

1 Thessalonians 5:1-11; “The Day of the Lord” June 25, 2023

I. Welcome & Review

A. Good morning! Ohaiyogozaimasu! Welcome to Calvary Chapel Iwakuni. What a blessing it is to gather together to worship our Lord and Savior Jesus Christ.

1. *Welcome any new faces and those streaming online.*

B. Before we continue any further, let's go ahead and dismiss our elementary aged children to their Sunday School classrooms.

1. As well as the bible English class (Second Service)

2. (Second Service). Before we dismiss the kids I want to simply acknowledge some of our guests that are with us this morning. Paul Gizzi is back here with us and he has brought with him a team of instructors that are going to be leading a soccer camp up at Atago Sports Park this next week in connection with the base.

3. Paul and his team will be here for a week facilitating the soccer camp in addition to playing a few friendlies during the evenings against some local teams in the area. We are glad to have them with us this morning and want to pray for God's blessings upon their time here.

C. Well, let's turn our attention to the Word of the Lord and our continued study through the book of 1 Thessalonians.

1. Today, we are going to be looking at the beginning section of chapter 5.

2. So, if you have your Bible with you this morning, go ahead and make your way to 1 Thessalonians 5. If you don't have a Bible with you, feel free to reach down and borrow one of the Bibles we have situated underneath many of the chairs around you. We do think it important to follow along and read the Bible for yourself.

D. Last week we looked at 1 Thessalonians 4 verses 13-18 in a message I entitled "Our Hope and Comfort".

1. We noted how Paul didn't want the church to be ignorant regarding the dead in Christ and God's plan for them when it came to the return of Christ.
2. Also, Paul didn't want them to mourn like those who have no hope. You see, as believers, we have the hope of life beyond the grave; the hope of eternity, the hope of heaven.
3. And in regard to that hope we have, we noted in verses 14-18 five things that we can base our hope and comfort upon.
 - a. We noted how our comfort and hope is based upon the return of Christ. The promise that we have from the Lord that Jesus Christ that He will return for us, His church. We need not be troubled, we need not be concerned. He has gone to prepare a place for us and in due time, He will return for us.
 - b. We also noted how our hope and comfort is based upon the revelation by Christ. God has revealed to us everything we need to know about the future and God's plan for us through His Word.
 - c. Next, we noted how we have hope and comfort in our resurrection in Christ. Jesus Christ rose from the dead on the third day and became for us the firstfruits of those who would be resurrected with glorified bodies that are made for eternity.
 - d. After that we noted Paul's word regarding the event we often refer to as the rapture and how we can have hope and comfort in our rapture to Christ. That there is coming a day where Christ will come in the clouds and call to those who are His and we will be caught up, or raptured to be with the Lord in the air and that from then on we will be with the Lord for all of eternity.

e. Which led us to the last thing we noted regarding our reunion with Christ. How after the rapture takes place we will be brought into the presence of the Lord, and our pilgrimage will be complete. We will spend eternity in the presence of the Lord, God Almighty. And what a glorious hope that is. What great comfort it ought to bring to those of us who are saved. Knowing that we will one day enter into His presence in heaven and spend an eternity by His side. How glorious and awesome that day will be.

E. Today, as we make our way into the fifth and final chapter of Paul's first letter to the Thessalonians, we're going to continue looking at details regarding the comfort we have in Christ.

1. But, as we go through the opening of chapter 5 we're going to see that the comfort we receive from chapter 5 is much different from the comfort we read about last week in chapter 5.

2. In chapter 4, Paul spoke about things we can be comforted by that will or have happened to us, while chapter 5 speaks of things we can take comfort in that will not happen to us.

3. In chapter 5, Paul speaks of an event known as "the Day of the Lord". And as we get into our study, we're going to note various aspects pertaining to "the day of the Lord" and what it means to us as believers and what it means to those who are outside the faith.

F. Our text this morning is going to be 1 Thessalonians Ch. 5 vs 1-11. And the title of our study together is going to simply be "**The Day of the Lord**".

1. Will you all please rise to your feet in honor of the Lord and His Holy Word? I'm going to read our text from my Bible, I want to encourage you all to do your best to follow along in your own Bible.

