



24 Hours Through the Bible*

*Primarily sourced from 'Learn the Bible in 24 Hours', by Dr. Chuck Missler, and *The Analyzed Bible*, by G. Campbell Morgan

Hour 18: Corinthian and Thessalonian Letters

1 Corinthians

Morgan:

- The history of the founding of the Corinthian church is found in Acts 18.
- In the days of the apostle Corinth had become the virtual capital of Greece.
- It was famous for its wealth, magnificence, and culture.
- “To live as they do at Corinth” was an expression of the time
- The city was a veritable hotbed of all kinds of impurity.
- The church existed in the midst of this most appalling corruption
- Was ‘influxed’ and thus ‘influenced’ by it in many ways
- This letter was immediately addressed to the correcting of the disorder arising from this influence.
- It is a treatise dealing with Church cleansing and order
- But always in view of the fact that the Church is to be or made a fit instrument
- For fellowship with Jesus Christ in His work in the world while not being of the world.

The epistle falls into four main parts:

Introduction (1:1–8)

The First Part is Corrective: the Carnalities (1:9–ch. 11.)

The Second Part is Constructive: the Spirituals (12–15)

Illustrative Conclusion (16)

Introduction (1:1–8)

- In his introduction, after referring to himself as “an apostle ... through the will of God”
- And associating Sosthenes with what he was about to write
- Paul prepared the way by addressing the Church, describing it as to its standing character
- “sanctified in Christ Jesus, called saints”; and as to its equipment, “enriched in Him.”

The First Part is Corrective: the Carnalities (1:9–ch. 11)

Fundamental Proposition (1:9)

- In this division the first thing is the statement of a fundamental proposition
- In which the apostle declared that the Church was called into the fellowship of Jesus Christ the Lord
- Affirmed by the faithfulness of God to such fellowship.

Divisions (1:10-ch.4)

- He proceeded to deal with the manifestations of the dominance of the carnal nature
- In the Corinthian Church, which proved that they were not living as saints in their 'state'
- Therefore were not fulfilling the responsibilities of fellowship and thus being out of sync in His Work.

The Wisdom of Words and the Word of the Cross (1:10-ch.2)

- The key to the understanding of these divisions is found in the phrase, "**the wisdom of words.**"
- Each teacher, whether Paul, or Apollos, or Cephas, had laid emphasis on some distinctive phase of truth.
- The Corinthians had grouped themselves into parties around these emphases.
- A corrective for such schism would be found in an understanding of "**the Word of the Cross.**"
- Then followed a contrast at length of the wisdom of the age, as manifested in "**the wisdom of words**"
- With the wisdom of God, revealed as, "**the Word of the Cross.**"
- He then reminded them of his own method when he first came to them
- He declared that the "**Word of the Cross**" surpassed all other wisdoms
- However when dealing with the deep things of God the natural man could not receive it.

Causative Carnality (chs. 3-4)

(3:1-15) He then proceeded to expose these divisions, and their root causes

- They arose out of the carnality of the Corinthian Christians.
- This carnality had expressed itself in their partiality for certain teachers
- Elaborating the figure of the Church as the building of God
- He declared that all ministering the Word were building upon the ONE foundation of Jesus Christ
- The value of their work would ultimately be tested by Him.
- The point of the argument is that the supreme matter is The Building, and the builders are subservient.

(3:16-23) He declared the purpose of the building

- "**You are the temple of God.**"
- "**The Spirit of God dwells in you.**"
- In the light of this the apostle wrote the most solemn warning against the destruction of this temple.
- Summarizing his argument that the wisdom of the age is foolishness with God
- He proceeded to show that 'all things' belong to such as receive the revelation
- Both the teachers, and all the facts and forces which touch personality and affect it.

(4:1-21) Returning to the subject of the Christian teachers

- The apostle defined their responsibility as being "**ministers of Christ**"
- And their work as that of "**stewards of the mysteries of God.**"
- Such a conviction produced a final independence from the judgment of men
- And remitted everything to the final judgment by fire testing from the Lord Himself.
- Then a passage laden with scorn for the folly of the Corinthian Christians, characterized by keen satire.
- It would seem, however, as though this faithful steward of the mysteries of God
- Feared lest the impetuous sweep of his anger should be misunderstood
- He hastened to close the section in words full of tenderness.

Derelictions (chs. 5-6)

- The apostle now passed on to other evidences of the carnality of the Church.

