



1 & 2 Thessalonians (Lesson # 18)

The Day of the Lord – part 1 – 1 Thess 5:1-3

A Small Overview Review

Chester McCalley wrote a Commentary on I & II Thessalonians and he wrote that

I Thessalonians may be divided into two parts.

First, the Thessalonians are reminded of how they received the word of God (1:1-3:13).

Second, the Thessalonians are told how to live the word of God (4:1-5:28).



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Context to today's lesson, 1 Thessalonians 4:13-18

*¹³ 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.

¹⁴ For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus.

¹⁵ 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.

¹⁶ 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.

¹⁷ 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.

¹⁸ Therefore comfort one another with these words.



The Day of the Lord – part 1 – 1 Thess 5:1-3

*¹ But of the times and the seasons, brethren, ye have no need that I write unto you.

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

³ For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

*¹ Now as to the times and the epochs, brethren, you have no need of anything to be written to you.

² For you yourselves know full well that the day of the Lord will come just like a thief in the night.

³ 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.



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* 1 But of the times and the seasons, brethren, ye have no need that I write unto you.

Περὶ [prep, here with genitive, περί] **about**, around, on all sides...

δὲ [conj, δέ] used to emphasize contrast, **but**, on the other hand

τῶν χρόνων [art+noun gen masc pl χρόνος] **the times**, the chronology of events

καὶ [conj, καί] **and**, even, also, indeed, to coordinate or emphasize items

τῶν καιρῶν, [art+noun gen masc pl καιρός] **the kind of events**, the quality of events

ἀδελφοί, [noun voc masc pl ἀδελφός] brethren, **brothers**, shows personal relationship

οὐ [adv οὐ] **no**, not, negative in a contrasting way

χρείαν [noun acc fem sing χρεία] **need**, lack, necessity

ἔχετε [verb ind pres act 2p pl ἔχω] **have**, possess, hold

ὑμῖν [pron pers dat pl σύ] **you**

γράφεσθαι. [verb inf pres pass γράφω] **to be written to**, to have correspondence about or to get writing about

** My literal translation

But about the *future* times and the kind of events, brothers, no need have you to be written to



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

Αὐτοῖ [pers pron nom masc pl αὐτός] **yourselves**, emphasizes unique identity
γὰρ [conj γάρ] intro of explanation, cause, reason for, **because**
ἀκριβῶς [adv ἀκριβῶς] **accurately**, exactly,
οἴδατε [verb ind perf act 2p pl εἶδῶ] **you know**, perfect, so have come to know facts
ὅτι [conj ὅτι] **that**, used here to show what they knew
ἡ ἡμέρα [art+noun nom fem sing ἡμέρα] (art is only in Byz Grk text) **the day**, specific
κυρίου [noun gen masc sing κύριος] **of the Lord's**, gen of reference to the person, His
ὡς [adv ὡς] as, in such a way, **like**, intro to the quality of an example...
κλέπτης [noun nom masc sing κλέπτης] lit: **thief**, metaphor: selfish leaders,
 unexpected events..
ἐν [prep ἐν] **in**, by, at
νυκτὶ [noun dat fem sing νύξ] **night**
οὕτως [adv οὕτω] in this manner, **in this way** thus, so
ἔρχεται [verb ind pres mid/pass 3p sing ἔρχομαι] **is coming**

** My literal translation

Because yourselves accurately have come to know that the day of the Lord, like a thief at night, in this way is coming.



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3 For when they shall say, Peace and safety; then sudden destruction cometh upon them,

ὅταν [conj ὅταν] temporal particle at the time that, whenever, **when**
γὰρ [conj γάρ] giving an explanation, **for**, you see,
λέγωσιν, [verb subj pres act 3p pl λέγω] **they say**
Εἰρήνη [noun nom fem sing εἰρήνη] **peace**
καὶ [conj, καί] **and**, even, also, indeed, to coordinate or emphasize items
ἀσφάλεια, [noun nom fem sing ἀσφάλεια] secured from falling, firmness, **safety**
τότε [adv τότε] **then**, at that time
αἰφνίδιος [adj nom masc sing αἰφνίδιος] **sudden**, unforeseen, unexpected
αὐτοῖς [pron pers dat masc pl αὐτός] **them**, emphasizes identity, themselves
ἐφίσταται [verb ind pres mid 3p sing ἐφίστημι] **comes on** (*suddenly*), *happen without previous warning*
ὄλεθρος, [noun nom masc sing ὄλεθρος] **destruction** ruin

**** My literal translation**

For, when they say peace and safety, then sudden destruction comes on them



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³ For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

