

Exegesis of First Thessalonians
4:13-18
5:1-9

vs 15-

Very suggestive) - Connect w/ "have no advantage"

οἱ περιλειπόμενοι - The ones left behind
οἱ ζῶντες - The ones ~~left behind~~ living = are the ones left behind.
→ TO leave over - (Vine)
- occurs only in passive - be left behind, of persons. (A+H)

φθάσωμεν - anticipate, precede - go ~~to~~ before -

"shall in no wise obtain any advantage over." - The verb does not convey the thought of a mere succession of one event after another - The Apostle, in reassuring the bereaved concerning their departed fellow-believers, declares that, as to any advantage, the dead in Christ will ~~rise~~ "rise first." (Vine)

φθάνω - to come sooner than expected - 1 Thim 2:16 or to come in a different manner from what was expected - Matt 12:28 - (Vine)

vs 16

καταβήσεται - go down, come down, either from the sky or from higher land. (Souter)

ἀναστήσονται - ~~to~~ rising again -
TO stand up - of a physical change of position, rising from sleep; of rising to a position of pre-eminence & power - act 3:22; 7:37 (Vine)

vs 17 - ἄρπαισόμεθα - snatching, robbery, the act of plundering -
seize - force suddenly exercised

ἀπάντησις - the act of meeting - reception of a newly-
arrived official -
official welcome of a newly arrived dignitary
- come face to face with - (Vine)

n/8 παρακαλεῖτε - I ask, beseech, exhort, comfort -
akin to παρακαλεῖς = speaks in favor of another.

·λησεις - a calling to one's side - giving aid

vs 13 vs 13-18 are closely allied w/ 1 Cor. 15: 51, 52

① sleep = Present Passive Part. - "Those who are being put to sleep." — vs 14 - "Thru Jesus"

The instruction here offered is to stop them from grieving over these deaths as the rest of the world who have no hope. There is only one hope for those who die: The hope based on the sure promises of $\Theta + X$.

~~X~~ The sad feature was not too much grieving on the part of the Thms., but grieving like pagans who have no hope although the Thms. had the one genuine hope but did not realize its great range! ←

Sleep = Behind this lies all the Xian knowledge of the saving facts which actually make death a mere sleep. "To fall asleep" implies the awakening in the blessed resurrection.

This sleep applies only to the body of the dead believer, not to his soul. Jesus' death was a death that expiated our guilt & thus made our death a sweet sleep because all our deadly guilt had been expiated.

no intermediate place between heaven & hell exists. In no sense do the souls of the dead "sleep." Were Abraham & Lazarus asleep in Luke 16:22, etc. — Lazarus lay on the bosom of Jesus, & Jhn lay on the bosom of Jesus, Jn. 13:23 (B. Lenski)

① No advantage in ignorance of itself.
Present tense gives idea of repetition from
time to time fall asleep. (Robertson)

② not to be ign. - a common formula of
transition to the imparting of weighty information.

→ what sort of mourning was it? Not absolutely the
mourning for our loss in their absence, but
for theirs, & in so far, for ours also.

This shows of what kind their λύπη was:
viz. a grief whose ground was unbelief in a
resurrection: which regarded the dead as
altogether cut off from X's heavenly kingdom.
(Alford)

③ The Jews. were plainly distressed at the
thought of separation from their departed
brethren, & had partially lost sight of the
elements of the Xian hope - reunion w/ them &
fellowship w/ the Lord. These elements Paul
emphasizes in his answer.

others = οἱ ἄλλοι. the rest. Paul makes a
sharp distinction between Xians & all others.
(Vincent)

④ INTRO of Section 4:13-5:11
The underlying thought of last paragraph was
the unsettlement in society caused by anticipation
of the Second Advent. The approaching end of
the world is depicted w/ great vividness, &
Paul as much as his readers is peged up w/
expectancy. The problem for him - as is seen

(3)

Gain the necessity for a second letter - was to
Clarify the correct nature of that expectancy.

— Come what may, their loved ones who have died in
X are in D's hands, & the Xian's obligation (5:1-11)
is to live always in such a way that he is
ready at any time to face his Lord in judgement.

→ The Parousia is assumed as part of the
missionary message.

Two sections - 4:13-18 & 5:1-11 are similar in
style. Each states a question (4:13; 5:1), gives an answer
(4:14-17 - 5:2-10), & ends w/ an exhortation. (4:18; 5:11)

So confident were they of the nearness of the
Advent that the Climax seemed liable to take
place at any moment.

Here, then, is Xian Pres. in the making, as,
out of this practical difficulty, Paul supplies new
doctrinal teaching.

v 13 - The believer who dies 'in X' remains
'in X' (v. 16)

Humanly impossible not to sorrow. Not un-
Xian to sorrow. We may sorrow over our loss,
but not over theirs.

To die is for the Xian to be w/ his Lord -
v 17 - of 2 Cor 5:8 (Moffatt - Neil)

(6) The Thess. had welcomed the teaching they had received. We get the impression that they had understood Paul to mean that the Parousia would take place w/in their lifetime.

Formula = usually introduces something new, & on which he wants to focus their attention.

For Xians death is no longer that adversary whom no man can resist, that Tyrant who brings all worthwhile existence to a horribly final end. Death has been overcome by the risen Lord, & that has transformed the whole situation for those who are in Him.

Having no hope & w/out O in the world (Eph 2:12) shows itself strikingly in the attitude towards death. Few things are more impressive in the contrast between early Xianity & the surrounding Pagan systems than their attitudes towards the face of death.

Sleep - Frame notes the possibility that the present denotes the class, "sleepers."

Sorrow - tense is present subj. & signifies a continuing sorrow.

The rest = of vs 12 - The difference (Findlay in CG) "not expression implies exclusion, this implies deprivation."

Sorrow - λυπησθε, denotes primarily an inward grief, whereas words like πενθεω, κλαιω, etc. indicate the outward expression of grief -
 → (+ this is the kind that really kills a person)

⑧ cont'd - It is possible that they had given up all hope for future glory of the bodies of the deceased.

In 200 A.D. - Irene, Egyptian, writes a letter to a family in mourning. She writes that she is sorry & that she weeps over her friend's departed one just as she had previously wept over loss of her own dear one. Concludes letter w/:

"But, nevertheless, against such things one can do nothing.

Therefore, Comfort one another. Farewell."

Such comfort, no ground for it, is very insufficient.

(NTC - Hendriksen)

⑨ "sleeping" suggests both the temporary nature of the sleep, & the vivid expectation of the "return" of X. [sleep anticipates awakening]

This hope sustained them in their tribulations, nourished their courage, refreshed their hearts, & in its power they faced their bitter trials w/ quite faith. It was the morning star in their dark sky - Paul's absolute certainty is that all who die in X remain in X forever (2B)

⑩ [It is a frightful thing to say of any man that they have no hope. That to be lost the future is a blank, a place of unreality & shades -
 → we show we have this hope by living for next world -
 By living only for this world we reveal we have no hope.] -

vs 13, Cont'd

10

The secular life is quite awfully of life w/out hope. It resolutely fixes its attention on the present, & avoids the distraction of the future. But there are few whom death does not compel, at some time or another, to deal seriously w/ questions of future.