In Discipline (ch. 5)

- The first was that of a lack of church discipline.
- A case of bad immorality, judged even by the low standards of morality in Corinth
- Brought no sense of shame to the Church, and consequently no action had been taken in the matter.

- The Church was called to immediate and drastic dealings with this case
- First** for the ultimate salvation of the excommunicated man
- Second** for the purification of the Church, which would suffer in its corporate capacity
- While tolerating within its borders the evil leaven
- He declared the principles upon which the Church acts in the presence of evil within her borders.
- **"Purge out the old leaven, that you may be a new lump"**
- The unrepentant wicked man must be put away from the company of the saints.

In Disputes (6:1-11)

- The next dereliction was first submitting disputes to heathen courts by members of the Church.
- Disputes among saints that should first be settled between saints
- Wholly within the confines of the Church.
- This decision is based, upon the fitness of the saints for judging such things versus the world

In Desecrations (6:12-20)

- Their last dereliction is the desecration of The Temple of God by impurity of personal life
- The apostle laid down, for our good, principles revealing the limitations of Christian liberty.
- Declaring that the believer joined to the Lord **"is one Spirit with Him"**
- Affirming therefore that all the functions and powers of 'The Life' must be dominated by that Spirit.

Difficulties (chs. 7-ch. 11)

Introduction

- The last section of the corrective division concerns the difficult inquiries sent to the apostle.
- Some of this is local, his answers, however, contained principles of permanent application.

Concerning Marriage (ch.7)

- Concerning marriage the principles enunciated were, that marriage is in itself honorable and right
- When the marriage union exists between converted and unconverted men and women
- The believer is not to take the initiative in bringing about a dissolution.
- If the unbeliever is the acting person, no blame attaches to the Christian.
- The all-governing fact in the life of the Christian is that he or she is the Lord's bond-servant
- The daughters of the King are to settle the question of marriage always and only within this sphere

Things Sacrificed to Idols (ch. 8-11:1)

(8:1-13) From the discussion of this local issue we may deduce a principle with permanence

- Love demands the consideration of the ignorant weaknesses of others
- In the course of the argument he contrasted 'knowledge' and 'love': **"Knowledge puffs up," "love edifies"**

(9:1-27) The apostle illustrated the principle of love by his own action in another matter.

- He claimed the right to cease working for his own living, and to look to them for material support.
- He declared that, while he had that right, he did not exercise it.
- This illustration carries out the true value of the first principle of love laid down.
- His knowledge of 'rights' and demanding action solely on that right would have puffed him up.
- The actions of love resulted in their being built up instead.
- The same principles he then enforced by illustrations from the religious and athletic feasts.
- The one master principle obtaining in the mind of those who ran in the races
- He expressed in these words: **"So run that you may obtain."**
- The goal of the Christian is not merely his own crowning
- But the ultimate realization by all, of the purposes of the Lord.

(10:1-33) Continuing with the same subject

(1-13) He persistently set it in the light of such principles as cover the whole field of everyday life

-Illustrating the fact that privilege is not in itself assurance against failure as illustrated by Israel.

-They were guilty of four sins in the wilderness: idolatry, fornication, tempting Jehovah, and murmuring.

-Because of these, notwithstanding their baptism to Moses' authority and imputed power

-Their eating of spiritual food, and drinking spiritual drink, they were overthrown.

-The warning based upon the illustration is contained in the words, "Wherefore let him that thinks he stands take heed lest he fall."

-To this warning he added the gracious declaration, "God ... will ... make also a way of escape...."

-....Wherefore, my beloved, flee from idolatry."

(10:14-11:1) The argument regarding 'Christian feasts' using the elements from 'Idol feasts'.

-The position is summarized in the teaching that the test of Christian action is expediency

-The test of expediency is edification: will anyone be stumbled by meat or drink from an idolatrous feast?

-This summary is followed by local instructions

-Finally the whole teaching is condensed into the form of two governing principles

-First: "Do all to the glory of God"

-Second: "Give no occasion of stumbling."

Concerning Women (11:2-16)

-Dealing with the question of the position of women in the Corinthian assembly

-He taught that woman bears the relation to man that man bears to Christ, man being under Christ.

-Man bears the same relation to Christ as that which Christ bears to God, Christ being under the Father.

Three great facts come forth from this passage:

1-God is equal with Christ

2-God co-operates with Christ

3-God is the Head of Christ

-Again following the argument, man is equal with the woman in Christ

-For co-operation with her in Christ, while he is yet her head in Christ.

