



Edgemont Bible Church
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1 Thessalonians 5:4-11

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Intro: Paul gets the idea of believers being in the light and unbelievers in the darkness from the Old Testament. In Ps 107:10-12, we see

Those who sat in darkness and in the shadow of death, Bound in affliction and irons-
Because they rebelled against the words of God, And despised the counsel of the Most High, Therefore He brought down their heart with labor; They fell down, and there was none to help.

In Ps 107:13-16, the psalmist describes the change that happens

Then they cried out to the LORD in their trouble, And He saved them out of their distresses. He brought them out of darkness and the shadow of death, And broke their chains in pieces. Oh, that men would give thanks to the LORD for His goodness, And for His wonderful works to the children of men! For He has broken the gates of bronze, And cut the bars of iron in two.

We see the same type of circumstance in Isa 9:2, 6-7

2. The people who walked in darkness Have seen a great light; Those who dwelt in the land of the shadow of death, Upon them a light has shined.

6-7 For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and peace There will be no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the LORD of hosts will perform this.

In Lk 1:76-79, Zacharias prophecies about his son John quoting Ps 107;

To give light to those who sit in darkness and the shadow of death, To guide our feet into the way of peace."

In Mt 4:12-16, Mathew point to Christ as being the fulfillment bringing light not only to the Jews but also the Gentiles

that it might be fulfilled which was spoken by Isaiah the prophet, saying: "The land of Zebulun and the land of Naphtali, By the way of the sea, beyond the Jordan, Galilee of the Gentiles: The people who sat in darkness have seen a great light, And upon those who sat in the region and shadow of death Light has dawned."

In Jo 8:12, Christ makes reference to the same idea

"I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life."

Since Paul was trying to comfort the Thessalonians in reference to the Day of the Lord (1 Th 5:1-2), he uses this same idea to show the contrast between them and the unbeliever.

XIII. Of the Night, Of the Day

A. The Distinctiveness of the Believer's Nature - vs 4-5

1. But you - introduces a contrast with verse 3 where Paul used they and them

2. brethren - Paul emphasizing the point

3. unlike the unbelievers who would experience the Day of the Lord, believers

a. are not in darkness

i. as believers, we possess an entirely different nature

ii. All believers were formally darkness, but now are light in the Lord

- Eph 2:1-3; 5:8

- We followed the Prince of the power of the air

- Our battle is now against the rulers of the darkness of this age,

- Eph 6:12

- Christ has delivered us from the power of darkness - Col 1:13

- Now we have the light of life - Jo 8:12

- We are the light of the world - Mt 5:14

- We walk in light - 1 Jo 1:7

- We are not in intellectual darkness b/c we know the truth - Jo 8:32;

1 Tim 4:3; 2 Pe 1:12; 1 Jo 2:21; 2 Jo 1

- We are not in moral darkness b/c we practice the truth - Jo 3:21;

3 Jo 11;

b. Unbelievers are in darkness both intellectually and morally

i. they are in intellectual darkness because of ignorance not knowing what is right - Ac 17:30; Eph 4:18;

ii. they are in the moral darkness of sin not doing what is right - Jd 15

- the destination of those whose nature is darkness is the darkness of hell - Mt 8:12; 2 Pe 2:4,17; Jd 6, 13

c. Because the nature of believers is different than unbelievers,

i. believers do not need to worry that the Day should overtake you as a thief.

- The Day of the Lord is a day of darkness - Joel 2:2; Zeph 1:15; Amos 5:18,20

ii. You are all sons of light and sons of the day - Lk 16:8; Jo 12:36; Eph 5:8

- Son is an idiomatic Hebrew expression describing the dominant influence in a person's life

- OT - sons of Belial - Jdg 19:22; 1 Sam 2:12; 2 Sam 23:6

- NT - James and John the "sons of Thunder" - Mk 3:17

- Barnabas called the son of encouragement - Acts 4:36

- therefore, sons of light was to say that light was the dominant influence in their lives

- sons of the day just emphasizes the point

- to emphasize the point even more Paul says, We are not of the night nor of darkness.

