

Chapter Five

EXEGESIS OF VERSES 1 & 2

VERSE ONE

“Now concerning the times and the seasons, brethren, you have no need of anything to be written to you”.

Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρεῖαν ἔχετε ὑμῖν γράφεσθαι,

(prep. περί/peri "**concerning**" + conj. δὲ/de "now" + noun-g-m-pl w/ d.a. χρόνος/chronos [chronology] "**the times**" + conj. καὶ/kai "**and**" + noun-g-m-pl w/ d.a. καιρός/kairos "**the seasons**" + noun-v-m-pl ἀδελφός/adelphos "**brethren**" + neg. adv. οὐ/ou "**not**" + noun-a-f-s χρεία/chreia "**a need**" + verb-pres.act.ind.2nd.pl ἔχω/echo "**you have**" + pron-2nd-d-c-pl σύ/su "**to you**" + verb-pres.pas.inf. γράφω/grapho "**to be written**").

VERSE TWO

“For you yourselves know full well that the day of the Lord is coming like a thief in the night”.

αὐτοὶ γὰρ ἀκριβῶς οἶδατε ὅτι ἡμέρα κυρίου ὡς κλέπτης ἐν νυκτὶ οὕτως ἔρχεται.

(pron-n-m-pl αὐτός/autos "**yourselves**" + conj. γὰρ/gar "**for**" + adv. ἀκριβῶς/akribos "**accurately**" + verb-perf.act.ind.2nd.pl οἶδα/oīda "**you have come to know**" + conj. ὅτι/hoti "**that**" + noun-n-f-s ἡμέρᾱ/hemera "**day**" + noun-g-m-s κύριος/kurios "**of lord**" + conj. ὡς/hos "**as**" + noun-m-s κλέπτης/kleptes [kleptomaniac] "**a thief**" + prep-loc. ἐν/en "**in**" + noun-l-f-s νύξ/nux "**night**" + conj. οὕτω/houto "**so**" + verb-pres.dep.ind.3rd.s ἔρχομαι/erchomai "**It is coming**").

ANALYSIS OF VERSES 1 & 2:

1. While we have a chapter break, Paul continues on with the same subject he had begun in 4:13-18, the return of Jesus Christ.
2. However he switches gears a bit here and moves his focus from the rapture of the church to the Tribulation and Second Coming.
3. He states in verse one, **“Now concerning the times and the seasons, brethren, you have no need of anything to be written to you”.**
4. Paul uses two words to describe upcoming events. The first is the genitive, masculine plural noun, χρόνος/chronos, “a definite time, period, season, date”. It is used in the plural to note that there are various divisions of times or time periods.

5. The second word he uses is the genitive, masculine, plural noun, *καίρος/kairos*, "point of time, proper time, season of action, the exact or critical time"
6. Hence this is a more exact word to describe a time or time period (cp. Acts 1:7).
7. Hence Paul tells them that they do not need him to write anything to them regarding either the times in general (end times) or specific events or points of times (like the rapture or second coming).
8. The reason they do not need to be written to on these subjects is because they have already learned about them.
9. However the irony here is that they know the information well regarding "what" will happen, but they do not know "the when".
10. Note that Paul sees no need to teach on the subject of the Day of the Lord and the Tribulation, whereas he had to lay down certain specifics regarding the Rapture.
11. Recall that the Rapture is a Mystery Doctrine for the Church Age where as Daniel's 70th week and the Day of the Lord were both taught in the Old Testament (Dan. 9:24; Isa. 13:9-11; Joel 2:28-32; Zeph. 1:14-18; 3:14, 15).
12. Jesus had also taught His disciples of the end times when He was still with them (Matt. 24:1ff; Luke 21:6ff).
13. Paul notes in verse two, **"For you, yourselves know full well that the day of the Lord is coming like a thief in the night"**.
14. This is the second time Paul has noted that there is no need to write the church on a subject (cp. 4:9).
15. Note that Paul uses the perfect, active indicative of *οἶδα/oida*, "to know, perceive, behold".
16. The perfect tense demonstrates action that is completed in a past time and stands as completed or finished in the present time.
17. Hence they have already learned and come to know that the Lord is coming like a thief in the night. We could translate this verb as "you have come to know..." or "you have known..."
18. Hence they have this information as resident Doctrine in their souls.
19. Paul strengthens the language here by modifying the *οἶδα/oida* with the adverb, *ἀκριβῶς/akribos*, "with exactness, thoroughness, accurately.
20. Hence they have studied and learned all the ins and outs of these events and how they are going to come about.
21. He states that the Lord's return "...is coming like a thief in the night".
22. This motif is used throughout Scripture to describe the Lord's return (Luke 12:39; II Pet. 3:10; Rev. 3:3; 16:15).
23. The first idea is that the time of His return is unknown. The second idea is that one needs to be ready or else he will be caught by surprise and experience loss.
24. Such is analogous to the Church at the Rapture and people in the Tribulation. We need to be ready for the Lord's return and looking for it. We do not know the exact time when he will return (Matt. 24:36).
25. Note that Paul does not state that the Lord "will come" but "is coming" like a thief in the night.