-The application of the principle is that woman has a right to the exercise of certain ministries

-But that in such exercise she must ever recognize the headship of man.

-Knowing that this might be misconstrued into an argument for the inferiority of woman

-Which would lead to their being despised in Corinth

-He declared that in the Lord neither is 'independent of the other'.

-Both are needed for the fulfilment of Christ's purposes in the body.

Concerning The Lord's Supper (11:17-34a)

-The last matter discussed at length in this section was that of the Lord's Supper.

-In observance of the Lord's Supper, which was to be the symbol of communion, with God and each other

-They had manifested differences and divisions.

-The condition of affairs existing is a startling revelation of the carnality of the Church.

-To correct these abuses he first told them the simple story of the institution of the sacred feast by Jesus

-And in solemn words warned them against the condemnation

-Consequent upon unworthy eating and drinking from the communion table.

Thus closed the distinctively corrective section of the letter

Other Matters, conclusion (11:34b)

-There were other matters needing attention

-But these the apostle set aside in the words, "The rest will I set in order when I come."

The Second Part is Constructive: The Spirituals (12–15)

Introduction

- Turning from the corrective section of his letter, to the constructive
- The apostle devoted himself to dealing with the 'spirituals', which conditioned the order of the Church
- And equipped her for her service, under three heads:

The Unifying Spirit (ch. 12)

The Unfailing Law (chs. 13-14)

The Ultimate Triumph (ch. 15)

The Unifying Spirit (ch. 12)

- In setting forth the great truth of the unification of the Church by the Spirit of God
- The apostle first showed how the union was created.
- The master principle is that of the Lordship of Jesus
- And the power both for confession and obedience is of the Holy Spirit.

In the administration of the unification

(12:1-6) The unifying force is God in the three Persons of His Trinity.

- Within the unity there is variety of gifts, ministries, workings or powers.
- The threefold participation may be summarized thus:
- The Spirit** bestows the gifts or capacities; **the Lord** directs the service; **God** bestows the power.

(12:7-31) This threefold fact the apostle then dealt with in greater detail.

- The diversities of gifts by the Spirit is set forth in the enumeration of nine separate and distinct gifts
- All of which are bestowed by and under the control of the one Spirit.
- The ministrations of the Lord are illustrated under the figure of the body (of Christ)
- Wherein diversity is recognized consented to by all members under the governance of the Head
- That government creating the principles of power and unification.
- The subject of the workings of God is introduced by a fundamental statement, "God has set"
- Then an illustrative list of eight manifestations of ability follow.

The Unfailing Law (chs. 13-14)

The Law Itself (ch.13)

- The teaching concerning the unifying Spirit ended with the injunction to 'desire earnestly the best gifts'
- Then the apostle would show the most excellent way to obtain them and use them.
- The unfailing law briefly is love, and in this chapter we have his analysis of love.
- He set forth first its enduring values:
- Showing it to be the strength of service, the energy of gifts and talents used, the dynamic of devotion
- Then named its virtues in a series double sevens
- Finally declaring its absolute victory in the all-inclusive declaration "love never fails,"
- Which declaration he demonstrated by comparison between the gifts and ignorances that pass on
- And the things that abide: faith, hope, and love of which he declared love to be the greatest.

How This Law Works (ch. 14)

- Having thus dealt with the law, he proceeded to show how it operates, returning to the subject of gifts.
- The whole teaching here may thus be stated:
- The desire for the best gift is to be tested by the profitableness of the gift in the edification of another
- There is an order and a proper understanding of use which edifies
- Finally the inspiration of true desire in gift seeking and use is love.

The Ultimate Triumph (ch. 15)

Introduction Finally the apostle turned to the discussion of the ultimate triumph: **The Resurrection**
-Settling in its light all the difficulties and disorders of the 'little while', that is this earthly life.

The Gospel of Christ's Resurrection (15:1-11)

-Dealing first with Christ's resurrection, he claimed that it was established by three lines of proof:

Frist: His preaching, and the results following in their own experience

Second: The resurrection was in harmony with the declarations of Scripture

Third: It was attested to by a company of those who actually saw Him after resurrection.

The Importance of Christ's Resurrection (15:12-34)

-He then set forth the importance of the doctrine of resurrection

-In regards to the salvation and the resurrection of the saints

-In regards to the program of God, and in its bearing on our present conduct.

