already by word of mouth taught them as  
much as could be known.

**2.**] **the  
day of the Lord** is not the *destruction of  
Jerusalem*, as some think,—nor the day  
of *each man’s death*, as Chrysostom and  
others,—*but the day of the Lord’s coming*,  
which has been spoken of, in some of its  
details, above. ‘This is plain, by com-  
paring 2 Thess. ii. 2; 1 Cor. i. 8; v.53  
2 Cor. i. 14; Phil. i. 6, 10; ii, 16.—It is  
both the suddenness, and the terribleness  
of the Day’s coming, which is here dwelt  
on: see next verse.

**so** fills up the  
comparison—**as a thief in the night**  
(comes), **so . . it comes**.

**3.**] Following  
out of the comparison the *thief in the  
night*, into detail.

**they say**, viz. men  
in general—the children of the world, as  
opposed to the people of God: compare  
what follows. The vivid description dispenses

with any copula.

**cometh upon  
them**] The Greek word is generally used of  
any sudden unexpected appearance: as for  
example in Luke xxi. 34: Acts iv. 1.—It is  
pressing too close the comparison which follows,

when De Wette says that it “ assumes  
the day to be *near*,—for that such a  
woman, though she does not know the  
day and the hour, yet has a definite knowledge

of the *period* :” for it is not the  
woman, nor her condition, that is the subject

of comparison, but the *unexpected*

*pang* of labour which comes on her.

**4,5.**] But the Thessalonians, and Christians

in general, are not to be thus over-  
taken by it.

**4.**] **in darkness** refers  
back to “*in the night*” above—in the  
ignorance and moral slumber of the world  
which knows not God. Not, ‘*that* day,’  
but the DAY—the meaning of the **day** as  
distinguished from **the darkness** being  
brought out, and *the day* being put in  
the place of emphasis accordingly. That  
this is so, is plain from what follows,  
ver. 5.

**5.**] You (a) and all we Christians (b) have

no reason to fear, and no  
excuse for being surprised by, the DAY  
of the Lord: for **we are sons of light and  
the day** (signifying that we *belong to*,  
having our origin from, the light and the  
day), **and are not of** (do not supply ‘*sons*’  
—the genitives signify *possession*—**we  
belong not to**) **night nor darkness**.  
See, on the day of the Lord as connected  
with darkness and light, Amos v. 18 ff.  
There, its aspect to the ungodly is treated.  
of :—here, its aspect to Christians.

**6-8.**] *Exhortation to behave as such*:  
i.e. to watch and be sober.

**6.**] **the  
rest**—i.e. the careless world.

**7.**]  
Explanation of the assertion regarding  
“*the rest*” above from the common practice

of men. The expressions are not to  
be taken in a spiritual sense, as Chrysostom