If no hope = loved ones have lost everything -

Paul is saying, "Do not weep for them; he has lost nothing." (EB - Denny)

verse 14

1) It is here affirmed that the resurrection of the believers in Jesus is also involved in the resurrection of Jesus. (Int. Bible)

2) Jesus is God's agent in the final act, commissioned to raise & muster the dead. (EGT - myatt)

3) Xian confidence rests on a sure historical foundation.

He speaks of X not as sleeping, but as dying. In N.T. two distinct strands of teaching about death = 1- natural of all things, inevitable - 2- completely unnatural, a horror, the result of sin. X in His death bore the wages of sin. He endured the worst that death can possibly be. Thereby He transformed the whole position for those who are in Him. It is because there was no mitigation (? def.) of the horror of death for him

(3) - cont'd.

That there is no horror in death for His people. For them it is but sleep.

The resurrection was the great event which demonstrated that death was really ~~conquered~~ ~~overcome~~.

In the ~~light~~ light of the resurrection there can be no doubt that Θ was in X , & if Θ was in X , then, just as He raised His Son, so in due time He will raise those who are in X . The resurrection is the guarantee of the Xian hope.

"Sci" - it is thru what Jesus has done, thru Jesus, that Xians "sleep" only, & do not undergo the horrors of death.

Milligan: "Sci, pointing to Jesus as the mediating link between His people's sleep & their resurrection at the hands of Θ ."

Jesus = outside this verse, this designation of X -
 simply "Jesus" is found in Epistles only
 once - 1:10 - Brings before us the human
 Jesus. In this context we are reminded
 of the historical facts of the death & resurrection.
 These things really happened, & they happened
 to ~~the~~ ~~one~~ ~~that~~ ~~are~~ ~~called~~ ~~to~~ Jesus. Moreover,
 the term reminds us that Jesus is "the
 first-fruit of them that sleep" - 1 Cor. 15:20 -
 The first-fruit imply later fruits - ^{what are the} ^{Jesus' dead?}
"Bring up Him" = Jesus will bring the faithful
 departed w/ Him when He comes back -
 (N&C - Morris)

Want
 Distinction
 this design
 uses only LORD
 Jesus
 the human
 Jesus
 in context
 must include
 Him as the

④ With Him = together w/ Jesus. Jesus is the connecting link (Sia) for those that sleep & their resurrection

Sia - by means of Jesus - (Robertson)

⑤ - For - γὰρ = such ignorance & hopelessness is unpardonable -

It is thru the mediation of Jesus that believers are able to fall asleep in Him.

- not only is the falling asleep thru Jesus, but so is also the act whereby He brings w/ Jesus those believers who have already departed this life.

If we believe = if we are right in believing this, we must also believe that.

"He will bring them w/ Jesus." more restricted & broader than vs 15-17 = restricted, for refers only to those who have already departed - broader, for refers to these departed ones not only after but even before they have been raised.

✓ TO Paul the departed ones are very real. They are persons! - alive & active.

✓ He will bring their souls from heaven, so that these may be re-united w/ their bodies. It is in this full sense that 3:13 mentions "coming... w/ all his saints." (NTC - Hendriksen)

verse 14, cont'd

(10)

⑥ The name "Jesus" brings to mind the Saviour as a man who was like unto us men, who "died" as such; died as the Thess. dead had died. Yet concerning Jesus Paul does not say "he fell asleep," in a marked way ~~for~~ he says that Jesus "died," & he does that in a context in which he twice says of believers that they fall asleep. The difference is too marked to be accidental!

Died - arise = Only one who died can arise.
The second verb calls for the first.

→ Jesus who died for our advantage & rose again to make this advantage ours when we believe -

→ [was Jesus, is Jesus, at an advantage when he died?]
[No! then neither are those who now die thru Jesus]

Scia = denotes mediation & not union as "in" does.

→ The mediation of Jesus did not stop when these believers fell asleep, it continues & will continue until the Parousia when it will show itself in the glorious association w/ this Jesus.

These dead in Thessalonica only "fell asleep," why should their sleeping interfere w/ the mediation of Jesus?

→ [The mediation of X was not only to do w/ saving in this life, but death also!]

(Lewski)

verse 14, cont'd

(7) further knowledge will remove this grief:
 & that knowledge, grounded on the resurrection
 of our Lord.

The οὐτως betokens identity of lot for the
 two parties concerned, viz., death & resurrection.
 In this they resemble; but in the expressed
 particulars here, they differ. X's, was simply
 ἀνάστασις: theirs shall be a resurrection
 τὸν ἕκαστον, at His coming.

Why are they asleep, & not dead? By whom
 have they thus been privileged? — Tom Jones

"Bring w/ Him" — when Jesus shall appear, they
 also shall appear w/ Him, being (as below) raised
 at His coming. of their disembodied souls there
 is no mention: nor is the meaning, as often
 understood, that Θ will bring them (their
 disembodied souls, to be joined to their raised
 bodies) w/ Him: but the bringing them
 w/ Jesus = their being raised when He
 appears — (Alford)

→ (8) should be "which have been laid asleep", giving
 the force of the passive.
 Bring - ἀγει - is used instead of ἐγχεσθαι shall
 raise up, because the thought of separation was
 prominent in the minds of the Thessalonians.
 (Vincent)
 separated from the Lord
 not from Jesus — Dur 8:16

Verse 14 - Cont'd

(11) Cont'd.

in the love of X. He is never separated from those who love Him. He is one w/ them in death, & the life to come, as in this life.

There is something very expressive in the word, "being." It is spoken of living persons. (EB - Penny)

Verse 15 -

Certainty: 1 - Resurrection of X
2 - word of X

① Now comes another expression indicating certainty, namely a statement given on the authority of the Lord Himself -

Those surviving to that day will have no advantage over the faithful departed, & Paul uses an emphatic expression, "in no wise" [οὐ μὴ] to underline his point. (NJC - Morris)

② vs 14 made clear that X, at His coming, will think of the departed ones, & not only of the survivors. vs 15 carries this thought a little farther, & shows that in no sense whatsoever will those who are still on earth have any advantage over those who have fallen asleep in Jesus.

The readers wondered whether at the Parousia the dead would be at a disadvantage in comparison w/ those still living on earth.

One group of believers will have no advantage over the other. This thought receives further elaboration in verses 16 & 17 - (NJC - Hendriksen)

Verse 15, cont'd

(14)

(3) λόγος of a concrete saying, Rom 9:9; 13:9. We do not say this on our own authority.

The living shall not share the blessings of the advent sooner than the dead in X. (Vincent)

(4) Confirmation of last verse by direct revelation from the Lord. i.e. by direct revelation from Him made to me.

η παρουσία τοῦ κυρίου is never used locally, of the presence of the Lord, but always temporally, of his coming.