ὥσπερ [adv ὥσπερ] in this manner, thus, so, **as**
ἡ ὠδίν [art+noun nom fem sing ὠδίν] **the birth/labor pain**
τῇ [def art dat fem sing ὅ] **the woman**
ἐν [prep ἐν] **in, by at**
γαστρὶ [noun dat fem sing γαστήρ] stomach, womb, be pregnant, **pregnancy**
ἔχούση, [verb part pres act dat fem sing ἔχω] having, **has**
καὶ [conj, καί] and, even, **also,** indeed, to coordinate or emphasize items
οὐ μὴ [double particle or disj part other οὐ] **no, not**
ἐκφύγωσιν. [verb subj aor act 3p pl ἐκφεύγω] flee out, **escape,** run away, avoid

**** My literal translation**

as the labor pain a woman in pregnancy has, also no, they do not escape



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* ¹ Now as to the times and the epochs, brethren, you have no need of anything to be written to you. ² For you yourselves know full well that the day of the Lord will come just like a thief in the night. ³ 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.

** My literal translation

¹ But about the *future* times and the kind of events, brothers, no need have you to be written to ² Because yourselves accurately have come to know that the day of the Lord, like a thief at night, in this way is coming. ³ For, when they say peace and safety, then sudden destruction comes on them, as the labor pain a woman in pregnancy has, also no, they do not escape

*** Wuest's expanded translation

¹ But concerning the duration of the successive intervals of time and the epoch-making periods of time, brethren, you have no need that I should be writing to you, ²for you yourselves know positively that the day of the Lord comes in the same manner as a thief at night. ³ When they are saying, Peace and safety, then comes sudden destruction upon them as birth-pains upon a woman with child. And they shall by no means escape.



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Things to observe in these verses

1. These believers had come to correctly know the facts about both the sequence and quality of the events of the coming “day of the Lord”.
‘But of the times and the seasons, brethren, ye have no need that I write unto you’
2. These believers only had a short exposure to Paul’s teaching, and the Old Testament scriptures, but that was enough to come to know these facts.
3. The ‘but’ of 5:1 is in contrast to the ‘but’ in 4:13... They had to be taught by Paul the information about the sequence and quality of the Rapture events.
4. 4:13 and 5:1 both have the address being to ‘brothers’, this is common by Paul when he teaches, to give those taught a personal family relationship to himself.
5. Pronouns, ‘you’ and ‘they’, are used to distinguish between ‘you’ believers who know the facts about the ‘day of the Lord’, & ‘they’ who do not know these facts.
6. 3 facts are given about the coming ‘day of the Lord’, two are of human perspective and then one of God’s perspective...
 - People are unprepared for the ‘day of the Lord’, focus is peace and security
 - People are surprised by the sudden unexpected arrival of the Lord’s day
 - People will not have anyway to escape the day of the Lord, a double negative is used to point this out in the Greek. ‘also no, they do not escape’



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Things to observe in the preceding context of these verses

1. These believers had turned toward the living God and away from idols
2. These believers had believed the words they were given about God
3. God had made these believers to be outstanding examples of His new in kind called out ones.
4. These believers had a focus on the coming of our Lord but not some details of His coming to take them to be with Him.
5. Paul tells them what he had from the Lord, specifically about those who are asleep now as believers coming with the Lord when He returns to gather His called out ones unto Himself. 4:15 ...‘by the word of the Lord’
6. Paul tells them that we, our Lord’s called out ones, will be with our Lord forever
7. Paul tells them to comfort one another with this information



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Note: **6 times in 1 Thess** is this **Hope on Him & His Coming**

*1:3 ...steadfastness of hope in our Lord Jesus Christ

*1:10 ...you are waiting for His Son in Confident Hope

*2:19 ...in the presence of our Lord Jesus at His coming

*3:13 ...so that He may establish your hearts without blame in holiness before our God and Father at the coming of our Lord Jesus with all His saints.

*4:16 ...For the Lord Himself will descend from heaven ...and the dead in Christ will rise first.¹⁷ Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air...

*5:23 Now may the God of peace Himself **sanctify you entirely**; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.

²⁴ Faithful is He who calls you, and He also will bring it to pass...



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Things to observe in the following context of these verses

How does God speak to us in the following verses, about His return for/with us?

List as many things as you can find He has told us about this wonderful part of the 'Lord's day' that we, as His called out ones, will enjoy. But do it like the Thessalonians would have done it, stay with the content of just 1st Thessalonians... They did not have the New Testament like we do now... may have had Mark and Galatians, but no more..



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Things to observe in the Old & New Testaments about the ‘day of the Lord’

1. It is in 44 texts of the Old Testament and 19 are explicit references to ‘the day of the Lord’ 25 are to ‘that day’, or ‘that great day’.

