

The Book of 1Thessalonians

[Sun. Jan.11, 2015] 1Thessalonians Series, 1Thes. 4.13-5.11 - Craig A. Thurman

Last session we studied 1Thes.4.13-18. For whatever reason, which is not disclosed to us, the Thessalonians were in need of correction for an error in their doctrine. This young church was not established well enough in the truths of the Word of God, particularly as it related to the first resurrection. They were of the mind that they must be alive at the coming of Christ in order to enjoy the blessings associated with His return. As a result they had begun to sorrow for those who had died in the Lord, as the world sorrows for their dead, and in light of this we can only imagine how distressed they had become at the prospect of their own deaths. And so Paul, with the aid of the Holy Spirit, and the revelation of Christ through the Word, began to instruct them more clearly concerning the second coming of Jesus Christ. This will serve to settle, strengthen, and establish them in their walk with one another and God.

We're not finished with this section of Scripture yet. Let's read 4.13-17 again, and move forward from there. There are a number of similarities that we can see in various Scriptures that should be brought out about now. If I connect these *dots* a teaching concerning the second coming of Jesus Christ begins to solidify. So let us see what dots appear to be connected. There are phrase like, caught up, gathered together, coming, appearing, and first resurrection. Are they related at all? Let's see.

In 1Thes. 4.17 we read of being *caught up*.

Then we which are alive and remain shall be caught up together ἅμα with them in the clouds, to meet the Lord in the air ...

*shall be caught up, ἀρπαγησόμεθα, fut pass of ἀρπάζω; Mt. 11.12 take ... by force; Mt.13.19 catcheth away; Jn.10.12 the wolf **catcheth** them; 10.28 neither shall any man **pluck** them out of my hand; 10.29 no man is able to **pluck** them out of my Father's hand; Acts 8.39 the Spirit of the Lord **caught away** Philip; 2Co.12.2 such an one **caught up** to the third heaven; 4; that he **was caught up** into paradise; Jude 23 **pulling** them out of the fire; Re. 12.5 her child **was caught up** unto God.*

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Verse 15 said, *that we which are alive and remain **unto the coming of the Lord ...***

This is *rapture* proof text. This is the snatching away. So, what is the sense of this verse? We are all, the sleeping and the living saints, going to be snatched, seized, caught away into the clouds and into the air when Jesus comes. Now that is pretty vivid and clear enough, but it doesn't tell us everything that we need to know.

Look at 2Thes. 2.1. Is this speaking of the same event? Here we read of ***our gathering together unto him***:

2Th 2:1 Now we beseech

[root ἐρωτάω, asking, begging]

*you, brethren, [same Christians of the first letter] by the coming παρουσίας of our Lord Jesus Christ, and by our **gathering together***

[ἐπισυναγωγῆς, called *assembling*, He. 10.25 *Not forsaking the **assembling of ourselves together***] Brethren, the coming of Jesus Christ and our gathering together unto Him are inextricably connected.

unto him,

[Unto him where? If it is the same as 1Thessalonians, it will be out gathering unto Him in the clouds, in the air.]

*2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the **day of Christ** is at hand.* (The day of Christ's coming. Contextually we cannot say that the *day of Christ* refers to any other event than the day of his coming.)

3 ¶ Let no man deceive you by any means: [for that day shall not come, a phrase that the English demands to be supplied to give us the full thought intended.]

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except [meaning, if not] there come a **falling away** ἀποστασία first, and that man of sin be revealed, the son of perdition ...

(More information that they and we need concerning the coming of Christ and our snatching away unto Him.)

ἀποστασία, root ἀφίστημι, ἀπό forth + ἵστημι to set, stand, establish; Acts 21.21 ἀποστασίαν, forsake; ἀφίστημι is translated as departed, fall away, drew away, refrain, withdraw.

What is this apostasy? It is a reference to the saints being called away? Some believe this. But such an interpretation confuses the text. Consider the Scriptures are made to say when we take that interpretation.

‘That day of our snatching away when Jesus comes shall not come if there is not first a snatching away.’