2. Paul writes the following to the church in Thessalonica... (R & P)

II. Intro;

- A. Here in our text before us, Paul brings up a subject that has caused a lot of confusion and brought about a lot of questions regarding God's plan for the future as it pertains to "end times" and "the Day of the Lord".
- B. The phrase "the day of the Lord" is found 26 times in 24 verses within the NKJV of the Bible. And if you were to look up and read every instance of when this term is used, you would see a consistent description of what this day will be like.
1. Listen to what Isaiah the prophet has to say about this day. He writes, "The noise of a multitude in the mountains, Like that of many people! A tumultuous noise of the kingdoms of nations gathered together! The Lord of hosts musters The army for battle. They come from a far country, From the end of heaven— The Lord and His weapons of indignation, To destroy the whole land. Wail, for *the day of the Lord* is at hand! It will come as destruction from the Almighty. Therefore all hands will be limp, Every man's heart will melt, And they will be afraid. Pangs and sorrows will take hold of them; They will be in pain as a woman in childbirth; They will be amazed at one another; Their faces will be like flames. Behold, *the day of the Lord* comes, Cruel, with both wrath and fierce anger, To lay the land desolate; And He will destroy its sinners from it. For the stars of heaven and their constellations Will not give their light; The sun will be darkened in its going forth, And the moon will not cause its light to shine. I will punish the world for its evil, and the wicked for their iniquity; I will halt the arrogance of the proud, And will lay low the haughtiness of the terrible. I will make a mortal more rare than fine gold, A man more than the golden wedge of Ophir. Therefore I will

shake the heavens, And the earth will move out of her place, In the wrath of the Lord of hosts And in the day of His fierce anger.” (Isa. 13:4-13)

2. Jeremiah declares, “For this is the day of the Lord God of hosts, A day of vengeance, That He may avenge Himself on His adversaries. The sword shall devour; It shall be satiated and made drunk with their blood; For the Lord God of hosts has a sacrifice in the north country by the River Euphrates. (Jer. 46:10)
3. The prophet Joel states, “Blow the trumpet in Zion, And sound an alarm in My holy mountain! Let all the inhabitants of the land tremble; For the day of the Lord is coming, For it is at hand: A day of darkness and gloominess, A day of clouds and thick darkness...” (Joel 2:1-2a)
4. Amos declares, “Woe to you who desire the day of the Lord! For what good is the day of the Lord to you? It will be darkness, and not light. It will be as though a man fled from a lion, And a bear met him! Or as though he went into the house, Leaned his hand on the wall, And a serpent bit him! Is not the day of the Lord darkness, and not light? Is it not very dark, with no brightness in it? (Amos 5:18-20)
5. And listen to how the prophet Zephaniah describes it. “The great day of the Lord is near; It is near and hastens quickly. The noise of the day of the Lord is bitter; There the mighty men shall cry out. That day is a day of wrath, A day of trouble and distress, A day of devastation and desolation, A day of darkness and gloominess, A day of clouds and thick darkness, A day of trumpet and alarm Against the fortified cities And against the high towers. I will bring distress upon men, And they shall walk like blind men, Because they have sinned against the Lord; Their blood shall be poured out like dust, And their flesh like refuse. Neither their silver nor their gold Shall be able to deliver them In the

day of the Lord's wrath; But the whole land shall be devoured By the fire of His jealousy, For He will make speedy riddance of all those who dwell in the land.”
(**Zeph. 1:14-18**)

6. Zechariah tells us “Behold, the day of the Lord is coming, And your spoil will be divided in your midst. For I will gather all the nations to battle against Jerusalem; The city shall be taken, The houses rifled, And the women ravished. Half of the city shall go into captivity, But the remnant of the people shall not be cut off from the city. Then the Lord will go forth And fight against those nations, As He fights in the day of battle. And in that day His feet will stand on the Mount of Olives, which faces Jerusalem on the east. And the Mount of Olives shall be split in two, From east to west, Making a very large valley; Half of the mountain shall move toward the north And half of it toward the south.
(**Zech. 14:1-4**)

7. Even Peter in the NT speaks of this day when he wrote in 2 Peter, “But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.” (**2 Pt. 3:10**)

C. So we can see that the Day of the Lord is a day of destruction, a day of God's wrath and fierce anger, a day where God will judge the sinner and punish the world for its evil, a day of vengeance, and great trembling, where God will gather the nations that have come against Jerusalem and go to battle against them, a day of darkness and gloominess and a bitter day of trouble, distress, devastation, and desolation.