-(without it there is no hope in this present life)

-If in this life only we have hope in Christ, we are of all men most miserable.

Intellectual Difficulties (15:35-50)

-Turning to the discussion of intellectual difficulties, he summarized them in two questions:

-“How are the dead raised up?” and “With what body do they come?”

-Dealing with mistaken ideas concerning the doctrine of the resurrection

-He claimed that death was in itself a process or a first step in resurrection

-That there might be continuity of personality without identity of the material body

-Insisting that the new body would come in some semblance of, if not substance of the old.

-All through he used the illustration of the single grain of 'seed sown' as in death.

-In answer to the second question, “With what body do they come?”

-He described, in a wonderful passage, the new body as being soul/spirit-governed.

The Assurance and Challenge (15:51-57)

-Finally he uttered anew his assurance of the fact of resurrection

-And ended the whole argument with a challenge to death which breathes the spirit of triumph over it.

-He then made his ultimate appeal

-Having shown the perils of the carnalities, and corrected them by a declaration concerning the spirituals

-He laid upon the saints to whom he wrote the solemn charge

-That they should in the 'little while' that is now, to be: “steadfast, unmovable, always abounding”

-In that fellowship into which they had been placed and thus in the “work of the Lord.”

Illustrative Conclusion (16)

Introduction The conclusion is local and personal

-Yet nevertheless it is an interesting commentary upon the theme of the whole letter.

Concerning the Collection (16:1-4)

-The idea of fellowship in service obtains from first to last

-As to the collection for the needy saints at Jerusalem

Paul and The Workers (16:5-18)

-As to the apostle's own manifold activities, with regards to Timothy, and Apollos

-And other loved ones who help in the work and labor

Salutations (16:19-24)

- Until at last the Lord in whose work all are engaged is' declared'
- And those who love Him not are pronounced Anathema.
- The final word is that of the grace of the Lord as a message of blessing to Corinth

Focusing

Missler:

Our Ultimate Syllabus....

1 Tim 3:16

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

Spiritual Order

Reproof = wrong conduct	Correction = wrong doctrine	
Romans	Doctrine	Soteriology
1, 2 Corinthians	Reproof	(Salvation)
Galatians	Correction	
Ephesians	Doctrine	Ecclesiology
Philippians	Reproof	(Church)
Colossians	Correction	
1, 2 Thessalonians	Doctrine	Eschatology ("Last Things")

Corinth: Four Letters & Three Visits

Occasion of 1 Corinthians: The household of Chloe brought him news of cliques in the church (1Cor 1:11) and the church wrote him a letter (re: 1 Cor 7:1) presumably brought to Ephesus by Stephanas, Fortunatus and Achaicus (1 Cor 16:17), who probably added their own comments.

The "Painful Visit": The situation worsened. Paul felt it necessary to leave his work in Ephesus and pay a hurried visit in the attempt to set things right. (This visit is implied in passages in 2 Corinthians which speak of Paul as being ready to pay a 3rd visit to Corinth (2 Cor 12:14; 13:1; his 2nd visit is past, 13:2). His references to coming again in sorrow (2 Cor 2:1) indicate that this visit had been an unpleasant one. It failed to clear up the situation and Paul went away profoundly disturbed.

The "Severe Letter": Paul determined to write another letter, obviously very severe in tone and it cost him much to write (2 Cor 2:4; 7:8). Had it not been successful it might conceivably have meant a final rupture between Paul and this church he had founded. The letter was apparently taken by Titus, who was to return via Macedonia and Troas (2:4-9; 7:8-12). In anxiety over the possible effect of this drastic letter, and impatient over Titus' delay in returning, Paul traveled north from Ephesus to Macedonia. There Titus met him and, to Paul's relief and joy, reported that the Corinthians had punished the ringleader of the opposition and repented (2 Cor. 2:5-17; 7:5-7, 13.)

Occasion of 2 Corinthians: Paul then wrote a fourth letter (2 Corinthians), recounting his former anxiety and expressing his joy over the reform in Corinth. [The "severe letter" seems to have been lost, although many scholars feel part of it is preserved in 2 Cor 10 - 13.] Almost certainly he visited the church soon afterwards: 3rd visit.