Do the Scriptures define for us what this apostasy is? This apostasy is referred to a number of times through the N.T. It is a great forsaking, departing, apostatizing from the truth. And if it began then in the day of this letter, it is certainly prevalent today. Brethren, in their day they didn't have religious Babylon in Christianity yet. Look at what we have now. This evil system has infiltrated and infected the whole revealed kingdom of Christ on earth. None of us are untouched. And some of us are touch more than we should be for lack of diligence, faithfulness to the Word of God. What have we been seeing around us which speaks of apostasy? En masse Christians are being lulled to sleep from watching for Christ's coming. Most Christians are unstable in their souls. They do not care for doctrine in the least, and they are falling victim to the affects of the scoffer's cry: *2Pe 3:4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.* Biblical truth has become the unessential element for Christianity today. Church history, Bible translation, church discipline, instruction about how to walk day in

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and day out with Christ, repentance, forgiveness, cleansing, forbearance, kindness, gentleness, thanksgiving, all of the moment by moment spiritual exercises that we should be applying are stress less and less. Why? I want to answer this in the form of a warning: when the standards of holiness, the desire to be like Christ begins to be diminished in our lives and doctrine compromised for unscrutinizing, undiscerning fellowship apostasy has begun. When we love Christ we will keep His Word. The fuzzy, warm feeling is not love. Love for Christ always manifests in this way.

Joh 14:21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

*Joh 14:24 He that loveth me **not** keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.*

By that definition we can see that apostasy means that preceding the time of our Lord's coming *the love of many shall wax cold.* (Mt 24:12, *And because iniquity shall abound ...*)

Not a few Scriptures teach apostasy in the latter times?

*1Ti 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from [ἀφίστημι, apostatize, **same word!!!**] the faith, giving heed to seducing spirits, and doctrines of devils ...*

Rather than, as some claim, the coming of a great, spiritual revival ushering in the coming of Jesus Christ there is a general apostasy.

2Ti 3:1 This know also, that in the last days perilous times shall come [root ἐνίστημι, shall present themselves, fut, ind, mid.].

...

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

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14 *But continue [abide, remain] thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them ...*

2Ti 4: 1 ¶ *I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;*

2 *Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.*

3 ***For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;***

4 *And they shall turn away their ears from the truth, and shall be turned unto fables.*

5 *But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. [Again, an apostasy, not a revival. If we have ever seen this apostatizing, it is in our day.]*

Back to the coming Jesus Christ; notice now that the word *appear* and *coming* are related:

1Jo 2:28 *And now, little children, abide in him; (be obedient, be watchful, continue in the things that we have been taught) **that**, when he shall **appear** φανερωθῆ, **we may have confidence**, and not be ashamed before him at his **coming** παρουσίᾳ.*

1Jo 3:2 *Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, **when he shall appear**, we shall be like him; for we shall see him as he is. (This speaks of a necessary change in us for this to take place.)*

The dead and the living in Christ are *caught up, gathered together unto him at his coming and appearing*, but that there will be a preceding *apostasy*. Now, let's get into more of the details surrounding the event of Christ's coming: the shout, the voice, the trump, the wrath, the kingdom, the reigning.

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1Thessalonians 4.16 that our Lord *himself shall descend* in His coming *with a shout*

...

For the Lord to *descend* must mean that He will arise from beside the Heavenly Father, where He has been seated *in the throne of His Father* until now. (cf. He.8.1; Re. 3.21)

shout, Gr. κελεύσματι, in Scripture this is the official order, the commandment of one who is in charge, whether it be the Lord Jesus, Pilate, the Sanhedrin, the captain, Festus, etc.

The voice is our resurrection command to rise:

Joh 5:25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice φωνῆς of the Son of God: and they that hear shall live.

1Thes.4.16 ... and the dead in Christ shall rise first ...

The previous verse read ... *24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.* [This is conversion to Christ at the gospel. But verse 25 is the resurrection! They hear, not the word, but **the very voice of the Son of God** and live. This is the moment of the grand change/glorification/adoption/manifestation of the sons of God. How do I know? Let's read on ...]

with the voice of the archangel (of which I can say nothing), *and with the trump of God.*

All of Psalm 47 is a wonderful text concerning this time.

Ps 47:5 God is gone up with a shout, the LORD with the sound of a trumpet.

Notice that at the sound of this particular trump what takes place.