Prevent = get before, so that they be left behind & fail of the prize. (Alford)

(5) Like the other N.T. writers, Paul never lost his belief that the Parousia was not far away - (1 Cor 10:11, 16:22; Rom 13:11)

Paul's real interest & emphasis are on the fact that if a Xian dies in X he remains in X. Whatever happens after that ought to give those who loved him no anxiety at all. He is in his true home. The important point for Paul is in the last clause of vs 17: 'So shall we be w/ the Lord forever.'

The description of the Parousia now given is one of the fullest in the N.T. — w/ dramatic suddenness. (Moffatt-Neil)

Verse 15 - Concluded

(15)

⑥ Paul did not know when the Day of the Lord would be; but as it was the duty of all Christians to look for & hasten it, he naturally included himself among those who would live to see it. Later in life, the hope of surviving till the Lord came alternated in his mind w/ the expectation of death - Phil 1:23

→ There was an impatient ardour in the Apostles. The world was so cruel to them, their love to X was so fervent, their desire for re-union so strong, that they could not but hope & pray, "Come quickly, Lord Jesus." (EB - Denny)

Verse 16

① In this verse Paul makes 3 points - 1- The One who will come at the end of this age is no less than "the Lord Himself." A Divine intervention -
2- The Lord's coming will be one of majesty & honor, & he lists ~~several~~ various accompaniments which demonstrate this.
3- The faithful departed will rise first. They will be very prominent. (NJC - Morris)

② Himself - said for solemnity's sake, & to show that it will not be a mere gathering to Him, but He Himself will descend, & we shall all be summoned before Him.

X is on His way to earth. εἰς ἀπαύτην οὐρανὸν occurs ^{more} ~~times~~ in N.T., & each time ~~refers~~ implies

② Cont'd

meeting one who was approaching - not merely meeting up a person. (Alford)

③ Descend - used nowhere else of X's second coming. Frequently in 4th Gospel, of X's descent to earth as man. Eph 4:9, of his descent by the Spirit in order to endow the Church. (Vincent)

④ Both groups ascend to meet the Lord. Both consist of nothing but believers,

~~From all this (the sounds) it becomes abundantly clear that the Lord's coming will be open, public, not only visible but also audible.~~

~~Scripture was written to be understood.~~

The descent is visible (Rev. 1:7), audible (vs 16) majestic (2 Thess. 1:7) unto judgment & ~~delivered~~ deliverance (Matt 25:31-46).

The actual descent will be characterized by a paucity of majestic leisureliness. (NTC - Hendriksen)

⑤ These verses (16-17) offer further information that is to enlighten & not reasons that are to convince the flesh. - Here the Jews have an exact record of what shall happen.

Himself - gives the entire attention upon Him in this grand act [He knows us own]

Kai may be translated "and so," i. e., as indicating the result, "The dead in X shall arise first."

There is no such thing as a resurrection of souls, the very idea is impossible - (Lendaki)

Verse 16 - cont'd

- ⑥ neither death nor any ~~or~~ cosmic crisis in the future will make any essential difference to the close relation between the X^{em} & his Lord (EHT - Moffatt)
- ⑦ The impression given by the whole sentence is of the awe-inspiring nature of the Second Advent. In the forefront is the Lord Himself leaving His seat at the right hand of D (Col 3:1), where He has been enthroned since His ascension. [two reasons no more salvation = quickness of event; X off Throne & intercession]
- Because of union w/ X, the X is assured that at the Last Day, when the same X comes down from heaven, the grave will have no power to keep him from HIM. Am 8:38 (Moffatt - Neil)

Verse 17

- ① ἀνα, at the same time, referring to the living. We that are alive shall simultaneously or one and all be caught up.
- Caught up = By a swift, ~~swift~~ resistless, divine energy.
- and so = after having met the Lord. (Vincent)
- ② The main point is the union of the dead & the living believers who form one joint host that is lifted in a divine rapture to meet their heavenly Lord as he descends. 1 Cor 15:51, 52 supplies the thought that the living will be changed w/out passing thru death, in the twinkling of an eye. We take this to mean

Verse 17, Cont'd

(2) Cont'd

→ That they will meet the Lord in welcome & descend to the earth w/ him & all his angels for the purpose of judgment.

"Snatched into the air" does not mean into heaven. The Lord will descend to earth (Job 19:25; Acts 1:11) where judgment shall take place.

We read nowhere that the Lord will return to heaven after the Parousia, but rather the heaven & earth will be one. John 1:10

Εἰς ἀπάντησιν is an idiom that always occurs in this form & is like a compound preposition w/ the genitive.

"And thus shall we be overmore w/ the Lord." —

the adverb is emphatic (Lenski)

(3) ἐν νεφέλαις, the ordinary method of sudden rapture or ascension to heaven — Acts 1:9, 11; Rev. 11:12

The future bliss is a reunion of Christians not only w/ X, but w/ one another.

Εἰς ἀπάντησιν, implying welcome of a great person on his arrival

→ Plainly, the saints do not rise at once to heaven, but return w/ the Lord to the scene of his final manifestation on earth. They simply meet the Lord in the air, on his way to judgment.

"Ever be w/ the Lord" — no more sleeping in him or waiting for him. (EFT - Deany)

Verse 17, Cont'd

④ The suddenness, the swiftness, & the divine character of the power which is operative in them being snatched up are here emphasized.

Once the Lord appears upon the clouds of heaven & begins to ascend, there will be no opportunity for conversion. His coming is absolutely decisive. [In order to descend, he must first rise - leaving his place & intercession] II Peter 3:9; II Thess 2:8 II Cor 6:2; Matt 25:31 - now is the day of salvation

The main thrust of I Thess. 4:17 is not that we shall meet the Lord in the air, but that all believers shall meet the Lord, never to be separated from him. (NTC - Hendriksen)

⑤ X is on His way to this earth -

Εἰς ἀπάντησιν occurs twice more in the N.T., & each time implies meeting one who was approaching - not merely "meeting w/" a person - (Alford)

⑥ The reunion w/ those who have died is sometimes overlooked in the exposition of this passage, but to Paul it was clearly important. He stresses the fact that they will be together, & mentions it before saying they will be caught up.

says ἀνα οὐρανῶν, & places the expression early before the verb.

Caught up = seize, carry off by force. There is often the ~~sudden~~ notion of a sudden swoop, & usually that of a force which cannot be resisted. It is very hard to fit this into a secret rapture - see vs 16. It is difficult to see how he could more plainly describe something that is open & public.

- a Royal Reception, they were to be presented to the King.

Verse 17, Cont'd

(6) Cont'd.

"Ever be w/ Lord." Everything leads up to this, & after this there is nothing more to add.
 (Note: It is possible that nothing more is added because the sequel is so well known (Webb: 2) - nothing could more adequately indicate the Xian's bliss - (but this must sound terribly boring to some Churchmembers who can't bear to spend one hour w/ Him!) (NGC - Morris)

(7) Union w/ X, & Re-union w/ one another. -

after the Resurrection comes the Rapture -
 "along w/ them" implies they will be individually recognizable.

