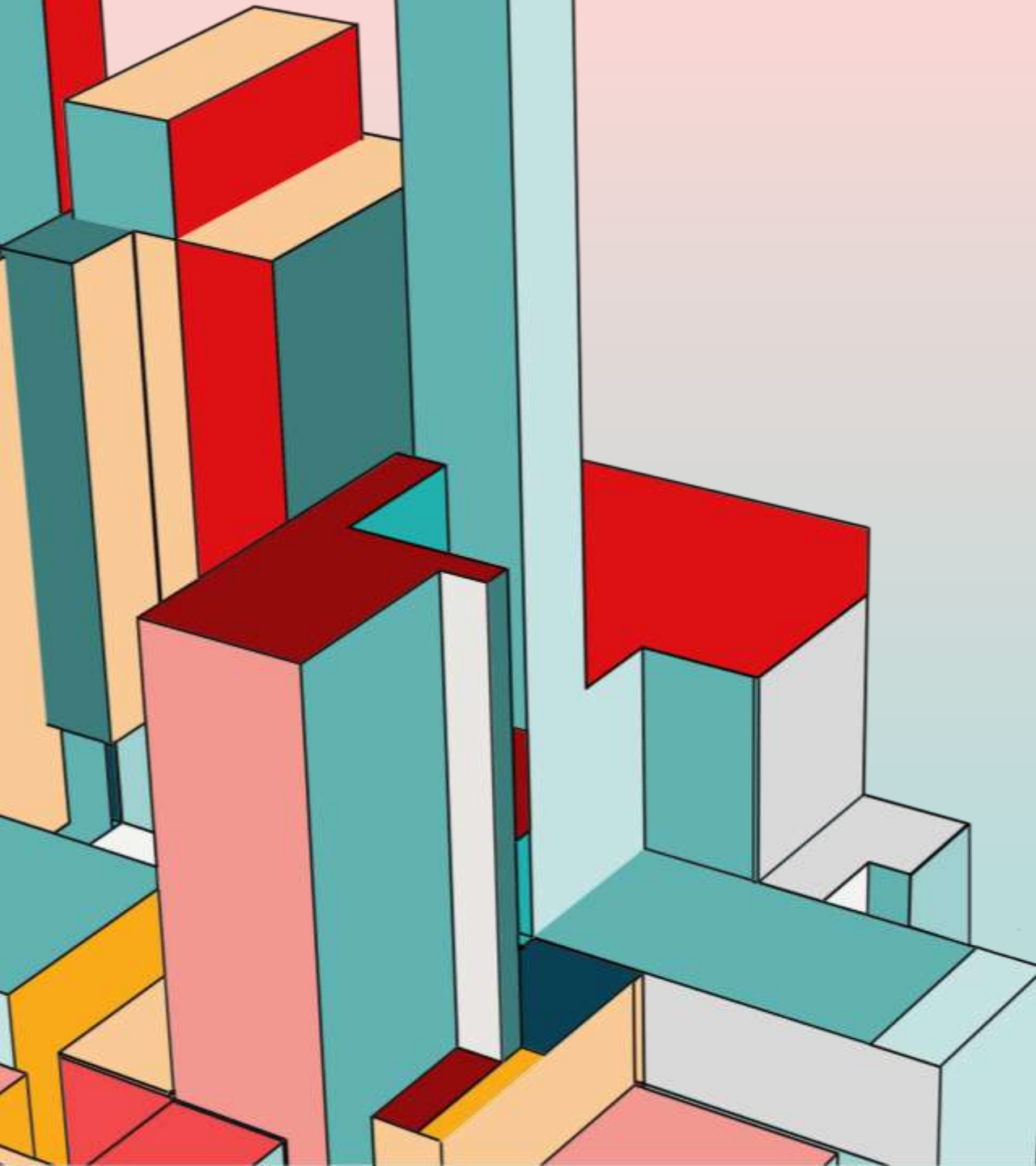
***25 Brethren, pray for us.***

***26 Greet all the brethren with a holy kiss.***

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

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