26. The “day of the Lord” is not a reference to one day, though it is begun by one event (the Rapture). It is a reference to both phases of the Lord’s return, the Tribulation and the Millennial Kingdom.
27. It is followed by The Day of God, when the current universe is destroyed, death and hell give up their dead, unbelievers are assigned to the Lake of Fire and there is a new creation of the universe with God dwelling with His people on the new earth (II Pet. 3:12).
28. It should be noted that the phrase, Day of the Lord, can be used in other contexts as well (Ezek. 13:5).
29. Recall Paul’s reference to “times” and “seasons” in verse one.
30. His return is presented as an event that is set in motion and we are getting ever closer to it day by day.
31. We have seen similar language of the 5th cycle at the hands of Nebuchadnezzar presented as coming in the book of Ezekiel, though there were years before it would occur.

EXEGESIS OF VERSES 3 & 4

VERSE THREE

“While they are saying ‘peace and security’ then destruction will come upon them suddenly just as labor pains on a woman. They will most assuredly not escape”.

ὅταν λέγωσιν, Εἰρήνη καὶ ἀσφάλεια, τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὄλεθρος ὥσπερ ἡ ὠδὶν τῆ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγωσιν.

(conj. ὅταν/hotan "**while**" + verb-pres.act.subj.3rd.pl λέγω/lego "**they are saying**" + noun-n-f-s εἰρήνη/eirene "**peace**" + conj. καὶ/kai "**and**" + noun-n-f-s ἀσφάλεια/asphaleia "**security**" + adv. τότε/tote "**then**" + adj-n-m-s αἰφνίδιος/aiphnidios "**sudden**" + pron-3rd-d-m-pl αὐτός/autos "**to them**" + verb-pres.mid.ind.3rd.s ἐφίστημι/ephistemi "**it stands upon**" + noun-m-s ὄλεθρος/olethros "**destruction**" + conj. ὥσπερ/hosper "**just as**" + noun-n-f-s w/ d.a. ὠδὶν/hodin "**the labor pains**" + d.a.-n-f-s ὁ/ho "**the one**" + prep-loc. ἐν/en "**in**" + noun-l-f-s γαστήρ/gaster "**stomach/womb**" + verb-pers.act.prt.l-f-s ἔχω/echo "**having**" + double negative οὐ μή/ou me "**certainly not**" + verb-aor-act.subj.3rd.pl ἐκφύγω/ekphugo "**they might escape**").

VERSE FOUR

“But you brethren you brethren are certainly not in darkness that the day would overtake you like a thief”.

ὤμεις δέ, ἀδελφοί, οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτῃ καταλάβῃ.

(pron-2nd-n-c-pl σύ/su **"you"** + conj. δέ/de **"but"** + noun-v-m-pl ἀδελφός/adelphos **"brethren"** + neg. adv. οὐ/ou **"certainly not"** + verb-pres-act.ind.2nd.pl εἰμί/eimi **"you are"** + prep-loc. ἐν/en **"in"** + noun-l-n-s σκότος/skotos **"darkness"** + conj. ἵνα/hina **"that"** + noun-n-f-s w/ d.a. ἡμέρα/hemera **"the day"** + pron-2nd-a-c-pl σύ/su **"you"** + conj. ὡς/hos **"like"** + noun-n-m-s κλέπτῃ/kleptes **"a thief"** + verb-aor.act.subj.3rd.s καταλαμβάνω/katalambano **"might overtake/overpower"**).