*1Co.15.51 ¶ Behold, I shew you a mystery; **We shall not all sleep, but we shall all be changed,***

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*52 In a moment, in the twinkling of an eye, at the **last trump**: for the **trumpet shall sound**, and the dead shall be raised incorruptible, and we shall be changed.*

At the sound of the trumpet the elect are gathered together:
(cf. Mt.24.27-31) *Mt 24:31 And he shall send his angels with a **great sound of a trumpet**, and they **shall gather together his elect** from the four winds, from one end of heaven to the other.*

*Re 10:7 But in the days of the voice of the seventh angel, when he shall begin to sound (sound what? His trumpet! Re.8.2, 6), **the mystery of God should be finished**, as he hath declared to his servants the prophets. (The glorious manifestation of the sons of God; the adoption. [Ro.8.17, 19, 23?])*

John Gill says in his commentary, 'for now will be the time of Christ's kingdom on earth ...' *Mr 4:11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables ...*

At the sounding of this 'last' trumpet Christ takes over rulership of all the kingdoms of this world:

*Re 11:15 And the **seventh angel sounded**; and there were great voices in heaven, saying, *The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.* (cf. 1Co.15.23-26)*

At the coming of Jesus the armies in heaven follow him in descent to earth and executes the fierceness and wrath of Almighty God:

Re.19.11 ¶ And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

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14 *And the armies which were in heaven **followed him** (which means he is going to descend from glory to earth) upon white horses, clothed in fine linen, white and clean.*

15 *And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he **treadeth the winepress of the fierceness and wrath of Almighty God.***

16 *And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. (cf. Jude 14, 15)*

Finally, what other name should we give this momentous event but *the first resurrection*?

*Re.20.6 Blessed and holy is he that hath part in the **first resurrection**: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.*

What we see is that that Jesus Christ shall descend from heaven, come in the clouds of heaven (Mt.24.30; 26.64), and appear with a shout, at which *voice* all of the dead shall rise, and the living shall be *caught up with them and gathered together unto Him in the air* and the sons of God shall be manifested, receiving their new, glorified bodies. At this our Lord returns to earth bring us with Him and executes His judgment against the wicked, takes His throne and reigns for a thousand years. Closing both of these sections of Scripture, 1Thes. 4.13-18; 5.1-11, we are to be comforted and to comfort one another with these words.

Ro 15:4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

We're not finished with our lesson today, but let me ask you this question. Are we comforted at the thought of Christ's coming again? Are we prepared for His coming? Can we rest at the thought of dying, that we are Christ's and that He will raise us again to life everlasting in His presence? Have we yet trusted in Christ as the sinner's savior. He died, not only to save us from our sins, but has brought us to God and has promised joys unspeakable for ever and ever. Do we know that He has done all of this for us? If so, and we've never said so, we need to make it known to the saints. Having repented of our sins, we are commanded to be

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baptized, and follow Him. And I believe that means to get into one of the Lord's churches and serve Him faithfully until He comes again.

This doctrine, dearly beloved, the premillennial coming of Jesus Christ has all but been forsaken today. But that is what I see and I believe it is true. There are greater minds than I will ever have on this side of eternity who do not see this, but this is how the Scriptures lay out, and until they show me otherwise I cannot take any other position. This doctrinal position of the second coming of Jesus Christ will be concluded by most of those who will take a literal, interpretive approach to the Word of God. Now, let's finish our lesson today.

A correction needs to be made to something that I said last time concerning defining the word *sleep*. I said that there are only two ways that this word is used: referring to those who take rest in body for work, and to those who are resting in the graves. That is true insofar as the Greek κοιμάομαι is concerned, but it is not true regarding the English word *sleep*. There are a total of three Greek words from which the English word *sleep* is translated. In our present chapter (5) we find the Greek καθεύδω used in verses 6, 7, and 10. As with κοιμάομαι καθεύδω can be used to refer to the body resting either from the day's toil or in the grave. But unlike κοιμάομαι, καθεύδω can refer to an unprepared, unawake, spiritually lethargic state of mind, or unwatchfulness. Finally, the last Greek word that is translated with the English word *sleep* is ύπνος, hupnos. It is used to speak of a state of sleep, whether of bed rest or spiritual unreadiness. (Acts 20.9; Ro.13.11) From this word we have hypnosis.