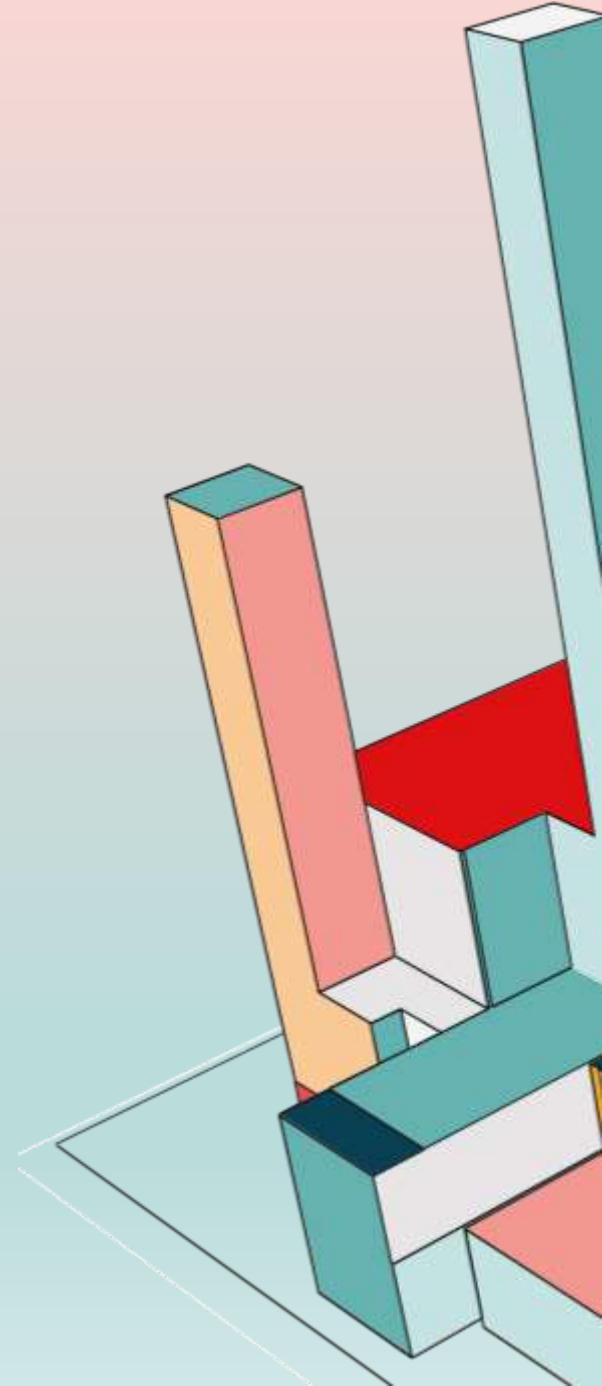
**TITLE:**

**RIGHTEOUS  
ON THE DAY  
OF THE LORD**

**By: Pastor Carlos Barcelona Jr.**

# **Main Points:**

- 1. The Day of the Lord**
- 2. Believers On "That Day"**
- 3. Living a Righteous Life**
- 4. The Lord's Doing**






