

1 THESSALONIANS 5:1-11 | THE TIMES AND THE SEASONS

- Verse 1 –
 - Paul comes now to speak of **the times and the seasons** and clearly states that the Thessalonians **have no need that I write unto you**.
 - Again we are reminded that Paul is the apostle of *the mystery* and that information concerning the *mystery age* comes from Paul alone.
 - In 1 Thessalonians 4:13 he stated that they would be **ignorant** without his information, and that this information came **by the word of the Lord** (v. 15), thus *by revelation*.
 - In that section (1 Thess. 4:13-18) Paul gave information about the rapture, which pertains to the mystery alone.
 - There is no other apostle or Biblical text from which the Thessalonians could have learned about the rapture.
 - Now, however, he recites information that is *non-Pauline* and thus there is **no need** for Paul to write, for they could read it in the Hebrew scriptures. This premise can (and should be) checked in the following verses.
 - What are **the times and the seasons**?
 - It is literally the *chronos* and the *kairos*, where *chronos* is the ongoing flow of time and *kairos* is a specific point or segment in time.
 - One could easily interpret these **times** and **seasons** to be the various dispensations of which the Scripture speaks (that is, the “prophetic program.”)
- Verse 2 –
 - Paul recites that which the Thessalonians **know perfectly**.
 - There is no record that Paul ever taught them this information (though an argument from silence is always weak).
 - However, is (as we have maintained) these believers were *Jewish believers* (converts to Judaism or born in Jewish families), then information about **the day of the Lord** would be known by them from even a basic study of the prophets.
 - Paul’s words that **the day of the Lord so cometh as a thief in the night** is the same instruction (and largely the exact wording) as Peter gave in 2 Peter 3:10.
 - All of our knowledge about this day comes from Hebrew Scriptures. We do (by deduction) have knowledge that this day comes **immediately after the tribulation** (Matt. 24:29).
- Verse 3 –
 - This, no doubt, is part of the delusion of the last days. Mankind will so desire **Peace and safety** that they will believe it has come. This should be a reminder to us of how easily man is deceived even in our own age, just imagine how it will be during times of delusion.

- One should be able to easily tell that this is a reference to the Second Coming, not the rapture, which was discussed in the previous chapter (for it comes first).
- Verses 4-5 –
 - The day of the Lord is the Lord’s return and judgment. Since the Thessalonians are “in Christ” as part of the body of Christ and they are recipients of the covenants to the Jewish nation, they will be both raptured *and* participate in the day of the Lord (which is the day of His return).
 - This day will not **overtake** (v. 4) them, as it will the ungodly (see Psalm 1:5). Rather, on that day they will inherit the Kingdom, along with the rest of righteous Israel.
- Verse 6 –
 - Clearly **sleep** is neither figurative in its previous sense of death (1 Thes. 4:13), nor literal of rest. Rather, it is figurative of a spiritual laziness that forgets the benefits of being **children of light** (v. 5).
- Verses 7-8 –
 - The children of light are to live in *daylight activity* rather than the activity that takes place under the cover of darkness.
 - The armor is similar to that which Paul speaks of to the Ephesians 6:14-17 as well as what the Messiah wears in Isaiah 59:16.
- Verse 9 –
 - Once again, as in 1 Thessalonians 1:10, Paul reminds them that God has not **appointed** them (they are the elect of God - 1 Thess. 1:4) **to wrath** but **to obtain salvation**.
 - As with so many other things in the letter, this speaks to the Jewish nature of his audience: they were a covenant people.
- Verse 10 –
 - Now Paul is going back to the figure of **wake or sleep** in the sense of chapter 4 (for these words would not be logical in sense in the of verses 6-7).
 - The verb **wake** is in the present active tense, thus, “be awake” or “be alive,” and so the equivalent would be *live or die*. The truth is that, based on the death of Jesus Christ, whether we live or die, we live!
- Verse 11 - Like verse 10, verse 11 echoes back to chapter 4, especially verse 18.