1. The Scriptures **are quite clear on these things**. And yet, Paul writes about how there is comfort and encouragement to be found surrounding the topic of this day. How can that be? Well, let's dive back into

our text to see how. Take a look again at our opening verses in chapter 5, verses 1 & 2.

III. 1 Thessalonians 5:1-2; The Timing of the Day of the Lord

A. Paul opens the chapter speaking about the times and seasons. And it is here that we are going to do our best to address the timing of the Day of the Lord, based upon what we know from Scripture.

1. Now, when it comes to the timing of the Day of the Lord and the events associated with it, there are a number of various interpretations and teachings out there.
2. When referencing the day of the Lord, most scholars all agree that the day of the Lord is something that is associated within what we call end times events. And the study of end times is referred to as eschatology.
3. And again, there are many different viewpoints regarding eschatology. Some that have merit and are worth consideration and others that should be immediately discarded for they contradict the clear and simple understanding of the Scriptures.
4. Time would not allow us to discuss all the various interpretations and the main points from each of them, the strengths and weaknesses of them all. But I do want to set forth what I believe to be an accurate portrayal of the day of the Lord and the events associated with the end times.
 - a. Before we go any further though, I want to set your mind at ease that one's viewpoint on eschatology is not something that we need to be divided over. Whether or not you believe the Day of the Lord will happen before or after the millennial kingdom, whether or not you believe the day of the Lord will include the Tribulation, or if the church will go through the Tribulation, or whether the church will be raptured before the tribulation or after the tribulation

doesn't matter when it comes to our standing with the Lord.

- b. **Our eschatological viewpoint is not a salvation issue.** We are not saved if we believe upon the Lord Jesus Christ AND also have a proper understanding of end times. No, we are saved by grace alone, through faith alone, in Jesus Christ alone. Our views on end times does not impact or change that.
- c. And while it is not a salvation issue, it is a Biblical issue. It is something the Bible speaks much about and so we want to do our best to know what the Scriptures teach and how they fit together.
- d. Paul and other NT writers and even Jesus Himself give to us applicational points about how to live our lives in light of the Day of the Lord, so we want to have, to the best of our ability, a proper understanding of these things.
- e. So it is very important that we all understand that while Biblical eschatology is an important issue, it is not a salvation issue, it is not something that we in the church should break fellowship over.
- f. Now, we see in a mirror, dimly, but then face to face. Now we know in part, but there will come a time where we shall know just as we also are known. As we look ahead to the future and end times events, it is difficult to know how all of it fits together, we see dimly, we see various aspects of the end and we try to fit them all together, but it is difficult to be dogmatic upon our own views of how things fit.

B. Back to our text and the timing connected with this Day of the Lord. There are two major thoughts and opinions connected with the timing of this "day of the Lord".

1. Some think of this day of the Lord as a single day in history that is connected with what Paul was speaking

about when he referenced the rapture of the church back in chapter 4.

- a. That the day of the Lord and the rapture will happen at the same time. That both these events, the rapture of the church, and the coming day of the Lord and all the events associated with it are speaking about the same literal day.
 - b. That the day of the Lord will be an instantaneous event when Christ returns to earth to redeem His faithful believers and send unbelievers to eternal damnation.
2. The other view is that the day of the Lord is to be associated with a period of time where God's will and purpose for this world and for mankind will be fulfilled that takes place after the events of chapter 4 and the rapture, instead of at the same time.
- a. Proponents of this view look at the day of the Lord more like a season, where God comes to bring His wrath upon the world, to save Israel, to come against the nations, to establish His earthly physical reign upon the earth culminating in the destruction of Satan, and the renewal of heaven and earth.
 - b. This is where I land myself. I believe that the "day of the Lord" represents more of a season of time that will come to pass after the events of chapter 4 and the rapture of the church.
3. The word "day" can be understood in a number of different ways based upon the context that surrounds it.
- a. It can be used to speak about a literal day, a 24-hour period,
 - b. But it can also be used to speak about just the part of the 24-hour period where the sun is shining vs. when the sun is not shining. We call these differences day and night which constitute one full day.