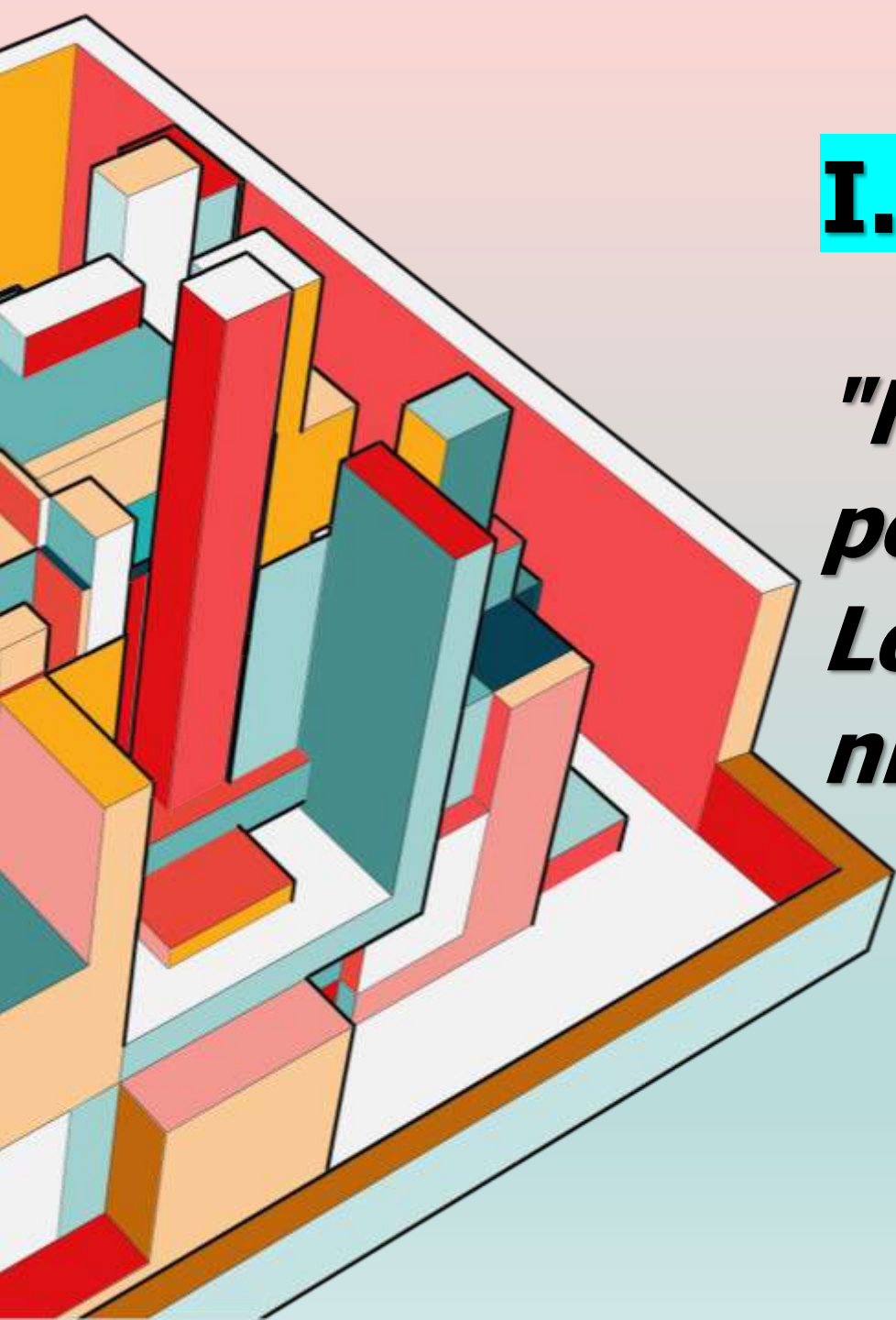
## Chapter Context

The end of chapter 4 discussed the nature of the rapture which is a sudden, physical *"taking away"* of believers from the earth. And the admonition continues throughout the 5th chapter of Thessalonians.

This message is mainly for all believers who are preparing for the second coming of the Lord Jesus Christ. Since we believe that Jesus is coming back soon, we should not only be excited to meet him in the air but we must also be occupied with a life and works of righteousness.







## **I. THE DAY OF THE LORD**

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

This final chapter of 1 Thessalonians continues to discuss the day of the Lord, assuring believers that it will not overtake them. It is associated with what Paul calls the night and it will overtake those who are children of the night.

The idea behind the phrase '**the day of the Lord**' is that ***this is Gods' time***. Man has his "day," and the Lord has His day. In the ultimate sense, the day of the Lord is fulfilled with Jesus judging the earth and returning in glory.

"The day of the Lord" is a familiar Old Testament expression. It denotes the day when God intervenes in history to judge His enemies, deliver His people, and establish His kingdom."  
(Hiebert)

**"As a thief in the night"** does not mean that nothing can or should be known about God's prophetic plan for the future. Jesus forbade setting dates when He said of that day and hour. (Matthew 24:36). God wants this day to be unexpected, but He wants His people to be prepared for the unexpected. For when they say, **"Peace and safety!"** then sudden destruction comes upon them.