Clouds = The basis is the obvious one of a bridge between heaven & earth; something that is at once solid in appearance & yet in fact unsubstantial. Particularly appropriate is the shrouding, enveloping effect, contributing to the atmosphere of mystery & awe.

The dwelling-place of the Lord & His saints can hardly be the air, which was in those days w/ in the power of Satan & his demons. (Moffatt - Neil)

Verse 18

(1) Paul has given them in these verses, not only an answer to their problem, but also a real message of hope & encouragement (Moffatt - Neil)

(2) In the light of this glorious prospect - strengthen one another's hands. The Greek verb has the idea of strengthening. These tidings should impel them to be active in seeking one another out & strengthening one another. The thought (vs 13-18) gives meaning to existence, & suggests the certainty of ultimate triumph.

It is because God has been pleased to reveal this part of His purpose that we Christians may comfort one another. It is not on Paul's guesses or our own

② Cont'd -

→ That our strength rests, it is on what D has revealed.

→ Note = Brunner; "Faith in Jesus w/out the expectation of His Parousia is a voucher that is never redeemed, a promise that is not seriously meant. A Xian faith w/out expecting the Parousia is like a ladder which leads nowhere but ends in the void."

(NJC - Morris)

③ Words: The Apostle's declarations here are made in the practical tone of strict matter of fact, & are given as literal details, to console men's minds under an existing difficulty. (Alford)

④ This is the conclusion of the entire paragraph - naturally such encouragement is meant not only for the close relatives of bereaved ones, but for all. When one sorrowed, all sorrowed; when one rejoiced, all rejoiced. The encouragement is for all.

(The truth that we (all believers) are to be together forever should move us to a consciousness of oneness here.)

(NTC - Hendriksen)

⑤ an imperative (Lenski)

⑥ Proof of X's grace that we have on express authority of His word, a special revelation, the exclusive aim of which is comfort - Jesus knew the terrible sorrow of bereavement. - stood beside Jairus' daughter, Jazarus - and that all this sorrow might not rest upon His Church unrelieved, He lifted the curtain that we might see by our eyes the strong consolation beyond → what congregation is there in which there is not this need of consolation? One needs it today, another tomorrow.

It is not strange to balance the greatest sorrow of life against words? words often vain & worthless - of our own words that is true, but these are words of X. His words are alive & powerful - heaven & earth may pass away, but they cannot. (EB - Denny)

vs 13-

"I would not have you ignorant" - So Paul frequently introduces an important topic or earnest statement

Sorrow not - banish your sorrow; not the natural sorrow over losing loved ones, but the sorrow that is distressed about their future.

vs 14 = of if we believe. This clause states the premise on which the following conclusion & assurance is based - the great major premise of faith. One is as sure as the other.

"We two are so joined,
Will not live in glory, & leave one behind."
Carroll

1 Cor. 4:14 - 1 Cor 15:20

Look into this)

→ Through Jesus - Sia - have died trusting in Jesus - in the faith of Jesus -
"those, who through His mediation, are now rightly accounted as sleeping."

Will He bring with him - 'bring', lit. lead, will not only raise them from the dead, but add them to the triumphal procession of the advancing King.

vs 16

Himself = Tit is, in His own person - emphatic pronoun designed to turn our thoughts to X as central figure of the scene.

(3) American Comm. 1 John 4:13-18 P.2 (w)
(way to avoid error is to preach it in right context = distressed over dead in X, not a systematic treatment of S.C.)

Shout = his approach will be signalled w/ a loud wordy command. No silent, unobserved coming, but heard far before.

T Trump = a trumpet heard from Sinai - Ex 19:16-19
1 Cor. 15:51, 52

This signal shout will not only announce to the living their Lord's approach, but will be a resurrection call; it will summon the dead from their tombs - John 5:28, 29 - Isa 27:13

→ The signal shout to announce the coming King of Redeemed is from no human voice, no earthly trumpet; - Cf John 5:28, 29

vs 17 = together w/ them is the important point; the risen dead + the living shall meet + join company.

In clouds = wrapped in clouds

In air = rising into the air -

all together shall ascend from earth's surface to join celestial host - & accompanied by angels.

vs 13 - Those who are sleeping = accurate Trans: suggests both the temporary nature of the sleep, & the vivid expectation of the return of the Lord Jesus -
(Sleep anticipates awakening)

vs 14 - It is here affirmed that the resurrection of believers in Jesus is also involved in the resurrection of Jesus. —

1:10-1:9 = they had turned to the "true G" who raised Jesus from the dead - & He is the one who will bring w/ Jesus those who sleep in him - this is the real basis & ground of our hope.

vs 15 = Paul assumes the parousia as needing to be neither defined nor defended (cf 3:13). This term was commonly employed among Greek writers to refer to the expected visit of some person in a particular locality. This usage in the empire in time of Paul furnishes ample & easy basis for the use of it w/ reference to the "coming" both of the Man of Sin & of X.

vs 16 - The dead in X shall rise prior to other events in connection w/ his coming.

Shout = a call or summons by some official - a call to the dead.

Michael appears in two N.T. passages; Rev. 12:7 & Jude 9

The Trump was a feature of the events of the day of the Lord in the centuries-long tradition of the Jews. (Isa 27:13; Zeph. 1:16; Joel 2:1; Zech 9:14).
appears in elaboration in the book of Revelation.

The dead shall rise at his coming & his call. Both resurrection & transformation are to take place in connection w/ Trump that heralds the coming of the Lord.

Clouds = mediums of translation to heaven are found in Acts 1:9; Rev. 11:12

Air = seems to imply that the Lord will not himself actually reach the earth but will remain in the air & call the saints to his side.

meet = an official welcome. It is the Lord who extends the welcome.

The outcome of all this statement is that both the living who have been "changed," & the dead who have been raised "incorruptible" shall henceforth & always be w/ the Lord.

[Expositors Yh Test]
(Moffatt)

~~vs~~ vs 14 = shout = The loud summons which was to muster the saints.

The Archangel is Michael, who in Jewish tradition not only summoned the angels but sounded a trumpet to herald Θ 's approach for judgement.

vs 17 - The future bliss is a re-union of χ ians, not only w/ χ but w/ one another.

meet = implying a welcome of a great person on his arrival

They simply meet the Lord in the air, on his way to judgement.

Vincent on vs 16 - the Sounds

Shout - From ΚΕΛΕΒΕΛΥ, to summon - lit, a shout of command, as of a general to his army.

Archangel - only here + in Jude 9.

Trump - For the trumpet heralding the great manifestations of Θ , see 4:19:13,16; Psa xlvii:5; Isa. 27:13; Zech 9:14; Zeph. 1:16; Job 2:1; Matt 24:31; 1 Cor 15: Rev. 1:10; 4:1
of Θ , does indicate the size or loudness of it, but merely that ~~to~~ it is used in Θ 's service. Be later Jews believed that Θ would use a trumpet to raise the dead.

Lenski on vs 14

αὐτός - Himself, fixes the entire attention upon him in this grand act.

The ἐν phrases are placed forward for the sake of emphasis. They, of course, show the greatness of His coming, but also elucidate the very point here at issue - what will happen to the dead at the

Parousia: - "in connection w/ an order."

