

I Thessalonians 4:11 - And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

1. Paul now focuses on the Thessalonians' everyday life. He tells them to try **hard** to lead a life that does not yell out "look at me" to draw attention. Paul wants them to do their best to be quiet, loving, and selfless by trying to be unnoticed.

*This personality **d**emonstrates a consistent, genuine, kind person, not a loud mouth.

**In other words, do not seek attention or be a busybody who causes problems in the community. Be a good testimony.

2. [and to do your own business,] Believers are to be the best, the most **pro**fessional business people, whatever job they may have.

- a. Some believers might have just sat **do**wn expecting Christ's return.

- b. Some, because of aid, others helping them, just got **la**zy while others were hard at it.

*Note: Doing this could taint Christ's name in their community. Paul is saying: "Get up you lazy **bum**!"

II Thessalonians 3:11-12 - For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. II Thes. 3:12 - Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

3. [and to work with your own hands, as we commanded you;]

*If the unbelievers have to work to pay their bills, what makes believers **ex**empt?

- a. Paul tells them to **do** manual labor to help meet their own needs. Do not become **free**loaders depending on support from others, especially from non-believers.

- b. Paul himself set an example of hard work to maintain a testimony.

II Thessalonians 3:8-10 - Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: II Thes. 3:9 - Not because we have not power, but to make ourselves an ensample unto you to follow us. II Thes. 3:10 - For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

I Timothy 5:8 - But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

I Thessalonians 4:12 - That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing.

1. *Paul now gives two important reasons for what he just said.

- a. Non-believers could care less about our music or doctrine. What impresses them is seeing someone who is honest, genuine, and hopeful in everyday life, and who demonstrates God's love.

*When involved with non-believers, it takes spiritual **wis**dom, grace, and **not** being judgmental or proud!

Colossians 4:3-6 - Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: Col. 4:4 - That I may make it manifest, as I ought to speak. Col. 4:5 - Walk in wisdom toward them that are without, redeeming the time. Col. 4:6 - Let your speech *be* always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

- b. God does not go "poof," and we have food in our refrigerator. It is as we display our honest **work** ethic and provide for **our** family that others observe something different working within us.

*Our walk (behavior) challenges others to seek why we are like this!

Now

I Thessalonians 5:1 - But of the times and the seasons, brethren, ye have no need that I write unto you.

1. In 4:13-18, Paul just explained how the Rapture happens, how they and their believing loved ones who had died are **re**united at the Rapture's time, and also that the Rapture would **re**move them from the wrath that was to come upon all the earth (comfort).
2. Paul taught them the **diff**erence between being in the Dispensation of Grace under the Mystery Program than Israel's Prophetic Program. The Rapture takes the Body of Christ up to Heaven prior to the Tribulation. The Rapture triggers the restart of God dealing with Israel as a nation once again!
3. [of the times and the seasons,]
 - a. This phrase is only found **3** times in the Bible and refers primarily to God's plans for Israel.
Daniel 2:20-21 - Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: Dan. 2:21 - And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:
Acts 1:6-7 - When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? Acts 1:7 - And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.
 - b. This also shows us that Israel's program is on a time schedule.
Genesis 15:13 - And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;
Jeremiah 25:11 - And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years.
Daniel 9:24-25 - Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Daniel 9:25 - Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.
4. [ye have no need that I write unto you.]
 - a. Paul says that they had heard and knew somewhat about the prophetic event of Israel's "day of the Lord." When Paul was with them, he **ta**ught about this.
II Thessalonians 2:3-5 - Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; II Thes. 2:4 - Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. II Thes. 2:5 - Remember ye not, that, when I was yet with you, I told you these things?

- b. Paul talked to them about "the day of the Lord," Israel's Prophetic Program. He had informed them so they had clear~~er~~ knowledge that the Rapture he taught them was not in the Old Testament.

*Paul said they should know they were to escape "the day of the Lord's" wrath.

I Thessalonians 5:2 - For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

1. The "day of the Lord" is when God will pour out His wrath in the Tribulation. He will purge Israel, judge, and punish the nations.

Zephaniah 1:14-15, 18 - The great day of the LORD is near, *it is near*, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly. Zep. 1:15 - That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, Zep. 1:18 - 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 shall make even a speedy riddance of all them that dwell in the land.

Joel 1:15, 2:1-2 - Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come. Joel 2:1 - Blow ye 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 cometh, for *it is nigh* at hand; Joel 2:2 - A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations.

Revelation 6:16-17 - And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: Rev. 6:17 - For the great day of his wrath is come; and who shall be able to stand?

2. [as a thief in the night.] This does not describe suddenness but unexpectedness. Even today mankind will not believe God will do this!

II Peter 3:2-4 - That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: II Peter 3:3 - Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, II Peter 3:4 - And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

I Thessalonians 5:3 - For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

1. "they, them, they." When referring to Body believers related to the Rapture, it is "we" - "us"; but when referring to "the day of the Lord" (Tribulation), it is "they" - "them." This makes us not a part of "the day of the Lord" with wrath!
2. The "day of the Lord" includes the several years of the Tribulation and not just one event or one point in time. The Tribulation is like the [travail upon a woman with child]. It is a protracted time of suffering, increasing in intensity.
- a. All will be thinking [peace and safety]. Having a peace pact with the Antichrist will make Israel and most of the world feel safe.
- b. Scripture tells us that the Antichrist breaks the truce at mid-Tribulation and with that, brings great Tribulation upon Israel and the world. Most will not be able to hide from the man of sin and his forces (man and demonic).

Daniel 9:27 - And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

Revelation 6:4 - And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

II Thessalonians 2:4 - Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

Matthew 24:15 - When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

*The wrath of God, "the day of the Lord" is how God will begin to bring the "times of the Gentiles" to an **end**.

I Thessalonians 5:4 - But ye, brethren, are not in darkness, that that day should overtake you as a thief.

Paul tells these believers that they were not in darkness concerning knowledge of "that day," which is "the day of the Lord." They did not have to worry about being surprised by the Tribulation since they would already be in Heaven **before** "the day of the Lord."

I Thessalonians 5:5 - Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

1. The Body of Christ believers are not in darkness wondering what the future holds. We know the light of **mystery** revelation (I Corinthians 15:51-53) has been given to us about the Rapture **before** "the day of the Lord."
2. Christendom, covenant theology, has kept **most** in darkness concerning the light of the Rapture. But God says to us:

Ephesians 5:8 - For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light:

Philippians 2:15-16 - That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Phil. 2:16 - Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.