The unexpected nature of that day will be a tragedy for those who do not believe. They will hear the frightening verdict ***"they shall not escape."***

The phrase "**labor pains**" suggest both inevitability and unexpectedness. Jesus used the same idea in Matthew 24:8, when He spoke of calamities preceding the end times as the beginning of sorrows, which is literally the beginning of labor pains.

**Application:** The Lord will return suddenly and unexpectedly, so be prepared! Because no one knows when Jesus will come back to earth, we should be ready at all times. Suppose he were to return today. How would he find you living? Are you ready to meet him? Live each day prepared to welcome Christ.





## II. THE BELIEVERS ON "THAT DAY"

v4 *"But you, brethren, are not in darkness"*



Paul first simply told the Thessalonian Christians that they should be who they are.

God has made us sons of the light and sons of the day. The time when we were of the night or of the darkness is in the past. So now we simply have to live up to what God has made us.

Morris: "In the Semitic languages generally to be a 'son' of something means to be characterized by that thing."

"That day" will not be a surprise for the believer who lives according to their nature as a son of light and son of the day. They will be ready for the return of Jesus Christ. This leads to the further thought that their lives should be in harmony with all that "that day" stands for."

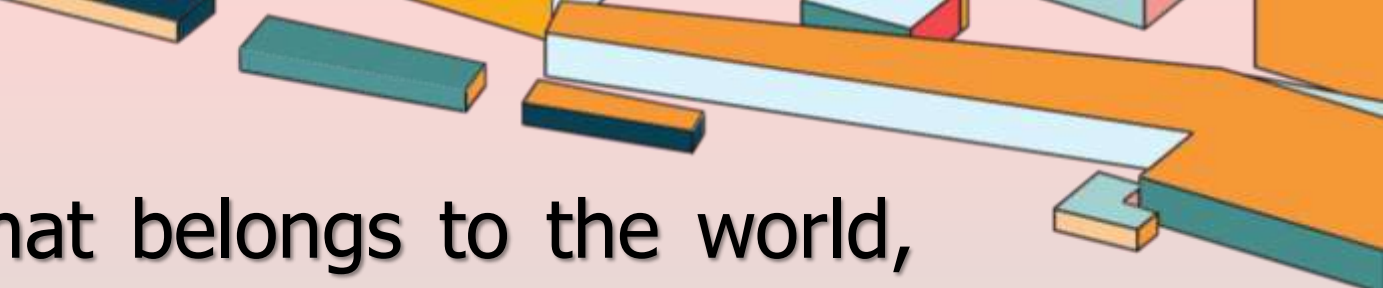
The coming of Jesus will be a surprise for everybody, because no one knows the day or the hour (Matthew 24:36). But for believers who know the times and the seasons, it will not be a complete surprise.

Those who are not in darkness, who live as they are all sons of light and sons of the day, these are ready for the return of Jesus. But if we are in darkness – then we are not ready and need to make ourselves ready.


***"Be awake, sober, and watchful"*** because we do not belong to the night nor of darkness (1 Thessalonians 5:5). Our spiritual condition should never be marked by sleep.

Spiritually speaking, we need to be active and aware, to watch and be sober.

Hiebert: The word '**sleep**' is used metaphorically to denote indifference to spiritual realities on the part of believers. It covers all sorts of moral and spiritual laxity or insensibility.

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Sleep speaks of so much that belongs to the world,  
but should not belong to the believers of Jesus Christ:

- Sleep speaks of ***ignorance***.
  - Sleep speaks of ***insensibility***.
  - Sleep speaks of ***no defense***.
  - Sleep speaks of ***inactivity***.
- 
- A solid orange rectangular bar located in the bottom left corner of the slide.



Spurgeon showed “The folly and tragedy of the sleeping Christian” with three powerful pictures:

- A city suffers under the plague, with an official walking the streets crying out, “Bring out the dead! Bring out the dead!” All the while, a doctor with the cure in his pocket sleeps.
- A passenger ship reels under a storm and is about to crash on the rocks, bringing near-certain death to the hundreds of passengers – all the while, the captain sleeps.

- A prisoner in his cell is about ready to be led to execution; his heart is terrified at the thought of hanging from his neck, terrified of death, and of what awaits him after death. All the while, a man with a letter of pardon for the condemned man sits in another room – and sleeps.