- c. And it can also be used to reference a period of time. We can say back in Jesus' day, to refer to a season of time associated with the life of Jesus.
- d. So just because it is referred to as the "day of the Lord" doesn't mean it has to be a literal 24-hour period. It could simply be referencing a season or timeframe associated with certain events. Again, this is the stance that I take and believe most accurately lines up with scripture.
- e. We must understand that Jesus' first coming lasted some 3 decades as Jesus walked this earth. God had Him fulfill a number of prophecies and aspects pertaining to His work as the Messiah, the anointed One of the Lord. But He didn't fulfill them all.
- f. Jesus' second coming, will also be a season where He comes and fulfills all the remaining aspects of His ministry as God's Messiah. He will fulfill all the prophecies that remain for Him.
- g. In His first coming, Jesus came as the suffering servant, as the sacrificial lamb of God. But in His second coming He will come as the conquering King, as the roaring lion of the tribe of Judah.
- h. And just as His first coming involved a season of time, so too will His second coming.
- i. It is my conviction that the many end times events in the Bible are all connected to the "day of the Lord.". That events like the Tribulation, the rise and fall of the Antichrist, the Battle of Armageddon, the physical return of Jesus Christ to the earth, the millennial reign of Christ upon the earth, the great white throne judgment, the lake of fire, the new heaven and the new earth, are all events that are connected to the day of the Lord, a season where God comes to fulfill His ultimate plan of redemption for mankind and the earth He created.

C. Now it is interesting that Paul goes from speaking about the rapture in chapter 4, something that he didn't want the church to be ignorant about and something they didn't quite understand, to the day of the Lord and he mentions that the day of the Lord is something that he didn't need to write to them about.

1. This leads me to believe that the events of the rapture and the events of the day of the Lord are different. They are related that is for sure, but they are, I believe, separate.
2. The church didn't understand the rapture and how it related to the dead in Christ and those who would be alive and remain at the coming of the Lord.
3. But here in chapter 5, Paul makes it seem like the day of the Lord was something he didn't need to address with them.
 - a. The idea is that Paul, during his short time with them, had explained to them what was to happen at the end of time when Christ would come back and establish His reign upon the earth.
 - b. He didn't need to tell them about that. But he did have to tell them about the rapture. Which again, leads me to believe they are separate events.
 - c. It is my opinion that the events of chapter 4 will usher in the events of chapter 5. That the Lord will descend from heaven in the clouds and call His church to Himself in the air. We will be raptured from this earth, caught up and removed from the earth. And then will come the events associated with the "day of the Lord".
 - d. I believe **the rapture and the second coming of Christ are two different events.**
 - i. During the rapture, believers meet the Lord *in the air* according to **1 Thessalonians 4:17**. At the second coming, believers return with the Lord to

the earth as part of the armies of heaven according to **Revelation 19:14**.

- ii. The second coming occurs after the events of Revelation chapters 6-18, a time we refer to as the Tribulation. A time where God pours out His wrath upon a Christ rejecting world with the seven seal judgments, trumpet judgments, and bowl judgments. But it would seem the rapture occurs before the Tribulation based upon **Revelation 3:10** and 1 Thessalonians 5:9 which is part of our text today.
 - iii. The rapture is the removal of believers from the earth as an act of deliverance while the second coming includes the removal of unbelievers as an act of judgment.
 - iv. The second coming of Christ will not occur until after certain other end-times events take place, like the Tribulation discussed in Revelations chapters 6-18. But the rapture is imminent; it could take place at any moment in time.
 - v. And so, I believe there is enough that distinguishes these two events from one another so that we should understand them as being separate events. Related to each other that's for sure, but separate in that they are not the same thing.
4. The church in Thessalonica had been instructed on the times and seasons associated with the "day of the Lord". They knew that the day of the Lord would come **as a thief in the night**.
- a. The idea behind the day of the Lord coming as a thief in the night speaks of a few different things.
 - i. For one, it speaks about something coming unexpectedly. We don't know when the thief is going to come and try to rob us. The thief does

not announce His coming or let us know in advance when he is coming.

- Likewise we do not know the exact day of the Lord. God has not announced when that day will be. He has not let us know in advance when the exact day and hour will be.
- So those out there that try to claim they know the day and hour of the Lord should be immediately discredited, for that goes against the clear teaching of Scripture and the very words of Jesus Christ Himself.
- Jesus said, “But of that day and hour no one knows, not even the angels of heaven, but My Father only.” (Mt. 24:36)

ii. Another idea presented by this imagery of a thief coming in the night is the imminence of it.