John 5:28 - The Lord's command to all the dead in X to rise.

Shout = a shouted command or order

The archangel's voice & Θ's trumpet are distinct; both shall sound forth in connection w/ the Lord's Command.

Scripture mentions only one archangel: Michael - Dan 10:13, 21. Gabriel's trumpet is unscriptural.

Notes

Three distinct sounds - shout = cry of a military officer to his soldiers - battle-cry; denotes a loud authoritative cry, often one uttered in the thick of great excitement. O. Cullmann thinks of the shout as pointing to Θ's Sovereignty.

Trumpet = stresses majesty of Lord, greatness of the day.

Air; in vs 17 = Significance of meeting in air. Eph 2:2 The fact that the Lord chooses to meet His saints there, on the demons' own ground w/ to speak, shows something of His complete mastery over them.

Moffatt - Neil

Angel - In Jewish apocalyptic lit. Michael's role was to summon the angels & sound a trumpet heralding D's approach to judge the world. In Xian apoc. The Lord when He comes is surrounded by His retinue of angels (Matt 25:31) led presumably by the Archangel mentioned here.

Matt 24:31 - Trumpet of D

The loud summons, or shout, & the trumpet both appear in the descent of Jehovah to earth at Sinai - Ex. 19:16/17 -

Milligan

v. 13 - "falling asleep" - Pres. Part. indicates a state of things going on, but also lends itself to thought of a future awakening.

total hopelessness of lost in face of death.

Because x's death was a real death - a death, death - His people's death has been turned into sleep.

only here (vs 14) & v. 16 does Paul use ἀνίστασθαι w/ reference to resurrection from the dead. As a rule he prefers ~~παύειν~~ ~~παύειν~~ ἐγείρειν.

ὁ Θεός is emphatic: it is the one true God who, as the Raiser-up of Jesus, will raise up His people along w/ Him.

In order, however, that He may do so there must be a certain oneness between Head & His members, & it is to the existence of this connecting link in the case of those believers that the next words point.

"True Jesus."

Σὺ δὲ - pointing to Jesus as the mediating link between His people's sleep & their resurrection.

v. 15 - So far from having any advantage at the Parousia over those already dead, it would rather be the other way -

double negative - οὐ μὴ -

1 Thess 5: 1-11 - Greek Words

Vorse 1-

ἡμερῶν χρόνων - ① time, period - (Souter)
② mostly in the sense of a period of time. (A+S)
③ denotes a space of time, whether short or a succession of times, shorter - implies duration,
④ sometimes refers to the date of an occurrence, whether past or future. (Vine)

ἡμερῶν καιρῶν - ① fitting season, opportunity, occasion - (S.)
② time, point of time, as well as period of time -
~~act~~ "the right, proper, favorable time"
One of the chief eschatological terms, ὁ καιρὸς -
the time of crisis, the last times
Acts 1:7 - times & seasons, which must be completed before the final consummation. (A+S)

③ primarily due measure, fitness, ~~etc~~
proportion. Used in N.T. to signify a period possessed of certain characteristics
Contrast between χρόνος & καιρὸς:

Burdly speaking, χρόνος expresses the duration of a period, καιρὸς stresses it as marked by certain features. In 5:1, "times" refers to the length of the interval before the Parousia takes place, & to the length of time the Parousia will occupy; "seasons" refers to the special features of the period before, during, & after the Parousia.

χρόνος marks quantity, καιρὸς, quality. (Vine)

verse 1

ⓧ χρείαν - need; any special occasion or matter in hand - (5)

Exercises of Verse 1~~Verse~~

① verses 1-11 - Exhortation to watch for day of Lord's Coming, & to be ready for it. (1-3) - The suddenness & unexpectedness of that Day's Coming. - They had no need; for Paul had already taught them as much as could be known. καρπός - is always a definite limited time more of time, & involves the idea of transitoriness (Alford)

Tempo of the times

② The two are found several times in N.T. but always in the plural - (French)

③ χρόνος is time viewed in its extension, as a succession of moments, the external framework of action. καρπός - is that immediate present, which is what we make it; time charged w/ opportunity. In the plural, especially in this eschatological outlook, the phrase is little more than a periphrasis for "when exactly"

"when exactly things are to happen." Paul thought he needed no more than ^{to do} reiterate the suddenness of the Last Day. But, not long afterwards, he found that the Gress. did require to have the times or seasons explained to them in outline. (EJT)

④ w/ special reference to the Lord's Coming. The plural is used ~~to~~ because Paul is thinking of a number of incidents attending the preparation & accomplishment of the second advent, & occurring at different times. καιρος is the suitable time, χρονος the time measured by duration - (Vincent)

⑤ First glancing at the fact that the eras & epochs of the great consummation are not revealed, he then enforces the practical precept springing from the fact: namely, Watch & be sober.

No need - why? The next verse answers, & the answer should still suffice for us. More than that which you already know, Paul says, you do not need to know, (American)

⑥ [Their chief concern ought to be ready for the Lord's coming when it does happen.]
The fact that Jesus specifically discouraged such questions seems never to have prevented men from asking them. (Mark 13:27; Matt 24:36)

Times & seasons = The lengthy time contrasted w/ certain critical moments w/in it. The two questions indulging the words: "How long before X comes?" and "What will happen before X comes?"

No need = not flowery language but a statement of fact. There is no real contradiction between the fact that the Parousia will be unexpected, & Paul's indication of the events that should be recognized as its forerunners in 2 Thess 2:3ff. Suddenness of judgment upon evil-doers - unlike the righteous, they are unable to read the signs of the times (Moffatt)

Verse 1, Contd

(4)

- (7) $\delta\epsilon$ indicates a new subject which is again introduced by $\pi\epsilon\pi\iota$ (as in 4:9, 13) & again followed (4:11) by the address, "brethren."

[To say only, "Be comforted & do not grieve for your dead," is not enough, for this refers only to the dead. What about the living?]

The Plurals (Times, etc) are especially worth noting in view of 11 $\theta\epsilon\sigma\sigma$ (Lenski)

- (8) Paul uses the certainty of the Lord's coming as a means of urging the $\theta\epsilon\sigma\sigma$. to greater efforts in Xian living.

→ The combination of the two words is a way of bringing before the mind both the duration of the time that must elapse before the coming of the Lord, & also the nature of the events that will characterize the end time.

No need = means that Paul was quite happy w/ the way his converts had learned this part of their lesson. (N.D.C. - Morris)

Anticipate
alert
awake

- (9) Connection w/ previous TP: "To what may the rest of us look forward? How soon may the Lord be expected?"