The opposite of spiritual watchfulness is spiritual sleep. The opposite of spiritual sobriety is to be spiritually drunk. Sober doesn't mean humorless. The person who lives his or her life for fun and entertainment is not sober.

**Application:** As Christians we are of the day, and so we must watch and be sober. We should always be awake because signs and warnings have been sent to us. We are living in a very scary world and that man has become unstoppable in doing what seems right in their own eyes. Be awake, be sober, be watchful!



### **III. LIVING A RIGHTEOUS LIFE**

**While waiting for final salvation, Christians ought to lead a righteous life.**

**According to 1 Thessalonians 5: 12- 22 it involves:**

## **1. Respect**

Proper **RESPECT** for church leaders.

The Lord has placed them in positions of authority and trust over the church.



The work of pastors is summarized in a threefold description which includes:

1. Laboring, working to the point of exhaustion.
2. Overseeing, literally standing before the flock to lead them in the way of righteousness and
3. Admonishing, instructing in the truths of God's Word.

The people should honor and love their ministers, because their business is the welfare of men's souls.

## 2. Responsibility

Christians also have a **RESPONSIBILITY** to be at peace with one another doing all they can to hinder any differences from rising or continuing among them, and using all proper means to preserve peace and harmony. How?

### *i. WARNING those who are lazy busybodies.*

There will be in all societies some who walk disorderly, who go out of their rank and station; and it is not only the duty of ministers, but of private Christians also, to warn and admonish them. Such should be reprov'd for their sin, warn'd of their danger, and told plainly of the injury they do their own souls, and the hurt they may do to others..

***ii. ENCOURAGING those who are easily discouraged.***

The cowardly, afraid of difficulties, and disheartened at the thoughts of hazards, and losses, and afflictions should be encouraged. We should not despise them but comfort them.

***iii. ASSISTING those whose faith is weak.***

Some are not well able to perform their work, nor bear up under their burdens. We should therefore support them, help their infirmities, and lift at one end of the burden, and help to bear it. It is the grace of God, indeed, that must strengthen and support such.

#### ***iv. BEING PATIENT with everyone.***

We must bear and forbear. We must be long-suffering, and suppress our anger. This duty must be exercised towards all men, good and bad, high and low. We must endeavor to make the best we can of everything, and think the best we can of everybody.

#### ***v. FORGIVING offenders.***

We should not try to get even with those who offend us. We must be very careful that we must by all means forbear to avenge ourselves. We should forgive those that are, and those that hope to be, forgiven of God.

***vi. PROMOTING others' welfare.***

We must study to do what is our duty, and be pleasing to God in all circumstances. We must always endeavor to be benevolent and instrumental to promote the welfare of others, both among ourselves and then, as we have opportunity, unto all men.



### 3. Rejoicing

We should keep on doing good to everyone and **REJOICE**. In Him our joy will be full. A religious life is a pleasant life, it is a life of constant joy.

The way to rejoice evermore is to **PRAY WITHOUT CEASING**. We should rejoice more if we prayed more. We should pray always, and not faint. It does not mean that men should do nothing but pray, but that nothing else we do should hinder prayer in its proper season.

God commands us to never stop praying. To spend all our time on our knees would be impossible, but we can have a prayerful attitude at all times, regardless of our posture or the place. A prayerful attitude is not a substitute for regular times of prayer but should be an outgrowth of those times.

As we must in everything make our requests known to God by supplications, we must not omit thanksgiving. We should be **THANKFUL** in every condition, even in adversity as well as prosperity. This is the will of God in Christ Jesus concerning us, seeing God is reconciled to us in Christ Jesus.

## 4. Retaining

Do not ignore nor reject what the Spirit wants us to do, nor take a dim view of prophesying. Instead of rejecting messages delivered by alleged prophets, we should put those messages to the test.

Not to “**stifle the Holy Spirit,**” means that we should not ignore or toss aside the gifts the Holy Spirit gives. We should not stifle the Holy Spirit’s work in anyone’s life but encourage the full expression of his gifts to benefit the whole body of Christ.