- It could happen at any time. A thief could come and rob you at any time. There isn't anything that the thief has to particularly wait for before he attempts to rob you. Other than it being an ideal time, a time when we least expect it.
- And this is how the day of the Lord and the rapture are related. The rapture of the church, Jesus coming for His church, not His coming for judgment, could happen at any time and trigger the “day of the Lord”.

iii. Still another idea that is presented by the imagery of the thief in the night is the inability to escape it.

- No one knows that a thief has visited them, until it is too late. The thief comes in the night, and it isn't until the next day when you awake that you realize you have been robbed.

- The Day of the Lord will come as a thief in the night. When it begins, it will already be too late to avoid it. There will be no escaping it.

b. It would seem that the church in Thessalonica was well aware of these facets pertaining to the day of the Lord, that it would be unexpected, that it was imminent, and that it was inescapable for a certain group of people.

5. I say a certain group of people because Paul makes a clear distinction in verses 3-5. Read them with me.

IV. 1 Thessalonians 5:3-5; The People of the Day of the Lord

A. In verses 1 & 2 Paul was using the first and second person pronouns. “But concerning the times and the seasons, brethren, you have no need that I should write to you. For you yourselves know.”

1. But in verse three did you notice that Paul changed his usage of pronouns? He went from you and I, to they and them. “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.”

2. He continues the contrast in verse 4, “But you, brethren, are not in darkness, so that this Day should overtake you as a thief. You are all sons of light and sons of the day. We are not of the night nor of darkness.”

B. So Paul makes a very clear distinction. There are two groups of people. Those who will escape the day and those who will not escape the day. Those who will face sudden destruction and those who will not.

1. And it would seem that the defining difference between these two groups is whether or not you are of the day or of the night, whether you are in the light or in the darkness.

2. These imageries are speaking about the difference between believers and unbelievers. Paul refers to the sons of the light and sons of the day, as his brethren. Paul lumped himself in with this group that was not of the night nor of darkness.
 - a. According to Ephesians chapter 5 we were all once part of the darkness, we all were once part of the night. Ephesians 5:8 states, “For you were once darkness, but now you are light in the Lord. Walk as children of light.”
 - b. When we came to faith in Jesus Christ we were removed from the darkness and we were set in the light.
 - c. Jesus is the light of the world and He taught that “while we have the light, we should believe in the light, that we may become sons of light.” (**Jn. 12:36**)
 - d. Paul recounted His own salvation experience and commissioning from the Lord Himself in Acts 26 quoting how Jesus told Paul He was sending him to the Gentiles, “to open their eyes, in order to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.” (**Acts 26:18**)
3. So we see here that the **two different groups of people** and their different experiences will all be based upon whether or not they are a believer, whether or not they are under the power of Satan or the power of God, whether or not their sins are forgiven or they remain in their sins, whether or not they have been sanctified by faith in Jesus Christ.
 - a. One group will experience the day of the Lord coming upon them like a thief in the night and not be able to escape it. The other group is different. The day will not overtake them, they will not experience it.

b. The believers will not experience it because they will have already been raptured by the Lord. Caught up to be with Him in the air, prior to the day of the Lord. It will not come upon them, because they won't be around when it comes.

C. In light of that truth, Paul gives some exhortations for us to follow in verses 6-8. Read those verses again with me.

V. 1 Thessalonians 5:6-8;

A. Previously in chapter 4, Paul used the word sleep to refer to those who had died. But here he uses the word differently.

1. When Paul writes, "therefore let us not sleep" he isn't talking about dying and he isn't necessarily speaking about physical rest either.
2. He is speaking about being spiritually asleep. About being spiritually indifferent towards spiritual matters or careless when it comes to God's expectations for us as sons and daughters of the light.
3. God has a plan and purpose for us that we are to walk in. He wants us to be aware and alert to what is going on in this world. Even though we may not be part of the "day of the Lord" that doesn't mean God wants us just to sit back in a passive role, ignoring the world around us and simply waiting for the day He comes for us.
4. We aren't to sleep like others. Again, Paul distinguishes between two groups. Those that sleep and get drunk are of the night. But we are of the day. We are different from others, different from the unbelievers.

B. In light of these differences **Paul exhorts us to watch and be sober.**

1. The word watch, is a military term. It carries the idea of a group of soldiers posted to keep guard. Paul likes to use the imagery of a soldier when referring to our

walk with the Lord. He did so on a number of occasions.