Question, what are the 2 main things that describe this ‘day’ in these 5 texts?

- Joel 2:1-10, 3:9-12 & contrast is in 3:17-19,
- Zech 14:1-7 contrast is in 14:8,9, & 16,
- Is 13:9-11, 34:1-5 & 8, contrast is in 14:1-8, & 35:1-10
- Ezekiel 38 & 39, contrast is in chapter 40:7--
- Zeph 1:7-18, & contrast is in 3:13-21

Answer:

2. In NT it is 2 times in Thess letters 1 Thess 5:2, & 2 Thess 2:2, also in Acts 2:20 & 2 Peter 3:8-10



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3 key words in the New Testaments about our Lord's return

The word most frequently used in Scripture to describe the return of Christ is παρουσία (parousia). Its meaning is **to be near or alongside**, from παρα (alongside) and εἰμί (to be).

- In classical Greek writings, the word parousia was the technical word 'for the arrival or visit of the king or emperor'.
- Biblically, it is used of the coming of Paul's friends (1 Cor. 16:17), also of "the coming of Titus" (2 Cor. 7:6, 7), the coming of Paul (Phil. 1:26), the coming of the lawless one (2 Thess. 2:9), and the coming of the day of God (2 Pet. 3:12), as well as Christ's 2nd Coming here in 1 Thess 2:19, 3:13, 4:15, 5:23, and Matt 24:2, 27, 37, 39, 2 Thess 2:1 & 8, 2 Peter 1:16, James 4:7-8, 1 John 2:28
- The stress is on Christ's presence at His coming as against His absence now in heaven. The opposite is apousia, both are in Philippians 2:12, ". . . not in my presence [parousia] only, but now much more in my absence [apousia]."



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3 key words in the New Testaments about our Lord's return

The 2nd word for Christ's return is ἀποκάλυψις (apokalupsis), It is made up of ἀπό and καλύπτω, and means a laying bare, making naked, or in a broader sense, to uncover, to unveil, and hence **reveal**.

- The title of the last book of the Bible, as indicated in Rev. 1:1, is this very word.
- Like parousia, it is used for the coming of Christ in the air (1 Cor. 1:7; Col 3:4; and 1 Pet. 1:7, 13), and for the return of Christ to earth (Luke 17:30; 2 Thess. 1:7; and 1 Pet. 4:13).
- The importance of apokalupsis is that it speaks of the future manifestation of the glory of Christ, when at the rapture the Church will see Him as He is (1 John 3:2), and when at the revelation the world will behold His power and His majesty.



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3 key words in the New Testaments about our Lord's return

The 3rd word for Christ's return is ἐπιφάνεια (epiphaneia), from ἐπί and φαιής to bring forth into the light, to cause to shine, to show, hence **an appearing**.

- Classic Greek used to express daybreak or dawn, or the appearances of deities.
- In the New Testament, it is found in the writings of Paul: 2 Thess. 2:8; 1 Tim. 6:14; 2 Tim. 1:10; 4:1; 4:8 and Titus 2:13. In Acts 27:20 it is used of the reappearing of stars and in Luke 1:79, it is used of Christ's incarnation.
- 1 Tim. 6:14 and 2 Tim. 4:8, at least, refer to the rapture.
- Titus 2:13 seems to bring into contrast two expectations of Christ, “the ‘blessed hope’ of Christ's return for us, and the ‘glorious appearing of the great God and our Saviour Jesus Christ,’ which will change the ‘present world’ of Titus 2:12 to millennial conditions.”
- The importance of the word is in the fact that Christ's coming will be a positive manifestation and a visible reality.



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4 major positions among premillennialists as to the time of the rapture of the Church.

(1) The rapture will precede the Tribulation and no member of the true Church will enter into any part of it. That is, the rapture will be **pretribulational**.

➤ This is the position held to be correct by Holly Hills Bible Church

(2) Some members of the Church will be raptured before the Tribulation, but believers who are not spiritually mature, or who are not “ready,” or “watching” will be forced to endure all or part of its purifying fires in order that their lives may be purged of all dross. That is, there will be a **partial rapture**.

(3) The Church will be raptured at a point midway through the Tribulation period, generally associated with the resurrection of the two witnesses and the seventh trumpet of Revelation 11, before “wrath” and “great tribulation” are poured out upon the earth. That is, the rapture will be **midtribulational**.

(4) The Church will go through the entire Tribulation period, the rapture and the revelation of Christ to earth being one simultaneous event at the end of the seven year period. That is, the rapture will be **posttribulational**.