ANALYSIS OF VERSES 3 & 4:

1. Paul continues with His description of the Day of the Lord and the fact that it will come as a surprise to most people, like a thief in the night.
2. He states that it will come **"While they are saying 'peace and security'..."**
3. Paul uses a very generic third person plural pronoun throughout this section **"they"**.
4. **"They"** is a reference to the billions of unbelievers who are unaware of what is about to come upon them in the last days.
5. Note the way the sentence is phrased. They are not discussing the topic of **"peace and security"** but rather saying the phrase **"peace and security"**.
6. At the time of the end, this becomes a mantra of the people on earth as there will be a huge global effort to end wars and bring in a time of prosperity as Satan attempts to bring about a pseudo-millennium with the antichrist.
7. Ironically they are crying out **"peace and safety"** when the opposite is about to hit them, war and suffering.
8. They are not unlike the false prophets in Ezekiel who say **"peace"** when there is not peace (Ezek. 13:10).
9. Recall that we are talking about *the Day of the Lord* and not merely the *Rapture* in this passage.
10. As previously stated, the Day of the Lord begins with the rapture and extends through the Tribulation and Millennium.
11. Here we have Paul discussing the peace and security efforts that are in effect during the first three years of the Tribulation.
12. It is symbolized by the rider on the white horse who has a bow without arrows (disarmament - Rev. 6:2).
13. Hence the beginning of the Tribulation is relatively peaceful even though the iron fist of the New World Order is tightening around the necks of the people.
14. During this time, the people swoon over the antichrist and his program to work with various governments around the world to provide peace and security.
15. People take up the mantra and say **"peace and security"** time and time again.
16. However while they are saying peace and security, Paul notes that **"...then destruction will come upon them suddenly just as labor pains on a woman..."**
17. Our word translated as **"labor pains"** is the nominative, feminine singular noun, ὥδίν/ hodin, **"the pain that accompanies child birth, labor pain, birth pang"**.

18. The “labor pains” motif was originally used of the end times by Jesus in the Olivet Discourse (Matt. 24:8).
19. In the Olivet Discourse, Jesus refers to false Christs, famines, earthquakes, wars and rumors of wars as “the beginning of birth pangs”.
20. Such is a reference to the beginning of labor when a woman begins to have contractions.
21. As labor progresses, the contractions are closer together, more intense and more painful.
22. In our passage, Paul is dealing not with the very beginning of contractions but the pains dealing with the birth itself when a woman goes into labor.
23. Hence, while the beginning of labor pains should have been a sign to those of the world that the end was coming, their –V and lack of concern for Biblical prophecy will fall on them like a ton of bricks (Luke 21:34, 35).
24. They will find themselves in the middle of the Tribulation under maximum adversity, difficulty, death, suffering and misery.
25. Our word translated as “come upon” is the present, middle indicative of ἐπίστημι/ephistemi, “to stand upon, stand near, come up, approach”.
26. Hence all of a sudden the end and all its adversity is quite literally “upon them”.
27. The present tense demonstrates continuous action whereby it “keeps on being upon them” as this suffering lasts for years.
28. With regard to such suffering, Paul notes that “...**They will most assuredly not escape**”.
29. Note the subjunctive mood of our word for “escape”, ἐκφεύγω/ekphugo. While the potential of escape exists, the door is closed on the possibility as seen in the double negative of οὐ μή/ou me, “most assuredly not”.
30. Hence, while people are trying their hardest to avoid the plagues, war disease and death, they will find that such is inescapable.
31. At the end of the Tribulation, people seek to escape the suffering by committing suicide, but even that recourse is not attainable (Rev. 9:6).
32. The fact that the beginning of the Tribulation is relatively stable and features an unprecedented peace movement leads many to be caught off guard all the more.
33. Jesus compares it to the end in both Noah’s day and prior to the destruction of Sodom and Gomorrah (Matt. 24:28).
34. However Church Age believers who are adjusted see the signs of the times and realize that the end is near.
35. However for us the end does not result in the suffering of the Tribulation but in the Rapture of the Church which has been discussed just prior our current passage.
36. Paul states “**But you brethren you brethren are certainly not in darkness that the day would overtake you like a thief**”.
37. Paul is not stating that they are going to be overtaken by the Tribulation. He just finished explaining that the Church Age saints will be raptured an instant after the dead in Christ are raised.
38. However he is noting that the adjusted believer sees the end coming and is ready for Jesus to return to the earth.
39. He is awake and sober spiritually and ready for the Lord to return so the event does not overtake him like a thief.