This entire paragraph (1-11) is an imperious summons to alertness & a warning of the penalties of failure (Int. B)

Verse 2

ἀκριβῶς - carefully, exactly, strictly
accurately - suggests that Paul & his companions
 were careful ministers of the Word. It expresses
 that accuracy which is the outcome of carefulness.
 It is connected w/ ἀκρὸς - pointed - (Vine)

κλέπτης - Thief.

used of Personal Enemy of X, in a warning to a
 local church, w/ most of its members possessed of
 a mere outward profession & defiled by the World -
 Rev. 3:3

In 5:2 = refers to the manner of His coming -
 The use of the present tense instead of the future
 emphasizes the certainty of the coming - - The
 unexpectedness of the coming of the Thief, & the unpreparedness
 of those to whom he comes, are the essential elements
 in the figure. (Vine)

① ἡμέρα Κυρίου needs no article, for there is only one such
day. The present tense "comes" is used, the present tense
 that is found in doctrinal statements.
 The illustration of a thief is ~~not~~ unexpectedness,
 coupled w/ unpreparedness. of Matt 24:43 - (Ferdie)

② Day of Lord - traditional Jewish expression for the
 day when God would intervene in history to vindicate
 His chosen people, destroy their enemies, & establish
His Kingdom. Amos is the first prophet to
 use the word (5:18). In Isaiah ~~also~~ that the
 Day will be essentially a vindication of God's
 justice is characteristic of the highest prophetic

verse 2 cont'd

(6)

② Cont'd insight. In the N.T. The Day of the Lord is the ~~same~~ Second Advent - The prelude to the visible fulfilment of the Kingdom in triumph & glory for the Church, just, & in retribution & torment for the wicked. (Moffatt)

③ Day of L. - The day when the Lord Jesus shall come as above (1 Thess 4:13-18) described. The term can have no other meaning in its present connection. The term itself belongs to the language of O.T. prophecy, & there has wider signification. In the N.T. it refers specifically to messianic manifestations.

cf. 2 Peter 3:10 The stealthiness of that approach:

It is always thus spoken of in Scripture, as a surprise & sudden catastrophe. It is compared to the breathing forth of the flood; to the rain of fire on Sodom & Gomorrah; to the un-announced return of a householder to his servants; to a cry at midnight; to the falling of a snare on a un-way bird; to the lightning's flash - may - unheralded, unlooked for, unthought of, at the time when deep sleep falleth on men. (American)

④ Refers to a definite time when the Lord is expected to appear. In the O.T. the phrase denotes a time in which He will un-spicuously manifest His power & goodness or His penal justice. Isa 2:12; Joel 1:15. Romans 2:5 - The whole class of phrases is rare in N.T. outside Paul's Epistles - (Vincent)

Verse 2, Cont'd

①

⑤ The Bible indicates that tremendous events are ahead for the world. The Day of the Lord is a period of time in which Θ will deal w/ wicked men directly & dramatically in fearful judgement.

Intro to
permm
→

[This is the day, the Devil, Sin, etc. But Θ will have His Day] -

→ Seemingly Θ does nothing about it. But...
→ He will deal in wrath & judgement w/ a X-
repeating world.

In 5:1 the Day of the Lord is used in the sense of an extended period of time, but having the characteristics of a 24 hr day — begins at midnight ~~and~~ in darkness, advancing to dawn & then daylight [The darker we get, closer we get to end]

Day of Lord is also a time of deliverance & blessing for Israel. (Walvoord)

⑥ It means a day which belongs in a peculiar sense to Θ ; a day He has chosen for the perfect manifestation of Himself, for the thorough working out of His work among men.

→ Whosoever the term appears, it has the character of finality —

There is sudden destruction in it for some, a darkness in which there will be no light at all; & for others, eternal salvation, a light in which there is no darkness at all -

→ It is the end of the present order of things & the beginning of a new & eternal order. (E B)

Verse 2, Contd

(8)

① neither noun has the article, which indicates that the expression was a stereotyped one, almost a proper noun - emphasis laid on the character of the day, a day of the Lord. It belongs to Him, in His time for working -

Its conviction of the R. T. is stressed, for on that day O's action will be manifested as never before. It is clear that the man of the R. T. found a large place in the event of that Day, & that it was a major concept for them. II Peter 3:12; Phil 1:6; I Cor 5:5; 1:8; II Thes 1:10; Joh 6:39; Jude 6 -

The combination of 2 strands of R. T. teaching - (1) the day is certain, & believers must be continually expecting it - (2) yet none can know when it will be (Mk 13:32), it will come upon men unexpectedly, ~~at~~ disaster in its unexpectedness. This does away w/ all date piping.

will Church pass thru tribulation?, the language of this chapter could be understood either way. It seems to me that the probability is that it should be taken as meaning that believers will pass thru the day spoken of. Paul speaks of them as being ready (v. 14), not as being taken out of the trouble in question. (NDC - Morris)

⑧ the chief generally finds people unprepared. But here the comparison is true only w/ respect to unbelievers, not w/ respect to believers. Sometimes men wonder about facts which, deep down in their hearts, they really know accurately (NDC - Hendriksen)

two characteristics of Day of Lord
1. Sudden 2. Destruction.

9

Verse 3 -

αἰφνίδιος - sudden ↑
it has the place of emphasis at the beginning of the sentence, as ὄλεθρος, destruction, which the adjectival qualifies, has at the end - (Vine)

ἐφίσταται (ἐφίστημι) = come upon (suddenly or unexpectedly) and stand by. met. I press forward - 2 Tim 4:2 (Inter)
Signifies to stand by or over -
expressing suddenness or imminence (Vine)

ὄλεθρος - ruin, doom, destruction -

ἐκφύγασιν - flee out, away, escape.

ἐκ, out, & φεύγω, flee = to flee out of a place, escape of prisoners (Vine)

ἀσφάλεια - security, reliability -

Certainty - primarily, not liable to fall, steadfast, firm, hence denoting safety - (Vine)

① The unexpectedness of the coming of that Day is illustrated by the behaviour of the unbelievers at the time when it comes. Unlike Χεῖρας, the lost will have no thought of a cataclysmic end to the universe, & they will be rejoicing in a fancied security right up to the very moment of the disaster. The present λέγουσιν, indicates that they will still be saying these words at the very moment when it comes.

Peace = absence of alarms

Soft = unusual work = basic meaning - "That cannot be shaken -"

"Peace betokens inward repose & security,

Verse 3, Cont'd ^{under the circumstances, this is the}
O, cont'd, ^{height of folly + misapprehension,} (10)

Security, a sureness & softy that is not interfered w/ or compromised by outward obstacles.

The Verb "sudden" (found only here + in Luke 21:34) is in the present tense for greater vividness & it is a verb which is often used of sudden appearances.

Destruction = denoting loss of fellowship w/ G, loss of that life which is really life.

Of the destruction is to be sudden, also it is inevitable - point of last words of verse -

Childbirth = when the time comes, what is in the womb must come forth. The travail cannot be avoided or so w/ this destruction. It is written into the nature of things, & must inevitably come to pass. The mother-to-be is aware from the beginning of approximately when the childbirth will take place. The idea of inevitability clearly indicated.