A) When the church was founded

1) The "Previous Letter" (Household of Chloe visit Paul, with a letter from Corinth)

- 2) "1st Corinthians" ("2nd")
- B) The "Painful" visit
 - 3) The "Severe Letter" (Lost...)
 - (Titus' report: received well.)
 - 4) "2nd Corinthians" ("4th" + fragments?)
- C) 3rd visit

1st Epistle to the Corinthians-

- Schisms are Wrong Ch. 1-6
 - True wisdom vs. the "Foolishness of God"
 - Human teachers are but stewards
- Replies to other problems Ch. 7-11
 - Marriage, Meats, Lord's Table, etc.
- Spiritual Gifts Ch. 12-14
- Resurrection Ch. 15

True Wisdom

1 Cor 1:26-29

For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God has chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, has God chosen, yes, and things which are not, to bring to nothing things that are: That no flesh should glory in his presence.

The "Foolishness" of God?

- Noah's Ark?
- Blood on the doorposts in Egypt?
- Brazen Serpent in the wilderness?
- Trumpets around Jericho?
- The Creator of the Universe making His entrance riding a donkey?
- A group of unlettered fishermen to overturn the entire Roman world?

The Ultimate Foolishness?

1 Cor 1:18

For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

Stewardship

- Salvation vs. Rewards.
- Two Foundations: Gold, Silver, Precious stones vs. Wood, Hay, Stubble—to be tried by fire!
- Inheritances are forfeitable (the Metachoi, or Koinonos: partakers).

Spiritual Gifts: 1 Corinthians 12-14

The Spirit divides them as He will

1 Cor. 12

- Diversity of Gifts but one Spirit (4-11)
- Diversity of members but one body (12-27)
- Diversity of service but one church (28-31)

They are valueless without Love

1 Cor 13

- The utter necessity of Love (1-3)

- The moral excellency of Love (4-7)
- The abiding supremacy of Love (8-13)

The greatest of them is prophecy

1 Cor 14

- It most edifies the Church (1-22)
- It most convinces outsiders (23-28)
- Its use should be orderly (29-40)

Fruits Rather than Gifts

1 Cor 13:1-7

Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profits me nothing. Love suffers long, and is kind; Love envies not; Love vaunts not itself, is not puffed up, Does not behave itself unseemly, Seeks not her own, is not easily provoked, thinks no evil; Rejoices not in iniquity, but rejoices in the truth; Beareth all things, Believeth all things, Hopes all things, Endures all things...

What Is the "Gospel"?

1 Cor 15:1-4

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also you have received, and wherein you stand; By which also you are saved, if you keep in memory what I preached unto you, unless you have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; And that he was buried, and that he rose again the third day according to the Scriptures.

Notice what is NOT mentioned: His teaching; His "example"; His miracles...

The Resurrection: 1 Corinthians 15

- Most Important Chapter in the Bible.
- Jurassic Park offers a glimpse:
 - Basic building blocks are fungible elements.
 - Only unique requirement: information (DNA).
- Jesus' Resurrection as a model:
 - Tangible.
 - Hyper dimensional (spatially transcendent).

Dimensional Equivalence?

1 John 3:2

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as he is.

A Translated Generation

1 Cor 15:51-53

Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.

-“Twinkling” not winking: 10-35 seconds?

Seven Transitions

From

- Corruption
- Dishonor
- Weakness
- Physical
- Earthly
- Flesh-and-blood
- Mortal

To

- Incorruptible
- Glory
- Power
- Spiritual
- Heavenly
- Transcendent
- Immortal

"Physical" (virtual reality, subset) to "Spiritual" (the larger reality).

2 Corinthians

Morgan: Prologue

- The second letter to the Corinthians was evidently the outcome of the first.
- Titus, and perhaps Timothy also, had communicated to the apostle
- Certain facts concerning the reception of his first letter.
- There were those in Corinth who imputed wrong motives to Paul
- They denied his apostolic credentials, and practically refused to believe him.
- In this letter the apostle answered these people, vindicating his claim and his conduct.
- In doing this he revealed his remarkable heart

- If the first epistle was that of the Church prepared for work by corrective and constructive statements
- This may be a picture of the apostle himself as a worker, in suffering, in love
- Always conscious of the authority conferred upon him by God.