40. The reversionist believer and the unbeliever will be overtaken, the believer will suffer shame at the Bema and the unbeliever will go into the Tribulation.

EXEGESIS OF VERSES 5 & 6:

VERSE FIVE

“For you all are sons of light and sons of the day. We are not of the night nor of the darkness”.

πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας. οὐκ ἐσμὲν νυκτὸς οὐδὲ σκότους·

(adj-n-m-pl πᾶς/pas "**all**" + conj. γάρ/gar "**for**" + prohn-2nd-n-c-pl σί/su "**you**" + noun-n-m-pl υἱος/huios "**sons**" + noun-g-n-s φῶς/phos "**light**" + verb-pres.act.ind.2nd.pl εἰμί/eimi "**you are**" + conj. καὶ/kai "**and**" + noun-m-pl υἱός/huios "**sons**" + noun-g-f-s ἡμέρα/hemera "**of day**" + neg. adv. οὐ/ou "**not**" + verb-pres.act.ind.1st.pl εἰμί/eimi "**we are**" + noun-g-f-s νύξ/nux "**of night**" + neg. adv. οὐδέ/oude "**and not**" + noun-g-n-s σκότος/skotos "**of darkness**").

VERSE SIX

“So then let us not sleep as the rest but be awake and sober”.

(conj. ἄρα/hara "**then**" + adv. οὐν/oun "**so**" + neg. adv. μή/me "**not**" + verb-pres.act.subj.1st.pl καθεύδω/kathudo "**we may sleep**" + conj. ὥς/hos "**as**" + adj-m-pl w/ d.a. λοιπός/loipos "**the ones who remain**" + strong advers. conj. ἀλλά/alla "**but**" + verb-pres.act.subj.1st.pl γρηγορώ/gregoreo "**we might be wakeful/watchful**" + conj. καὶ/kai "**and**" + verb-pres.act.subj.1st.pl νήφω/nepho "**we may be sober**").

ANALYSIS OF VERSES 5 & 6:

1. Continuing with the theme of the Thessalonians not being in darkness that the day of the Lord's return would overtake them he states **“For you all are sons of light and sons of the day. We are not of the night nor of the darkness”.**
2. “Sons of Light” is a term used in general for those who have made the SAJG.
3. It is used twice by Jesus (Luke 16:18; John 12:36; Eph. 5:8).
4. When we accept Jesus Christ as Savior we are transferred from the domain of darkness to the domain of light.
5. Unbelievers are sons of darkness in that they do not see clearly what is happening or where they are going.
6. Their ultimate destiny is to be cast into the outer darkness (Acts 26:18; Matt. 8:12).