Now, chapter 5 continuing from chapter four leads us to ask this question, *When should these things be?* But it isn't knowing the time that is as important as knowing *how* to be prepared for it. The basic message is, do not let that day come upon you unawares, *overtake you as a thief*. (5.4)

Chapter 5

1 ¶ *But of περί the times*

χρόνων, gen pl of *χρόνος*; from which we have our word *chronology*; this speaks of time as a certain *span, while, space, moment, or season*; For example it speaks of *the last time*, 1Pe. 1.20; *Jude 18*; of a *space to, Re.*

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2.21; and *a little season*, Re. 6.11. But these all deal with a certain span or space allotted; a moment, or the moment.

and the seasons,

καιρῶν; gen pl of καιρός; 1Thes.2,.17; 2Thes.2.6; This seems to be the ticks of the events, each appointed event: my time, the time, this time, a short time, His time; Lk.21.36 *praying always* (mar. in every time).

The spans and the ticks that marks out all of humanity's linear space as we progress through history.

brethren, ye have no need that I write unto you.

The answer is given to them why there is no need to write ... *For ...*

2 For yourselves know perfectly

ἀκριβῶς; adverb of ἀκριβής; Luke uses this in his gospel in Lk.1.1 *having had **perfect** understanding*; Eph 5.15 *that ye walk **circumspectly**, not as fools, but as wise*; this means an *accurate*, but probably better, **thoroughly**.

*that the **day of the Lord** so cometh as a thief in the night.*

Doubtless the words of our Lord were verbally transmitted to the saints even though there was not necessarily a written record to this time. This simile is precisely as the Lord spoke them to the disciples during His earthly ministry.

The truth is, knowing the time of His coming pales in view of the necessity that we are to live in view of His coming. We are to be watching, living obediently *as they that wait for their Lord*. (Lk.12.36) We are to be found in a state of **watchfulness** when He returns. Attempting to prove the time of our Lord's return is detrimental to the disciples of Christ. Not only is it a waste of time and a fruitless exercise, those who do so shall doubtlessly become discouraged and begin to say, as a result of such a vain and disobedient inquiry, that the Lord delays His coming, and shall begin to live

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as they ought not, and be found unprepared at Christ's coming. What did our Lord Jesus tell us specifically about knowing the time of His return?

*Mk.13.32 But of that day and that hour **knoweth no man**, no, not the angels which are in heaven, neither the Son, but the Father.
33 Take ye heed, watch and pray: for **ye know not when the time is.***

What preceded this verse?

*Mk.13.26 And then shall they see **the Son of man coming in the clouds** with great power and glory.
27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. (This is undeniably a comprehensive gathering of, not all men, but of His elect..)*

This is the very essence of our Lord's discussion in Luke chapter twelve.

*Lu 12:38 And if he shall come in the second watch, or come in the third watch, and find them so (that is, watching), **blessed are those servants.**
39 And this know, that if the goodman of the house **had known what hour** the thief would come, he would have watched, and not have suffered his house to be broken through.
40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.*

And what is our Lord telling us by this? If the goodman of the house conducted himself diligently knowing the time when a thief was going to break into his house, how much more should we be in a continued state of watchfulness being we *know not the hour*. And the Thessalonians are told to watch for the coming of the Lord in the same way that one would watch against a thief in the night.

γάρ
3 For

(explaining the analogy of a thief coming in the night)

when they shall say,

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The plural pronoun 'they' refers to those to whom the thief comes in the night.

Peace and safety;

ἀσφάλεια; *Lk.1.4 know the **certainty** of those things; Acts 5.23 found we shut with all **safety**; When the world thinks that they have got it all fixed, which probably means that they have rid themselves of every know sense of God and His people ...*

then sudden

sudden, αἰφνίδιος; Only used twice in Scripture; Moulton, *sudden, unforeseen, unexpected ...*

*Lu 21:34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you **unawares** αἰφνίδιος.*

This falls into the same framework as 1Thessalonians, the coming of the Lord Jesus Christ. Where we are, as His elect, warned against being unprepared for Christ's coming, where these of the world are certainly caught in a moment to be

destruction

ὄλεθρος; only found in four place in the N.T.: a final destruction; a destruction that completes the work.

*1Co 5:5 To deliver such an one unto Satan for the **destruction** of the flesh, that the spirit may be saved in the day of the Lord Jesus.*

2Thes.1.7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

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8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

*9 Who shall be punished with everlasting **destruction** from the presence of the Lord, and from the glory of his power;*

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

*1Ti 6:9 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in **destruction** and perdition.*

LXX

Pv.1.24 Since I called, and ye did not hearken; and I spoke at length, and ye gave no heed;

25 but ye set at nought my counsels, and disregarded by reproofs;

*26 Therefore I also will laugh at your destruction; and I will rejoice against you when **ruin** ὄλεθρος comes upon you:*

*27 Yea, when dismay suddenly comes upon you, and your overthrow shall arrive like a tempest; and when tribulation and distress shall come upon you, or when **ruin** ὄλεθρος shall come upon you.*

*cometh upon them, **as** travail upon a woman with child; and they shall not escape.*

A simile used to convey the point that as quickly as pangs come upon a woman ready to be delivered of a child, without being noticed or acknowledged as such, so the destruction of the world comes.