The letter does not easily lend itself to analysis, but may be divided by the principal subjects dealt with:

Introduction (1:1–11)

Principles of the Ministry, Answers to Criticism (1:12–ch. 7)

Collection for the Saints, an Exhortation (8-9)

Vindication of Authority (10–13:10)

Conclusion (13:11–14)

Introduction (1:1–11)

- After the salutation, the apostle, before dealing with the matters calling forth the letter
- Wrote of a great trouble through which he had passed
- Expressed his joy in the comfort that had come to him
- Principally noting as an outcome of suffering the ability to comfort others arising from his trouble
- He had passed thru some affliction in Asia, probably a sickness in which he had come close to death.
- He recognized the aid received thru their prayers, speaking of his deliverance as a gift thru them.
- Thus appealing to their love and sympathy, he prepared them for what he was about to write
- In defense of himself against the misinterpretation of some in Corinth.

Principles of the Ministry, Answers to Criticism (1:12–ch. 7)

Personal Vindication (1:12–2:11)

- The attitude of those in Corinth who were hostile to him arose out of their misconception

- Of the true descriptive vocation of the Christian minister
- In this first division of the letter he wrote first in personal vindication
- Then in instruction concerning the ministry, and finally in appeal to them.

A Defense of Principle (1:12–22)

- He began by reminding them that he did not 'purpose' according to the flesh
- But rather under Divine guidance realized through the Lordship of Jesus; interpreted by the Spirit.

An Explanation of His Action (1:23–2:4)

- He then explained the action which they had criticized
- Namely his not having come to Corinth, according to his declared purpose.
- He had remained away, out of love for them, that he might spare them
- To this assertion he called God to witness.
- His sorrow over their sin was such that to have come would have brought sorrow: to them and himself
- He had therefore written, in order that the cause of the sorrow might be removed.

Parenthesis (2:5–11)

- From his first letter, he returned to the subject of the incestuous person with which he had dealt therein.
- Evidently they had followed out his instruction, and dealt in discipline with the wrong-doer
- He now urged them to the duty of manifesting their love, by restoring this one to their fellowship.
- He urged this action, **"that no advantage may be gained over us by Satan; for we are not ignorant of his devices."**

Concerning the Ministry (2:12–ch. 5)

- Perhaps nowhere in the New Testament is the subject of the ministry set forth in its excellence, as here

Its Power (2:14–4:6)

He first dealt with its power. Describing the work of the ministry as a long triumphant royal march

- He cited the Corinthian church as an evidence of the fact of triumph
- That triumph was due to the fact that the ministry was no longer of the letter, but of the Spirit.
- This told the secret of victories won was due to the nature of the power of the ministry.
- Passing more deeply into the statement of the reason of the power and triumph of the ministry
- He declared the greater glory of the 'ministry of righteousness' by the life-giving Spirit.
- It was the declaration of a message of transforming life which was demonstrated
- By the transformation wrought in those who declared the message.
- The culminating statement in the discussion of the subject of power
- Declared that the God of creation has shined in the heart giving the **"light of the knowledge of the glory of God in the face of Jesus Christ."**
- In regards to the ministry, **"we faint not," "we have renounced the hidden things of shame," and "we preach ... Christ Jesus as Lord"**
- The negative result is referred to, that namely of the veiling of the Gospel to those perishing in unbelief
- To summarize: the apostle first declared that the ministry is a triumphant march
- The church at Corinth was the credential of the fact of the power of the Gospel to those who believe
- The reason for this is that it is a ministry exercised in the power of the Spirit to transform lives.

Its Tribulation (4:7–12)

- This ministry, so full of triumph, is yet exercised through great tribulation.
- The treasure is in earthen vessels, and these are subject to affliction and cracking.
- This is a revelation of a great principle in all successful work.

- It is through the cracking of the earthen vessel that light flashes out upon the pathway of and for others.
- But the power is such that all the pressure upon the earthen vessel is not sufficient to destroy it.

Its Hope (4:13–5:10)

- Yet once more, tribulations are endured because of the hope which burns brightly in the midst of travail.
- The ultimate triumph will be that of resurrection to new bodies, eternal in the heavens
- By comparison with the weight of glory, the burdens and afflictions of the ministry are light.
- Moreover, tribulation is seen to be a process, not a hindrance, which issues in victory.
- Beyond the present tabernacle in which there is groaning, is a body house of God, made in the heavens.
- These visions produce not carelessness, but consecration.
- At the portal of the ultimate stands the judgment-seat of Christ
- Where He will test our work, destroying that which is unworthy, and purifying even the best, of its dross.

Its Impulse (5:11–19)

- He next declared the twofold impulse of the ministry to be ‘the fear of the Lord’, and ‘the love of Christ’.
- The second is the explanation of the true meaning of the first.
- Much is gained by the change in the word “terror” to the word “fear.”