7. Such does not mean necessarily that all believers are seeing straight and discerning. Obviously many do not.
8. However they most assuredly have access to do so via the filling ministry and the light of Bible Doctrine.
9. He continues in verse six stating **“So then let us not sleep as the rest but be awake and sober”**.
10. The conjunction, ἀρα/hara, “then”, links what is said here to the previous context. Since we are of the day, we should not be asleep at the wheel. Most people do their sleeping at night.
11. Our verb for sleep is the present, active subjunctive of καθεύδω/kathudo, “to sleep”.
12. The subjunctive mood demonstrates potential whereby we might not or may not sleep (depending on our volition).
13. Many Christians, though they have access to the pure gold of BD, choose not to partake of it and thus live like the cosmos, in darkness, asleep.
14. We are not to emulate those who are of the night, walking in darkness not knowing what is happening or where they are going (Rom. 13:11-14; I Cor. 15:34).
15. However such is unfortunately the status quo for most of the Church at the time of Christ’s return (Matt. 25:1ff).
16. Note that we are not merely to be awake but “sober” as well. Our word translated as “sober” is the aorist, active, subjunctive of νήφω/nepho, “to be sober, self-controlled, clear-headed”.
17. The subjunctive mood again demonstrates the mood of potential and could be translated “we may/might be sober”. Again, it is a matter of the individual believer’s free will.
18. Again, volition is the key to the angelic conflict. Our free will and ability to choose for God and His plan is our greatest asset.
19. The present tense in each of our verbs demonstrates continuous action whereby we may “keep on not sleeping” and “keep on being sober”. We are not merely to do this for a time but to live our lives in this manner.
20. The adjusted believer is to emulate an awake and sober person who is in his right mind, knowing where he is going and looking for the return of the Lord Jesus Christ (I Cor. 1:7; Titus 2:13).

EXEGESIS OF VERSES 7 & 8:

VERSE SEVEN

“For those who sleep, sleep at night and those who get drunk, get drunk at night”.

οἱ γὰρ καθεύδοντες νυκτὸς καθεύδουσιν καὶ οἱ μεθυσκόμενοι νυκτὸς μεθύουσιν·

(d.a.-n-m-pl ὁ/ho **“the...”** + conj. γάρ/gar **“for”** + verb-pres.act.part.n-m-pl καθεύδω/katheudo **“ones who sleep”** + noun-g-f-s νίξ/nux **“at night”** + verb-pres.act.ind.3rd.pl καθεύδω/kathudo

"they sleep" + conj. καὶ/kai "and" + verb-pres.pass.prt.n-m-pl w/ d.a. μεθύσκω/methusko "the ones who get drunk" + noun-g-f-s νύξ/nux "at night" + verb-pres.act.ind.3rd.pl μέθύω/methuo "they drink to excess").

VERSE EIGHT

“But since we are of the day, let us be sober having put on the breastplate of faith and love and the helmet of the hope salvation”.

(pron-1st-c-pl ἐγώ/ego "we" + conj. δέ/de "but" + noun-g-f-s ἡμέρα/hemera "of day" + verb-pres.act.prt.n-m-pl εἰμί/eimi "being" + verb-pres.act.subj.1st.pl νήφω/nepho "let us be sober" + verb-aor.mid.prt.n-m-pl ἐνδύω/enduo "having put on" + noun-a-m-s θώραξ/thorax "breastplate" noun-g-f-s πίστις/pistes "of faith" + conj. καὶ/kai "and" + noun-g-f-s ἀγάπη/agape "of love" + conj. καὶ/kai "and" + noun-a-f-s περικεφαλαία/perikephalaia "a helmet" + noun-a-f-s ἐλπίς/elpis "hope" + g-f-s σωτηρία/soteria "of salvation").

ANALYSIS OF VERSES 7 & 8:

1. Paul continues with his discussion of the importance of being alert and sober, looking for the Lord's return.
2. He uses the post positive conjunction, γάρ/gar, "for" to link what is said here with what was instructed in verses 5 & 6.
3. He states in verse seven, **“For those who sleep, sleep at night, and those who get drunk, get drunk at night”.**
4. This information is universal among the human race. While exceptions do occur, most people are awake during the day and asleep at night.
5. So too, most people drink and get drunk in the evening, not the morning or afternoon (Acts 2:15; Rom. 13:13).
6. While it is most assuredly OSN activity to be drunk, Paul is referring to being asleep or intoxicated spiritually in this passage.
7. Such results when one does not see clearly in accordance to the light of BD.
8. We as believers are to be awake and sober, knowing the times in which we live and oriented to the POG.
9. Hence Paul states in verse eight, **“But since we are of the day, let us be sober having put on the breastplate of faith and love and the helmet of the hope salvation”.**
10. As previously stated believers in general are of the day and can see clearly through the light of Bible Doctrine.
11. Such does not mean that all believers live as such. Indeed many walk about in darkness having made the SAJG but neglected to live by the RBAJG and MAJG.
12. Such is exactly what the passage is saying. Note that subjunctive mood of our verb for being sober, νήφω/nepho.

