

1 Thessalonians 5:1-3 begins the exposition:

“But of the times and the seasons (*the duration and characteristics of the events related to the Old Testament eschatological period known as the Day of the Lord or Tribulation Period – Isa. 13:6-11; Ezek. 30:3; Joel 2:28-32; Amos 5:18,20; Zeph. 1:14-18; 3:14-15*), **brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night** (unexpectedly). **For when they** (*the unsaved left behind, who are not part of the Rapture*) **shall say, Peace and safety** (*following the Rapture event – Rev. 6:2*); **then sudden destruction cometh upon them** (*the unsaved as in Rev. 3:10*), **as travail upon a woman with child** (*with the outpouring of God’s wrath on earth in the Tribulation Period – Matt. 24:8; Mark 13:8*); **and they** (*the unsaved left behind who do not participate in the event of the Rapture*) **shall not escape** (*the End Time judgments of the Tribulation Period – Rev. 6-19*).

1 Thessalonians 5:4-5 continues the exposition:

“But ye (*the saved who are raptured*), **brethren** (*the saints*), **are not in darkness** (*characterized by moral and spiritual darkness which coincides with the blindness of Satan and habitual sinful living – Rom. 13:12*), **that that day** (*the Day of the Lord – Tribulation Period*) **should overtake you** (*God’s saints*) **as a thief** (*suddenly and unexpectedly as it will for the unbelievers who are left behind after the Rapture – indicating that God’s saints will be raptured and not be overtaken by the Day of the Lord or Tribulation Period*). **Ye** (*God’s children*) **are all the children of light, and the children of the day** (*characterized as possessing spiritual illumination, holiness, uprightness – Eph. 5:8*): **we** (*God’s redeemed saints*) **are not of the night, nor of darkness** (*unlike the unsaved, we have been delivered from the domain of Satan’s darkness and kingdom – Eph. 4:18 with Col. 1:13*).

Paul continues to draw the dichotomy between the unsaved and saved in the remaining verses. He speaks with the context and background of

the Rapture in his thinking and our deliverance from the Day of the Lord (Tribulation Period).

1 Thessalonians 5:6-8

“Therefore (since we are not to be characterized by darkness) **let us** (God’s saints) **not sleep, as do others** (the careless indifference of the unconverted or unsaved who are living on earth today, prior to the Rapture); **but let us** (God’s saints) **watch and be sober** (In contrast to the unsaved, we as God’s people are to remain spiritual alert to Satan’s temptations and the spiritual pitfalls of life as we watch and wait for the Rapture). **For they** (the unsaved) **that sleep sleep in the night; and they that be drunken are drunken in the night** (the unsaved who love the darkness over the light and are not looking for the Rapture to occur – John 3:19). **But let us** (God’s redeemed saints), **who are of the day** (who are to be characterized by the light of purity - Eph. 4:18; 5:11; 1 John 1:7), **be sober** (maintain spiritual alertness during these last days as we anticipate and prepare for the event of the Rapture – 1 Pet. 4:7; 5:8; 1 John 3:3), **putting on the breastplate of faith and love** (faith in God and love for the Lord is the armor of Christian character, which protects us from the moral darkness in a sinful world, so we are ready to meet the Lord at the Rapture – 2 Cor. 6:7; Eph. 6:14-17; 2 Tim. 4:8); **and for an helmet** (referencing the protection of our mind), **the hope of salvation** (contextually, 1 Thess. 5:1-3, the specific blessed hope and deliverance from the coming Tribulation Period, not fearing that we will enter the Day of the Lord as explained in verses 9-10).

1 Thessalonians 5:9-11 ends the exposition on pretribulationism:

For (stating the reason for our hope of salvation or deliverance – vs. 8) **God hath not appointed us** (God’s saints) **to wrath** (contextually, the specific wrath of the Day of the Lord – the Tribulation Period – 1 Thess. 5:1-3), **but to obtain salvation** (deliverance from the Day of the Lord or Tribulation Period through the event of the Rapture = Pretribulationism – Rev. 3:10) **by our Lord Jesus Christ** (at the event of the Rapture), **Who**

died for us (*on the basis of Christ's death, not our own efforts, good works, perseverance, or overcoming - all of God's saint's will be raptured – 1 Cor. 15:51*), **that, whether we** (*God's saints*) **wake** (*are spiritually alert as in verse 6*) **or sleep** (*are spiritually lethargic as in verse 6*), **we should live together with him** (*in our new heavenly home that Christ has prepared for us – John 14:1-3*). **Wherefore comfort yourselves together, and edify one another, even as also ye do**" (*the pretribulation Rapture provides comfort and strength to the saints, knowing they will be rescued from the Day of the Lord, the seven-year Tribulation Period – 1 Thess. 4:18*).

Dr. John Walvoord correctly summarizes these verses:

"In this passage he [Paul] is expressly saying that our appointment is to be caught up to be with Christ; the appointment of the world (unsaved) is for the Day of the Lord, the day of wrath."