Its Aim (5:20–21)

- Finally the aim of the ministry is that men may be reconciled to God.

The Consequent Appeal of the Ministry (ch. 6–ch. 7)

For Consistency (6:1–10)

- Upon the basis of this teaching concerning the ministry the apostle made his first appeal.
- Beseeching the Corinthians to be reconciled to God
- He urged his argument by a description of the methods of his own ministry.
- This was an appeal is not to outsiders, but to his children in the faith
- As though he would say to them, ‘You are positionally reconciled to God, be personally reconciled to God’
- You have received the grace of God, receive it not in vain.

Appeal for Consecration (6:11–7:1)

- In words full of tenderness, he pleaded with them, by declaring his love for them
- They were not held back, hindered in him, but in their own affections.
- The answer is calling them to separation, citing the great promises of God.
- These promises create the profoundest argument, not only because they appeal to the highest sentiment
- In their fulfilment will be found power sufficient for the perfecting of holiness.
- The call is to separation, and to the putting away of filthiness both of flesh and spirit.
- Where this call is obeyed, the promises will be fulfilled, and the processes of holiness will go forward.

For Continued Fellowship (7:2–16)

- The section culminates in an appeal full of local coloring and suggestion.
- The apostle, evidently conscious that in the case of some, at least
- He had been excluded from their affections
- In a great cry he gave expression to the hunger of his heart when he wrote, “Make room for us.”
- He then referred to the period of his sorrow in Macedonia while awaiting their response
- Of his joy when Titus told him that they had received and been obedient to his letter
- His final word was one of great hopefulness, “I rejoice that in everything I am of good courage concerning you.”
- There is hardly a chapter in the writings of Paul in which the heart of the man is more perfectly revealed

- The charm of it is to be found in the natural humanness which is manifested
- And yet which all the while is under the constraint of that love of Christ

Collection for the Saints, an Exhortation (ch. 8-ch. 9)

Introduction The apostle now turned to the subject of the collection for the saints at Jerusalem
 -Concerning which he had written in his previous letter.

The Example of the Macedonians (8:1–5)

- First he reported the action of the churches in Macedonia.
- They had given according to, and even beyond, their power or ability.
- Their method was that they first gave themselves. If self is given, nothing is withheld.
- With extreme delicacy the apostle urged the Corinthians to emulate their example, and Christ's example

The Deputation (8:6–9:5)

- Turning to the business side of things, he told them that Titus
- And another were sent to encourage them in the carrying out of their liberality in giving
- And was careful to show the necessity for avoiding any chance of misinterpretation thru accountability
- In matters financial, as he wrote, **"avoiding this: that anyone should blame us in this lavish gift which is administered by us— providing honorable things, not only in the sight of the Lord, but also in the sight of men."**
- He then declared the credentials of Titus and the other man
- Appealing to them to act in such a way as to prove their love, and vindicate his glorying on their behalf.

The Results to follow (9:6–15)

- In concluding the subject of the collection for the saints
- The apostle declared that he was not urging them to give.
- But he was desirous that their giving should be glad and spontaneous
- And not, as he says, thru extortion or by compulsion.
- In order to stimulate them, he declared giving was of the nature of seed-sowing
- And that ever means that harvest will come.
- In order that the harvest may be bountiful let the sowing of seed be bountiful.
- He excluded two methods of giving, first, **"grudgingly,"** that is, very literally, sorrowfully
- "or of necessity,"** that is, the giving from a sense of duty
- For the correction of these false methods he declared, **"God loves a cheerful giver."**
- He then proceeded to declare the advantages of giving
- The first of these was the fact that they would fill up the measure of the needs of the saints.
- That in itself was good, but the outcome was even better.
- Through such ministry they would create 'glory to God'.
- The final word concerning this subject was an expression of thanks to God **"for His unspeakable gift".**

Vindication of Authority (ch.10–13:10)

Introduction

- In the third division of the letter Paul vindicated his authority in an argument
- Centered round his proposed visit to them, and the criticisms which had been laid on him.
- In this division he has in mind more especially the minority who had been opposed to him.

His Authority (ch. 10)

His Appeal to them to be obedient (10:1–6)

- Some had criticized him as being courageous when he is absent, while being lowly when present.
- He declared his readiness if need be to be courageous in their presence.
- In answer to those who had declared themselves to be Christ's as the reason for their opposition to him
- In turn declared that he also was Christ's, announcing his ability to exercise his authority (could they?)
- Claiming that he had such authority directly from the Lord, and did not depend upon self-commendation.