- a. Soldiers responsible for keeping a watch are to be aware of their surroundings and they are to notify others if anything happens outside of the norm.
- b. Likewise, the idea of us watching carries with it the idea of studying our surroundings and noting things that are of significance, noting things that are outside the norm.
- c. We need to be familiar with the times and how they apply to our lives and the coming of our Lord.
 - i. Jesus actually rebuked the religious leaders for their inability to discern the signs of the times. He said, “When it is even you say, ‘It will be fair weather, for the sky is red’; and in the morning, ‘It will be foul weather today, for the sky is red and threatening.’ Hypocrites! You know how to discern the face of the sky, but you cannot discern the signs of the times.” **(Mt. 16:2-3)**
 - ii. Though we do not know the day nor the hour of the Lord’s coming, we should be familiar with the signs of those times. Jesus spoke of what it would be like during the days leading up to His return during His Olivet Discourse recorded for us in Matthew 24 and 25.
 - iii. Jesus was there in Jerusalem by the temple, and He declared how not one stone would be left upon another. The disciples came to Him and asked Him, “Tell us, when will these things be? And what will be the sign of Your coming, and of the end of the age?” **(Mt. 24:3)**
 - iv. Jesus went on to speak about many coming in His name and the religious deception that will ensue, He spoke of wars and rumors of wars, nation rising against nation, kingdom against kingdom,

famines, pestilences, and earthquakes in various places. And He said regarding these things, “All these are the beginning of sorrows”, or quite literally “the beginning of birth pains.” (Mt. 24:8)

- v. And while I do not claim to have first-hand knowledge about birth pains. I do understand a few things about them. One is that they come over time and another thing is that they involve pain.
 - Labor pains become more frequent over time. The closer you get to the delivery, the more frequent the labor pains. At first they will be spread out over several minutes, but as the baby approaches they become more and more regular with less time in between each round.
 - Labor pains also increase in intensity the closer you are to the delivery. The pains increase and get more and more painful as the baby soon approaches.
- vi. This is what it will be like at the end. There will be certain signs we can look for and understand that the more often they pop up, the greater intensity they have, the closer we are getting to that day.
- vii. And why is it important for us to be watching for these things if we aren't going to be part of the day of the Lord?
 - Because it is a reminder that our time here on earth is short. Our time is limited, and we need to be about our father's business while we still can be.
 - We need to get the word out to the world around us, to our loved ones, our friends and family, so that they too can become children of light and not have to endure the wrath of God that will come on the day of the Lord.

2. But there is a balance. For not only are we to be watchful, but Paul also exhorts us to be sober.
 - a. The word sober literally speaks of not being under the influence of intoxicating drink. But in the NT it is used figuratively to speak of being sober-minded or clear-headed. It means to be calm and collected in spirit; to be temperate and self-controlled.
 - b. That means we don't go running around like chicken little crying out "the sky is falling, the sky is falling". "The end is near, you're all going to die."
 - c. As we are watchful and see things happening that could potentially pertain to the certain signs associated with His coming, we don't want to get all worked up about it and start claiming the end is here and these things are proof that He is coming.
 - d. Things like this happen all the time and it causes the world to look upon us as if we're crazy.
 - e. Something happens in the world, and we can sometimes get worked up about it and think it may possibly be the fulfillment of certain scriptures. And we twist and turn certain prophecies to make them fit into the context of our current events and go around claiming this is the end that God foretold of in the scriptures.
 - f. And then when it doesn't come to pass the way we thought it would, we end up looking like fools and nut jobs, but worse yet, we present God's word to the world as being unreliable and untrustworthy.
 - g. So we need to be sober. We need to be calm and collected. We are watchful, we pay attention, we tell people about what we see and how they could be important events to be mindful of, but we don't go around claiming God's word has been fulfilled and the end is upon us. There's a balance that needs to be struck.

- h. Part of being sober involves preparing ourselves defensively. As we are watchful and sober and we speak of things we see and read about that are happening around the world, we will come under attack, people may not like what we have to say. The enemy will come against us.
- i. That is why Paul speaks about putting on the breastplate of faith and love and as a helmet the hope of salvation.
- j. These are defensive pieces of armor that protect our hearts and our minds. As we continue in faith, love, and hope God will protect us from the attacks of the enemy. As we see and understand things in this world falling apart, we need not get worked up, we need not lose our minds.
- k. We continue in faith, we continue in love, and we continue living for the hope of our salvation.