It will be completely impossible for man to escape. Paul employs the emphatic form of the negative. It still needs emphasis that there are no other alternatives than life w/ the Lord or eternal loss. One or the other is inevitable. (NISC - ^{more})

⑤ "all for the body & its enjoyments, nothing for the soul" will be the outstanding characteristic of the human race in the evil days to come. These foolish & wicked people, fascinated w/ earthly charms, will not realize that judgment is creeping in upon them - until it overtakes them, catching them wholly unprepared -

No escape, no more than the pregnant woman who is seized by a very sharp & sudden pith-pany while she is helpless - (N+C - Hendriksen)

③ The prediction is thrown into dramatic form.
They shall in no wise escape (Vincent)

④ When the very words, "all's well," "it's all right," are on their lips.

Ἐπίσταται, of an enemy suddenly appearing.
While the Day comes suddenly to Xians & unbelievers alike, only the latter are ~~surprised~~ surprised by it, Xians don't know when it's coming, but they are alive to any signs of its coming. Thus there is no incompatibility between this emphasis on the instantaneous character of the advent & the emphasis in II Thes 2:3f on the preliminary conditions (~~the~~ EIT)

⑤ When the language of men's hearts is: we are secure & prosperous. (American)

⑥ The destruction will be overwhelming, complete, & cataclysmic, as it was in the days of Noah.

Ref of
Destruct:
Ephes 2:1-9

It would seem, however, from II Thes 2:1-9, where the same word is used, that Paul is thinking, not of annihilation, as of the eternal spiritual destruction which is separate from ~~the~~ penalty of sin means - assessment of what the penalty of sin means -

what counts is not existence or non-existence but

existence in touch w/θ. (Duffatt)

⑦ The blind covered will remain blind to the last, despite the great procession of signs during the course of the years, that advertise the Lord's day like ~~billboards~~ billboards along the highways.

Obvious when a woman is pregnant, yet they are blind to it

Consternation will smite the world of the Last Travail = sudden & helpless = too late will see the tragedy of all these people. (Lanski)

Verse 3, cont'd

~~12~~ The times will be troublesome,
yet they will live as tho
no trouble. (12)

- ⑧ men will say, Peace & Safety, as tho every sign of the Times says, judgment — all they have lived for passes away; They awake, as from a deep sleep, to discover that their soul has no part w/ G. It is too late then to think of preparing for the end: the end has come — ~~so~~ solemn emphasis — "They shall in no wise escape." (EB)

Verse 4

καταλάβω = seize tight hold of, arrest, catch, capture, overtake

- to lay hold of so as to possess as one's own, to appropriate. (Vine)

- ① "Brethren" helps to emphasize "you" in contrast w/ other men. Believers know all about the day & how it will come & thus keep themselves in perfect readiness. (Jerstka)

- ② a contrast is now drawn. What Paul desires is that the readers, instead of being filled w/ vain curiosity or getting all excited, shall be prepared. The lost are in darkness, surrounded by it, & embedded in it. The darkness has penetrated their hearts & minds, their whole being. This is the darkness of sin & unbelief. It is on account of this darkness that unbelievers are not sober & watchful (hence, not prepared) — that day, will seize unbelievers (NTC - Henderson)

Verse 4, cont'd

- (3) ~~(2) Cont'd~~ - The Thess. are emphatically contrasted w/ the unbelievers of whom he has been speaking.

"In" darkness points us to darkness as the habitual atmosphere in which such men live & move. People immersed in such an atmosphere may well be surprised by the coming of the Day, but not the Thess. (NJC - Morris)

- (4) a doom so awful, a life so evil, cannot be the destiny or the duty of any Xian.

Darkness has a double weight of meaning. The Xian is not in ignorance of what is impending, & forewarned is forearmed. Neither is he any longer living in moral darkness, plunged in vice, giving a life the first necessity of which is to keep out of D's sight. (EB)

Verse 5

(1) Sin no longer has dominion over them. Wrath is not in store for them. A great change has taken place.

Note the tactful transition from "you" to "we". The reason for this transition is that Paul is about to convey a solemn warning. By including himself he makes the following exhortation more palatable & effective. (NJC - Hendriksen)

Paul would
escape this
duty

Verse 5, Cont'd

(14)

(B) The Xian condition is habitually associated in N.T. w/ light.

of night - darkness = The genitive marks an advance of thought. It indicates the element in which one is. The genitive, "of darkness", points to nature & origin. To belong to darkness is more than to be in darkness. (Vincent)

(C) The present age is utter night; the age to come is all day. Mantric faith is to be held fast through this night. (EIST)

(D) Light should be taken in its widest sense, meaning the mental, moral, spiritual enlightenment which X has brought into the world & made available for His people.

For Xian, however, the age to come was already here; he lived in the New Age. He had already stepped out of darkness into light.

In Bible Sons of Light - a man is a son of anything which completely dominates & determines his character -

Jesus called James & John the Sons of Thunder -
In O.T., Son of Belial, a description of evil-doer -
Son of wickedness → Those who are in X partake of His nature, they do not simply live in the light - They are themselves part of His light who is the light of the world.

→ Because they are Sons of Light (Partakers of X's nature) they are also Sons of the Day of the Lord = they will be partakers in its glory, & look forward to it w/ joyous expectation (Snuffart)

Verse 5 Concluded

(16)

their characteristic, so is also participation in all the glorious events of the day of the Lord.

"we" - The exhortation to follow in verse 6 ~~is~~ it ("we") indicates not the laying down of some hard ~~regulations~~ regulations for the Thess. only, but the setting forth of the plain duty of all Xian people. (NDC-Morris)

⑧ There are shady things & persons in the world, but not in Xians. There is no darkness in him, nothing to hide, no guilty secret, no corner of his being into which the light of Θ has not penetrated, nothing that makes him dread ~~exposure~~ exposure. This, at least, is his ideal character, to this he is called, & this he makes his aim.

→ There are those who take their character from the night & darkness - men w/ souls to hide from Θ , that love secrecy, that have much to remember. They dare not speak of, that turn w/ instinctual aversion from the light which the gospel brings - men who have come to love darkness, rather than light, because their deeds are evil, the Day of the Lord will smite them w/ terror, overwhelm them w/ despair, because it will come as a great & searching light - a day on which Θ will bring every hidden thing to view, & judge the secrets of men's hearts.

Xians = there is nothing in their souls which they would not have Θ know. (EB)

Verse 6

καθεύδωμεν - sleep -

- a of carnal indifference to spiritual things on the part of believers (Eph 5:14), a condition of insensibility to Divine things involving conformity to the world. (Vin)

γρηγορώμεν - watchful, on the alert. awake
spiritual alertness - (Vin)

νήφωμεν - sober, calm (vigilant) - [Souter]

The sober, in the N.T. only fig. = be free from every form of mental "spiritual drunkenness," from excess, passion, rashness, confusion, etc. be well-balanced, self-controlled (A&H)

① Alert wakefulness & calm assurance will prevent their being surprised & confused by the Lord's coming (Vincent)

② to be alert, in one's sober senses is more than to be merely awake. Here, as in v. 8, Christians are summoned to live up to their privileges & position towards the Lord (EJL)

③ Exhortation to behave as children of day - οἱ λοιποὶ = the rest, the careless world (Alford)

④ of sons of light, all our time is day-time. watch & sober - the chief ethical corollary of the doctrine of the Parousia - a broad maxim of Xian duty, summing up in itself the temper & attitude appropriate to the life of faith - our Lord's desire to find ready at His coming a prepared people. →

Verse 6, Cont'd

Watch = the figure that enjoins unremitting Xian readiness. We are to be spiritually - open-eyed.