13. The subjunctive mood is the mood of potential and indicates whether one remains spiritually sober or not is up to his/her free will.
14. We are all of the day, and as a result should live a spiritually sober lifestyle.
15. However, as was previously stated, the Church corporately is asleep when the Lord returns (Matt. 25:1ff; Luke 21:34, 35; Eph. 5:8-10; Rev. 3:16).
16. Note that the modus operandi for being awake and sober is to have put on “the breastplate of faith and love”.
17. Such speaks of an adjusted ph2 niche whereby the believer has faith in the Scriptures to include God’s many promises to us and lives in accordance to divine love via the intake and application of BD.
18. Note the use of the genitive, feminine singular noun, ἀγάπη/agape. As recently reviewed in the Doctrine of Love, ἀγάπη/agape love “focuses on the object based on the attributes of the one expressing love. It is the most far-reaching kind of love. Emotions are not the motivator of this love. In fact, emotional considerations are neutral/indeterminate with regard to its application. This love does not depend on the merit of the object. Rather, it is comprised of the mental attitude willingness (deliberate choice) to set aside one’s own ideas, plans, good welfare/advantage, feelings etc., and do what is in the best interest of the object, regarding what is right spiritually speaking”.
19. This is done by applying divine viewpoint as found the mind of Christ to any and all people regardless of who they are or how they behave (Luke 6:32).
20. Next Paul speaks of the helmet of “the hope of salvation”. Salvation here includes ph1 and ph2 salvation.
21. “Hope” is used differently than we often times use it in the world. We may say that we “hope” things happen or work out a certain way.
22. For example we may “hope” that our team wins. However what we are merely saying that we want them to win or wish that they would win.
23. Hope as used in Scripture demonstrates an expectation in what has been promised us, having put one’s faith in the object hoped for (cp. Heb. 6:11, 19; 11:1; I Pet. 1:3-5; I John 3:1-3).
24. Testing produces and strengthens one’s hope (Rom. 5:1-5; 15:4).
25. We hope for those things which we cannot see. That is why it is called hope (Rom. 8:24, 25).
26. Faith mixed with the FHS causes us to not merely hope but “abound in hope” (Rom. 15:13).
27. Hope can be used in the active sense or in the objective sense (i.e. that which you hope for – Col. 1:5).
28. The unbelieving world has no hope (Eph. 2:12).
29. It is not uncommon to find the triad of “faith hope and love” used together. Paul speaks of these three very important attributes of the positive, adjusted believer (1 Cor. 13:13; I Thess. 1:3).

30. Note that Paul is using a soldiering analogy here where he likes pieces of a Roman soldier's uniform that are not weapons to attack with but which protect him from injury and death.
31. The breastplate protected one's vital organs to which a stab wound could be deadly.
32. Holding firm to the Scriptures, beginning with the ph1 salvation message is of the utmost importance to survive one's ph2 and reach the goal.
33. Note that the salvation message protects one's head, to which a direct strike is almost always fatal.
34. Hence through faith, love and the hope of the ph1 and ph2 Gospel, the believer can protect himself from the attacks of the world flesh and devil that could potentially end his ph2 walk.
35. Such would put him the condition of a believer who is asleep at the wheel and spiritually intoxicated at the Lord's return rather than being awake alert and in sound mind ready to respond to the upward call (Phil. 3:14).
36. We see the soldiering analogy used in Ephesians as well, though in a bit more detail (Eph. 6:11, 13-18).

EXEGESIS OF VERSES 9 – 11:

VERSE NINE

“For God has not destined us for wrath but for salvation through our Lord, Jesus Christ”.