C. This leads us to verses 9 & 10, read them with me.

VI. 1 Thessalonians 5:9-10;

A. In mentioning the hope of our salvation at the end of verse 8, Paul here affirms how God has not appointed us to wrath, but to obtain salvation.

1. The day of the Lord, as we clearly read from the many different prophets is a day of wrath, a day of destruction, darkness, desolation, and distress, a day of judgment upon sinners who have rejected God and His Son Jesus Christ.

2. But **we have not been appointed to God's wrath.**

We will experience tribulations, we will experience difficulties and tough times in this life.

a. I've often quoted how Jesus said, "In the world you will have tribulation; but be of good cheer, I have overcome the world" (**Jn. 16:33**)

- b. I've often quoted how all who desire to live godly in Christ Jesus will suffer persecution. (**2 Tim. 3:12**)
 - c. But the difference between those tribulations and persecutions and the tribulations that will come upon the world during the day of the Lord is the source.
 - d. Currently we experience tribulations from this world. We are persecuted by the enemy and the evil forces within this world.
 - e. But the tribulation that is to come during the day of the Lord is the wrath of God. The source is different. We have been appointed to tribulations from this world; we will experience persecution from the enemy, but we have not been appointed to God's wrath.
 - f. A very important distinction to make when it comes to our experiencing various tribulations and persecutions.
 - g. One we can expect, and are promised, will come from the world and the enemy. But the other we are not appointed to because it is the wrath of God upon a Christ rejecting world.
3. And why are we not appointed to wrath? Well, verse 10 tells us. Because Jesus Christ died for us. **Jesus took our place** upon the cross of calvary and He paid our debts.
- a. The wrath of God was poured out upon Him, our sins were judged there upon the cross. They have been dealt with once and for all.
 - b. We have been forgiven and so it doesn't make sense for God to have us experience the day of His wrath and judgment against sin. That would be like double jeopardy; being prosecuted two different times for the same offence. God doesn't do that.

c. Our sins were dealt with, they were judged, and we stand forgiven and redeemed before the Lord.

Praise the Lord for that!

4. Verse 11 wraps up our text with a few commands for us to follow. Take a look at it with me as we look to wrap up our time together this morning.

VII. 1 Thessalonians 5:11;

A. Paul wanted the church to comfort each other and edify one another “or build one another up” your translation may read, regarding this wonderful truth pertaining to the Day of the Lord.

1. Let me tell you something, if the church was going to go through and experience the day of the Lord, that would not be comforting and edifying to hear. Those would not be encouraging words to hear. That would be horrible news. That would be terrible news.

2. But, if in fact we will escape the day of the Lord because Christ died for us. And we have the hope of our salvation and deliverance secure in Him, **then these words would be comforting and edifying.**

B. And I love how this was something the church was already doing. The church in Thessalonica was already aware of this fact.

1. Paul had already explained to them that because of their faith in Christ and what He did for them upon the cross of Calvary, they would not have to face this dreadful and disastrous day of the Lord.

2. And if you are here this morning, and you want to have that same assurance and confidence that you won't have to face the day of the Lord, all you have to do is place your hope and faith in Jesus Christ and His completed work upon the cross of Calvary.

3. Jesus died upon the cross for your sins. He paid your penalty. He took the wrath of God upon Himself so that you wouldn't have to. Jesus died upon the cross,

but He rose from the grave in victory three days later defeating sin and death. And He offers that same victory over sin and death to us if we will believe upon Him as our Lord and Savior.

4. The scriptures state, “that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. (Rom. 10:9-10)
5. So simple, so wonderful, so powerful the hope of our salvation. Amen. Amen.
6. As we bow our heads in prayer, I’d like to ask if there is anyone here this morning that would like to place their hope and faith in Jesus Christ that haven’t done so already? If so, I’d love to pray for you. If you are here this morning and you’d like to have the assurance that you will not have to face the day of God’s wrath, I’d like you to simply raise your hand in acknowledgment of your decision to place your hope and faith in the complete work of Jesus Christ upon the cross.
7. Right where you are at, right now, you can have that peace that surpasses all understanding, you can have your sins forgiven and you can enter into a personal relationship with the Lord.
8. Let’s pray!