The Holy Spirit speaks to us by convicting us to do what God wants, warning us to flee temptation, and helping us to discern the truth. Ignoring these inner promptings stifles, or quenches, the Holy Spirit's work in our lives. Not acting on these spiritual gifts in your life or keeping someone else from exercising their gifts can hinder God's work at a particular place and time.

Trust the Lord, discern your spiritual gifts, and use them to build up the body of believers around you.

## 5. Refraining

We shouldn't make fun of those who don't agree with what we believe, but we should always "**test everything that is said,**" checking people's words against the Bible.

God has often spoken through prophets, inspiring them with specific messages for particular times and places. This gift provides insight, warning, correction, and encouragement to God's people (Acts 15:32), edifying the believers.

A true prophecy will never contradict what the Bible says.

The **separation** is real and important. Believers must “**hold on to the good**” (5:21- 22) and at the same time ***stay away from every kind of evil.***

We cannot avoid contact with “every kind of evil” because this world is evil, ruled by the evil one (Ephesians 6:12). We can, however, make sure that we don't give evil a foothold by avoiding tempting situations and concentrating on obeying God.



**Application:** A righteous man is one who brings honor, one who takes responsibility, one who is full of joy and thankfulness. He is a person who uses his gifts for the benefits of the church and one who holds on to the good and is separate from evil.

Separation means sanctification. Our life should be righteous, living in the light, and not as one living in darkness. We should be people of watchfulness and sobriety, people who are always awake and aware. We cannot be ignorant, we cannot be insensible, defenseless and inactive. We are supposed to have the cure as a doctor, the command as a captain and the commission to pardon but we often fall short of the standard. We are not living the life we are supposed to live. Is 'the day' going to overtake you as a thief? Will you be ready? or surprised when Jesus comes? Are you lulled into believing that now you have the peace and safety in the world? Then you will just be surprised if you won't be able to escape destruction.

It is a terrible thing to fall into the hands of the Living God. But God does not want us to end in His wrath. He loves us and cares about our whole person—soul, mind, spirit, and body. In the last days our confidence should rest in the nature of God who can be relied on to complete what he begins.



## IV. THE LORD'S DOING

***v23 "Now may the God of peace Himself sanctify you completely"***

The word **sanctify** is "*to set apart*" – to separate; to make something different and distinct, breaking old associations and forming a new association.

God wants us to be set apart to Him **COMPLETELY.**

Hiebert: Completely is “the adjective (holoeleis), occurring only here in the New Testament, is a compound of holos, ‘whole, entire,’ and telos, ‘end.’ Its basic connotation is ‘wholly attaining the end, reaching the intended goal,’ hence has the force of no part being left unreached.”

God never intended that we do those things in our own power. So in "**Himself sanctify you.**" Sanctification is God's work in us. He puts this emphasis in the words *Himself*, in *be preserved*, in *He who calls you is faithful*, and in *who will do it*.



God expects righteous living from his people in the last days. But *"as it is written 'there is no righteous, no not one.'"* (Romans 3:10) So when we could not attain righteousness, someone became our righteousness.

*God made him to be sin for us who knew no sin. That we might be made the righteousness of God in him. (2 Corinthians 5: 21)* He imputed righteousness to us when he died on the cross and this righteousness is still effective. We may stumble and fall along the way, as he did on his way to Calvary but there is a reason to rise. We rise because he rose from the dead.

Jesus, the Righteousness One, who rose from the dead, becomes our righteousness. Therefore in these last days, it is the righteousness of Jesus that will keep us righteous. When we become aware of what his death and resurrection means, there is always the power to live in righteousness in the midst of sin. It is the power of Jesus' righteousness that will set us apart wholly.

# CONCLUSION:

The day of the Lord will come like a thief in the night. As believers we should be more aware of it since we are called the sons of light. As sons of light we should not walk in darkness and sleep. We must be watchful and sober so that we can fulfill what is expected from us by God. God expects righteousness in the last days. To be righteous involves many prerequisites which many times we fall short of.



Righteousness is what the Lord requires and Jesus is our Righteousness. His righteousness in exchange for our unrighteousness. His righteousness never fades and when we appropriate that in our lives, we will stand righteous in the midst of evil in the last days.