4 But ye,

Contrasting the analogy of the thief coming to those in the night that dwelt carelessly.

brethren, are not in darkness, that that day should overtake (apprehend or take)

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καταλάβη, root καταλαμβάνω; *Jn.1.5 the darkness **comprehended it not**; 8.3 woman **taken** in adultery; 12.35 lest (that not) darkness **come upon you**; Acts 4.13 and **perceived** that they were unlearned; Phl.3.12 that I **may apprehend** that for which I also am apprehended.*

*Mr 9:18 And wheresoever he **taketh** (καταλάβη, seizes) him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.*

*Jn.12.35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness **come upon** καταλάβη you: for he that walketh in darkness knoweth not whither he goeth.*

you as a thief (κλέπτης seize). (It should not be that way for the saints.)

The elect of God know the time of wariness is now and always.

Ro 13:11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

The degradation of the world is always pointing us to the hope of the return of our Lord Jesus Christ. Those who are watching are always moved to those considerations of the day of Christ.

Mt.24.44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

*45 Who then is a faithful and wise servant, whom his lord **hath made ruler over his household**, to give them meat in due season? (This is the work of stewardship.)*

46 Blessed is that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

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Notice again:

*Lk.19.12 He said therefore, A certain nobleman went into a far country **to receive for himself a kingdom, and to return.***

*13 And he called his ten servants, and delivered them ten pounds, and said unto them, **Occupy till I come.***

14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

*15 And it came to pass, that when he was returned, **having received the kingdom**, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.*

5 Ye are **all**

Notice the comprehensiveness of this word **all**. All that know Christ are of the children of light, therefore we are to walk as children of light.

Eph.5.1 ¶ Be ye therefore followers (imitators) of God, as dear (beloved) children;

2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

3 ¶ But fornication, and all uncleanness, or covetousness (once greediness), let it not be once named among you, as becometh (πρέπει, fitting) saints;

4 Neither filthiness (shamefulness), nor foolish talking, nor jesting, which are not convenient (proper, ἀνήκω): but rather giving of thanks.

5 For this ye know, that no whoremonger (fornicator, πόρνος), nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

7 Be[come] not ye therefore partakers with

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συμμέτοχοι; σύν together, with + μέτοχοι to μετέχω [with + to have, possess]; **possessor together with ...** of these crimes against the Lord. **Here, DO NOT JOIN WITH THEM IN THEIR SINS.** Verse 11 is, do not fellowship with the works. When we align ourselves with the world we will do what they do.

them.

8 For ye were sometimes

ποτέ; KJV ***aforetime***; *at length, once, in times past, in the old time.*

darkness, but now are ye light φῶς in the Lord: walk as children of light φωτὸς:

9 (For the fruit of the Spirit is in all goodness and righteousness and truth;)

10 Proving

δοκιμάζοντες; part, pres act of δοκιμάζω; KJV *discern, prove, like, approve, try, examine, allow.*

what is acceptable

meaning, well pleasing, εὐάρεστον, Ro.12.1, 2; 14.18; **2Co.5.9**; Eph.4.18; Col.3.20; Tit.2.9; **He.13.20, 21.**

unto the Lord.

11 And have no fellowship

συγκοινωνεῖτε; pre simper of συγκοινωνέω; with, together + KJV distributing, communicating, partaking.

Our lives are not our own. We are bought with the blood of Christ. We, our spirit, soul, and body are the Lord's. We are

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not to disseminate unfruitful works of darkness through our members.

with the unfruitful (Or, fruitless)

Or translated once *without* fruit; works of darkness are not fruit to God in the least. **No works of the flesh or darkness can produce fruit to God, much less could ever be called a product of the Spirit of God .**

works of darkness, but rather reprove them.