Sober = free from the stupefying effects of self-indulgence & sin. Luke 21:34

(5) To be sleeping is to lie secure in night & darkness so that no faculty is aroused or awake to be on guard, so that no light of the Word opens our eyes.

awake = aroused by the light of the Word, by the impending day of the Lord -

Sober = opposite of drunken drowsiness & sleep, which dull the senses -

→ all the tenses are present to express enduring conditions. Xians must be warned in order not to drop back into their former state.
(Lenseki)

(6) Sleep is the characteristic attitude of the non-Xian. They are not alive to the possibilities of Light & life in Jesus X. However shrewd & alert they may be when business is at stake, when it comes to the possibilities of their immortal souls their minds are dulled & drowsy. The world that seems real to them, is a dream world.

Sleep = insensibility, the blurring of moral perception, the blurring of the distinction between right & wrong.

Wakeupful = mentally alert, sleeping a close watch on self - not only looking for Jesus but at himself w/ a critical eye & penitent spirit.

Sober - an even stability of mind & spirit -
not allowing self to be deflected from the
path of Xian obedience by the whimsy the moment
or the waywardness of the senses. (Moffatt)

⑦ Since Xians are not bound in the darkness
of unbelief certain consequences follow -
→ ἄρα οὖν is a strong expression, & indicates
that what follows is a necessary conclusion. ~~It~~
used only by Paul in N.T.

They must not be characterized by the kind of
conduct which is proper to the night. The
believer should not take his standards from
them, should not conform our conduct to
theirs. Sleep is natural enough in the arms
of night, but it is entirely out of place in the
Sons of light.

⑧ Sleep = carelessness in moral issues - Eph 5:14

Watch = it denotes watchfulness w/ some
effort, not simply the absence of
sleep, but had also the idea of a determination
to keep awake.

Sober = temperateness & balance, a term for
warnings against spiritual dangers.
(NJC - Morris)

⑧ To sleep means to live as if there will never be
judgment-day. Spiritual & moral laxity is indicated.
It means not to be prepared.

Watchful means to live a sanctified life, in the
consciousness of the coming judgment day.

Prepared -

Sober - spiritual & moral earnestness, neither overly
excited or indifferent. The sober person lives deeply -
Does his duty, fulfills his ministry - (NJC - Hendrickson)

Verse 7

Verse 8

ἐνδύσασθε ^{acc part,} - put on, clothe -
qualified - ~~to~~ to sober

① putting on, expounds "being the day" - faith, love & hope - all three are produced in us by G, & it is thus that we put them on.

The sober are not to fight the drunkards, hence no sword or offensive weapon is mentioned -
The armour doesn't extend beyond conservation & preservation

Conscious of our separation from "the rest," & of the new state into which faith, love & hope have placed us, these 3 will ever control us.

(Linski)
② all this reminds Paul that the Xian is a soldier. This is a favorite device of the Apostle, Eph 6:13 ff; Rom 13:12; II Cor 6:7; 10:4

These three virtues are of paramount importance to the Xian. Something of the centrality of these virtues to the Xian life may be indicated by the particular pieces of armour which symbolize them. Helmet & breastplate are most important items in suit of armour & Paul may intend us to infer that nothing in the Xian's equipment surpasses faith, love & hope - defense against surprise, "putting on" determines & characterizes the state of "being sober."

Verse 8 Cont'd -

(31)

The aorist tense is used = idea of a decisive act.
(NJC - Morris)

② The idea of watchfulness brings the figure of a sentry, on guard, & armed, to Paul's mind. (Robinson)

③ Paul calls active faith & love a piece of defensive armor, a breastplate. The believer's spontaneous & aggressive testimony of faith in & love for Θ in X keeps him from the dissolute habits of the world.

In principle believers in Θ were already in possession of salvation, but this is full salvation, which was going to be theirs at the coming of X .

Hope looks to the future. It is the confident & firmly anchored assurance that the full inheritance will one day be ours. (NJC - Hendriksen)

④ Not only are we to be awake, but armed, on guard - These arms are defensive only, as against a sudden attack. (Alford)

⑤ The helmet of the ancient soldier was the brightest & most conspicuous part of his armor.

(American)

⑥ The mutual love of X 'ans, which forms the practical expression of their faith in Θ , is their true fitness & equipment for the second advent. Faith & love are a unity; where one goes the other follows.
(EHT)

Verse 8, Cont'd

(25)

- ① If we are to be ready to meet Him we need protection — through the vigilant $\chi\rho\alpha\iota\sigma$.
We are protected against all the assaults of the world, flesh & devil, since we are armed w/ a supernatural armor. (Moffatt)

Verse 9

ἔθετο

ΠΕΡΙΠΟΙΗΣΕΩΣ — acquiring, obtaining, possession, possessing, fatherhood (Souter)
— The act of obtaining anything, as of salvation in its completeness (Vine)

- ① The aorist ἔθετο is contemporary w/ the action of the preceding participle — $\rho\alpha$: The divine appointment & our putting on faith, etc occur at the same time.

The main thought concerns itself w/ the final result, i.e. the consummation at the Parousia. Θ did not appoint us for wrath from which Jesus saved us (1:10) —

$\Sigma\iota\alpha$ names the mediator — for salvation's possession (Fenski)

Verse 9, cont'd

② Paul now shows why the Xian has more reason for hope than fear as he looks towards the judgment that will reach all men -

1- He has been called out of the world into the Church

2- X has died for him 3- X lives w/ him -

This sal. is active, not passive - The Xian must gain salvation by making his contribution -

For this new life, the condition of being saved is only fully realized in the eschatological sphere, beyond the world as we know it, & it is to this salvation in the ultimate sense that Θ has destined us. (Moffatt)

③ $\delta\tau\iota$ - for - special emphasis is laid on the hope of salvation (Vincent)

④ we may w/ confidence put in such hope for Θ has not set us w/ a view to - so as to issue in, become a prey to - wrath. (Alford)

⑤ This salvation is already potentially an accomplished fact, it being obtained thru Jesus X. (American)

⑥ appoint = This verb combines duty & destination
wrath = to be revealed at X's return.

Paul is fond of this juxtaposition of the divine & human element in the acquiring salvation -
(NTC - Hendriksen)

Verse 9, cont'd

(7) Salvation proceeds from God's appointment. The Divine Call - central to the Gospel - all other religions present men w/ something they must do to be saved. Christianity alone tells us that all has been done.

Appointed - rests our salvation upon the Divine initiative -

Salvation includes the fact that God did not destine His Son to experience His wrath.

Obtain - the Christian is to make his salvation his own by entering fully into his possession, that nothing in the way of human merit or initiative is meant is made very clear by the following - "Thru-X" - (NJC-movies)