B. The Distinctiveness of the Believer's Behavior - vs 6-8

1. Therefore - the link between their nature and their behavior - 2:12; 4:1; Eph 4:1, 17; Phil 1:27; Col 1:10

- a. let us not sleep, as others do,
 - i. Paul's encouragement is not to be people of the light, but to act like people of the light
 - ii. Who they are was determined when they trusted Christ – 2 Co 5:17
 - iii. Sleep
 - is not used here like 4:13-15
 - **katheudo** - to lie down to rest, to fall asleep.
 - asleep as in spiritual indifference – Pro 1:24-31
 - living as if there is no judgment coming – Mt 24:43
 - iv. Living consistent with who you are gives assurance of salvation – 2 Pe 1:5-10
 - v. When people of light walk in darkness, they lose assurance
 - being fearful of God's judgment -
 - become blind, shortsighted, forgetting that they were cleansed from his old sins.
 - b. but let us watch and be sober.
 - i. **gregoreuo** - to keep awake, be vigilant, alert, be watchful.
 - where we get the name Gregory
 - discerning what is going on around them – 1 Pe 1:13
 - knowing the coming of the day of the Lord 2 Pe 3:10, we are be diligent to be found by Him in peace, without spot and blameless; - 2 Pe 3:14
 - ii. **nepho** - to abstain from wine (keep sober), be discreet:--be sober, watch, be alert.
 - 1Pe 1:13 Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ;
2. For those who sleep, sleep at night, and those who get drunk are drunk at night.
- a. Lu 12:45 "But if that servant says in his heart, 'My master is delaying his coming,' and begins to beat the male and female servants, and to eat and drink and be drunk, "the master of that servant will come on a day when he is not looking for him, and at an hour when he is not aware, and will cut him in two and appoint him his portion with the unbelievers.
 - b. Sleep refers to passive indifference
 - c. getting drunk refers to active sin
3. But let us who are of the day be sober, - repeating vs 6 for emphasis
- a. putting on the breastplate of faith and love,
 - i. Faith – trusting in God's power, promises, and plan
 - trusting God's person
 - trusting in God's power
 - trusting God's promises – Num 23:19
 - trusting God's sovereign plan – Is 43:13

ii. breastplate

– provides protection

- faith in God is the impenetrable shield from Satan's attacks –

Eph 6:16

iii. Love for God involves delight in and devotion to God

b. and as a helmet the hope of salvation.

i. When faith is weak – Ro 10:17, love grows cold

ii. when love grows cold – Mt 24:12, hope is lost

iii. When hope is lost, the believer is vulnerable to temptation

C. The Distinctiveness of the Believer's Destiny - vs 9-11

1. God will Judge

a. He will judge the wicked and sentence them to eternal hell - Mt 3:12; 13:40-42,50; 18:8; 25:41,46; Jo 3:36; 5:29; Acts 24:25; Ro 2:5,8; 9:22; 2

Th 1:9; Heb 6:2; 10:26-27; 2 Pe 2:9; 3:7; Rev 14:9-11; 20:11-15; 21:8

b. But, For God did not appoint us to wrath - 1 Th 1:10; Jo 3:18,36; 5:24; Ro 5:1,9; 8:1,33-34

i. appoint - **tithemi** - appoint, commit, conceive, give, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down

ii. Wrath - **orge** - desire (as a reaching forth or excitement of the mind), violent passion (ire, or (justifiable) abhorrence); punishment:-
-anger, indignation, vengeance, wrath.

c. but - establishing contrast

i. to obtain – gaining or acquiring

ii. salvation through our Lord Jesus Christ,

- salvation from the Day of the Lord,

- who died **for** us, - **huper** - on behalf of

- that whether we wake or sleep, alive or dead in Christ

- we should live together with Him – Jo 14:1-3

2. Therefore – since all this is true

a. comfort each other – **parakaleo** - to call near, invite, invoke, beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

b. and edify one another, - **oikodomeo** - to be a house-builder, construct or confirm:--(be in) build(-er, -ing, up), edify, embolden.

c. just as you also are doing.