ὅτι οὐκ ἔθετο ἡμᾶς ὁ θεὸς εἰς ὀργὴν ἀλλὰ εἰς περιποίησιν σωτηρίας διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ

(conj. ὅτι/hoti **"for"** + neg. adv. οὐ/ou **"not"** + verb-aor.mid-ind.3rd.s τίθημι/tithemi **"he placed"** + pron-3rd-a-m-s ἐγὼ/ego **"us"** + noun-n-m-s w/ d.a. θεός/theos **"the God"** + prep-acc. εἰς/eis **"unto"** + noun-a-f-s ὀργη/orge **"wrath"** + conj. ἀλλά/alla **"but"** + prep-acc. εἰς/eis **"unto"** + noun-a-f-s περιποίησις/peripoiesis **"an acquiring"** + noun-g-f-s σωτηρία/soteria **"of salvation"** + prep-gen. διὰ/dia **"through"** + noun-g-m-s w/ d.a. κύριος/kurios **"the lord"** + pron-1st-g-c-pl ἐγὼ/ego **"of us"** + proper noun-g-m-s Ἰησοῦς/Jesus **"Jesus"** + noun-g-m-s Χριστός/christos **"Christ"**).

VERSE TEN

“Who died on our behalf so that whether we are awake or asleep, we will live together with Him”.

τοῦ ἀποθανόντος ὑπὲρ ἡμῶν, ἵνα εἴτε γρηγορῶμεν εἴτε καθεύδωμεν ἅμα σὺν αὐτῷ ζήσωμεν.

(verb-aor.act.prt.g.m.s w/ d.a. ἀποθνήσκω/apothnesko "**the one who died**" prep-gen. ὑπέρ/huper "**on behalf of**" + pron-1st-g-c-pl ἐγώ/ego "**us**" + conj. ἵνα/hina "**so that**" + conj. εἴτε/eite "**whether**" + verb-pres.act.subj.1st.pl γρηγορέω/gregoreo "**we are awake**" + conj. εἴτε/eite "**or**" + verb-pres.act.subj.1st.pl καθεύδω/katheudo "**we are asleep**" + adv. ἅμα/hama "**together**" + prep. σύν/sun "**with**" + pron-3rd-m-s αὐτός/autos "**him**" + verb-aor.act.subj.1st.pl ζάω/zao "**we will live**").

VERSE ELEVEN

“Therefore comfort one another and build up one another just as you are also doing”.

Διὸ παρακαλεῖτε ἀλλήλους καὶ οἰκοδομεῖτε εἷς τὸν ἕνα, καθὼς καὶ ποιεῖτε.

(conj. διό/dio "**therefore**" + verb-pres.act.imper.2nd.pl παρακαλέω/parakaleo "**comfort**" + pron-2nd-a-m-pl ἀλλήλων/allelon "**one another**" + conj. καὶ/kai "**and**" + verb-pres.act.imper.2nd.pl οἰκοδομέω/oikodomeo "**build up**" + prep-acc. εἰς/eis "**unto**" + card. adj-a-m-s w/ d.a. "**the one**" + conj. καθὼς/kathos "**just as**" + conj. καὶ/kai "**also**" + verb-pres.act.ind.2nd.pl ποιέω/poieo "**you are doing**").

ANALYSIS OF VERSES 9 – 11:

1. Having finished his admonishments regarding being awake and alert and not letting the Rapture come upon us like a thief, Paul gives additional encouragement on what the Rapture means.
2. He states in verse nine, **“For God has not destined us for wrath but for salvation through our Lord, Jesus Christ”.**
3. The return of Jesus Christ at the Rapture/Resurrection Event has been the main theme of this section beginning in 4:13, and such continues to be the case.
4. Part of the significance of the rapture is that, in addition to going to meet the Lord in the air, is the *wrath* that we escape that is unleashed on the Earth at that time.
5. Our word translated as “destined” is the aorist, middle, indicative of τίθημι/tithemi, “to put, to place, establish”.
6. When used regarding God’s plan and what He has decreed in eternity past it is better translated as “destined, purposed” (cp. I Thess. 3.3; Acts 13:48. Rom.9:11; I Pet. 2:8; Jude 1:4).
7. Hence God, in His omniscience, has appointed us for salvation from the wrath of the Tribulation (temporal salvation) just as we have been chosen to receive a Gospel hearing and ph1 salvation.