ἐλέγγετε, pre simpler act of ἐλέγχω; KJV Mt. 18.15 tell ... fault; Lk.3.19 being reprov'd; Jn. 8.9 being convicted; Jn.8.46 convinceth; 1Ti.5.20 rebuke.

We cannot do this until we are first convinced about the deceitfulness of sin ourselves.

the children (υἱοὶ, sons) of light φωτός, and the children (υἱοὶ, sons) of the day: we are not of the night, nor of darkness.

There is an elect and there is a reprobate. There is the sheep and the goat. There is the child of Christ and the child of the devil. There are the children of the kingdom and the children of this world. Yes, we were once among them, but Christ made the difference known to us.

6 ¶ *Therefore let us not sleep,*

Here is another sense in which the English word *sleep* Greek καθεύδω. This is found in verses 6, 7, and 10. As with κοιμάομαι it can be used to refer to resting of the body in sleep or death, but also unlike κοιμάομαι, καθεύδω can refer to an unprepared, unawake, spiritually lethargic, unwatchful state of mind. **This unwatchful sense of *sleep* is only found in four places in the N.T. (Mk.13.36; Eph.5.14; 1Thes.5.6, 7)** One other

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Greek word which is translated by our English word *sleep* is ὕπνος, hupnos. It speaks either of bed rest or spiritual unreadiness. (Acts 20.9; Ro.13.11)

as do others;

λοιποί; meaning those that *remain*. There are only two peoples in the earth. The sons of light and of the day, and those **remaining** who are of the night and darkness.

but let us watch

γρηγορῶμεν; pres subj of γρηγορέω;

For us to watch:

Mt. 24.42 Watch therefore: for ye know not what hour your Lord doth come. 43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

The simple, youths, young, inexperienced, undiscerning fall prey to the deceptions of this world:

Pr 7:19 For the goodman is not at home, he is gone a long journey ...

*Mt. 25.13 **Watch** therefore, for ye know neither the day nor the hour wherein the Son of man cometh.*

*Mr 13:34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to **watch**.*

*35 **Watch** ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:*

36 Lest coming suddenly he find you sleeping.

*37 And what I say unto you I say unto all, **Watch**.*

Lu 12:37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

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Ac 20:31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

**1Co 16:13 Watch ye, stand fast in the faith, quit you like men, be strong.
14 Let all your things be done with charity.**

*1Pe.5.8 ¶ Be sober, be **vigilant**; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:*

9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

To Sardis:

Re.3.2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

Re 16:15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

and be sober.

νήφωμεν; νήφω; also translated watch; This may be to keep alert. We have the duty to watch, γρηγορέω, and unaffected by influences.

7 For they that sleep καθεύδω sleep καθεύδω in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober, putting on

ἐνδυσάμενοι; part aor 1, mid of ἐνδύω; to put on, clothed with, arrayed with;

*2Co 5:3 If so be that **being clothed** ἐνδυσάμενοι we shall not be found naked.*

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*Eph 6:14 Stand therefore, having your loins girt about with truth, and **having on** ἐνδυσάμενοι the breastplate of righteousness;*

*Col 3:10 And **have put on** ἐνδυσάμενοι the new man, which is renewed in knowledge after the image of him that created him:*

the breastplate

θώρακα; root θώραξ; area between the neck and the stomach where the heart and lungs are.

of faith and love;

The central, vital functions of our lives with Christ are *faith* and *love*. Without faith we cannot please Him. (He.11.6; our whole Christian life is a walk of faith. 2Co.5.7) And love is the very prompting of the Spirit.

1Co 16:14 Let all your things be done with charity.

*1Co 13:2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, **I am nothing.***

1Jo 4:8 He that loveth not knoweth not God; for God is love.

We are not only to possess them, but use them.

and for an helmet, the hope of salvation.

This piece, hope guards our spiritual mind. The dangers of being lulled to sleep come through the mind. The only way to protect against this slow, cooling against Christ and apostasy to to stay in the Word of God. Keep the truth of His Word ever before us.

Eph.6.10 ¶ Finally, my brethren, be strong in the Lord, and in the power of his might.

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11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15 And your feet shod with the preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that, whether we wake (watch) or sleep (καθεύδω, which clearly refers back to vss.6, 7), we should live together with him.

But to be sleeping in this sense will mean that we have been overtaken by the coming of the Lord unprepared. And that results in great loss.

11 ¶ Wherefore comfort yourselves together, and edify (build up) one another, even as also ye do.