8. Knowing the +V to the ph1 Gospel of each and every believer, God has decreed that every Church Age Saint will not go into the Tribulation but will be rescued via the Rapture.
9. We are not destined for such wrath. First of all we are Church Age Saints and it makes no sense to thrust the Church into the last seven years of the Age of the Jews.
10. Secondly, despite the Church's spiritual status overall, God has promised not to have us go through the Tribulation (I Thess. 1:10; Rev. 3:10).
11. Hence the salvation in view here is not salvation from the wrath in hell, but salvation from the wrath that takes place on the earth during the Tribulation.
12. This salvation (Temporal) is given to us due to our belief in Jesus Christ (SAJG).
13. This verse stands as a strong case for the Pre-Tribulation Rapture.
14. He continues to speak of Jesus in verse ten where he describes Jesus as the **“Who died on our behalf so that whether we are awake or asleep, we will live together with Him”**.
15. This passage nails down that ALL Church Age Saints alive at the Rapture will indeed be taken up into the Air to the Bema and then to 3rd Heaven.
16. Note that whatever the person's spiritual status is, i.e. “awake” or “asleep”, he will take part in the Rapture Event (II Tim. 4:8; I Cor. 3:12).
17. Those believers who are deemed “asleep” are not a reference to those who have died physically as in 4:17.
18. Rather, this phrase is a reference to those who are spiritually asleep as per 5:6-8 (where temporal and operational deaths are in view).
19. This should be of great comfort for us as much of the Church is asleep at the wheel when the Lord returns at the Rapture. None of our family or loved ones are going to miss the rapture due to their spiritual lethargy.
20. This teaching stands in stark contrast to the ‘partial rapture’ doctrine put forth by some theologians.
21. Some point to the Parable of the Virgins in Matthew's Gospel, citing that those Christians who are ill-prepared will miss out on the Rapture and have to go through the Tribulation.
22. However, the ill-prepared virgins in Jesus' parable represent the unbeliever (no oil, light, lack of IHS and light of the Gospel – Matt. 25:1-14).
23. He continues in verse eleven stating, **“Therefore comfort one another and build up one another just as you are also doing”**.
24. The fact that Lord is returning and will Rapture/Resurrect each and every one of us is good news and grounds for comfort.
25. Our word for “comfort” is the present, active imperative of παρακαλέω/parakaleo, which literally means “to call alongside”.
26. It is used for the verbal application of BD to another believer whether in the form of “exhortation, encouragement or comfort”.
27. Here the context best suits the idea of comfort as saints were struggling regarding what would occur to their loved ones at the Rapture, resulting in grief (I Thess. 4:13).
28. No doubt some were concerned of those who had gone astray. Would they miss the rapture?

29. It is evident that by time Paul writes his second letter to Thessalonica that some were of the belief that they had somehow missed out on the rapture. Paul's first letter should have nipped such ideas in the bud.
30. However, when people drift to false teachers, false teaching and false doctrine are the inevitable outcome.
31. Note the imperative mood. This is not a choice, but a command that we are to provide comfort to one another with BD as situations emerge.
32. He also states that they are to build each other up as well.
33. Our word translated as "build up" is the present active imperative of οἰκοδομέω/
oikodomeo, "to build up, build again, restore, establish, strengthen".
34. The idea is that we are to make each other stronger and more complete, reminding each other of the various truths of BD, in this case the reality of and details regarding the Rapture (Prov. 27:17 cp. Rom. 14:19; I Cor. 14:5; II Cor. 12:19; Eph. 4:12).
35. Both of our verbs are in the *present tense* which demonstrates ongoing continuous action (outside the indicative mood).
36. Hence they are to *keep on* comforting one another and building each other up (I Thess. 4:18; Heb. 3:13; 10:25).
37. Note that Paul states that they are already doing this. The exhortation is that they keep on doing the right thing of providing comfort and edification to each other (I Thess. 4:10; II Pet. 1:12).