His Answer to the criticism of the Christ Party (10:7–11)

- Having thus referred to authority, he proceeded to claim the authority of apostleship.
- After apologizing for boasting and stating the reason why he was compelled to do so
- He proceeded to boast of his apostleship, commencing with the statement that he was **"not in the least behind the very chief apostles,"**
- He then plunged into a comparison between himself and some whom the Corinthians had received
- Giving the credentials of his ministry which issues in facts concerning himself
- Which at once placed him in the very front rank of the servants of Christ.

The Claim to Divine Authority (10:12–18)

- His boasting now took on a new and startling characteristic.
- In the history of his apostleship there had been something supernatural, and not to be finally explained.
- Of this he would glory.

His Apostleship (ch.11–12:18)

His Apology for Boasting Part 1 (11:1–4)

- As the section concerning his apostleship commenced with an apology for boasting
- It closes in the same way. Yet he declared, "You compelled me."

His Boasting (11:5–12:10)

- As his actual glorying began with a statement of his apostolic authority by comparison with others
- So now he ended in the same way. **"In nothing was I behind the very chief apostles, though I am nothing."**
- He had received direct and remarkable revelations which it was not possible for him to speak of in detail.
- The purpose of these revelations had evidently been that of giving him courage
- And confidence in his work, for their peril lay in the direction of his becoming **"exalted overmuch."**
- With reference to the thorn in the flesh, which followed the revelations, he declared
- "Now will I rather glory in my weaknesses, that the power of Christ may rest upon me."**

His Apology for Boasting Part 2 (12:11–18)

- This section concerning His Apostleship commenced with an apology for boasting
- It closes in the same way: **"I have become a fool in boasting, you compelled me."**
- As his actual glorying began with a statement of his apostolic authority by comparison with others
- So now he ended in the same way.

His Program (12:19–13:10)

The real purpose of his Writing (12:19–21)

- As the letter drew to a conclusion the apostle was careful to make perfectly clear
- What his attitude in writing had been.
- All his dealing with them had been conditioned within three facts:

First: it had been in the sight of God

Second: it had been in Christ

Third: it had been for their edifying

- He cared little for their approval of his conduct, but very much for their being approved before God.
- Out of such desire he delivered his message under the sense of responsibility to God
- With a consciousness of its authority, because he spoke in Christ.

His Procedure on Arrival (13:1-10)

- Finally he announced the method of his third coming to them to be that of a severe investigation
- Declaring that when he came they would have proof of Christ's speaking thru him.
- He then urged them to personal examination; to test themselves; to prove they were in the faith.

Conclusion (13:11-14)

The last words are words of cheer

- A series of brief exhortations indicate what their true attitude should be.
- Then follows the declaration that, "the God of love and peace shall be with you"
- And all concludes with the benediction, and it is to be carefully noted that this letter
- Is perhaps the severest that the apostle wrote
- Yet ends with the benediction in its fullest and most gracious terms: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen."

Focusing

Missler:

2 Corinthians

-Titus brings a disturbing report:

- Detractors attack Paul's character.
- Opponents hint at cowardice, etc.
- Insinuate doubts about credentials, etc.

-Paul is forced to respond for the health of the Gospel there and throughout the region:

- "An impassioned self-defense of a wounded spirit to erring and ungrateful children."

Written with a "quill dipped in tears;" from the apostle's anguish of heart... it contains more pathos than any other of his letters. Paul's earlier letter was written to Corinth was written at Ephesus. Soon afterward he was compelled to flee due to the fanatical uprising instigated by the silversmiths economic interest in statues of Artemis (Diana). From Ephesus he made his way up to Troas, and across the Aegean Sea to revisit churches he founded in Macedonia, and then south again to Corinth. Titus was to have met him at Troas, but did not turn up until later. Disappointment, apprehensiveness, and physical illness brought Paul to one of his darkest hours. He eventually did reach Corinth and stayed there 3 months (Acts 20:3), but in the interval between leaving Ephesus and reaching Corinth. He wrote this letter (probably from Philippi) and under deeply affecting circumstances.

2nd Epistle: Christ Our Comfort Amid Trial

- Paul's Account of his Ministry: 2 Cor 1-5
 - Motive (1-2)
 - Message (3-5)
 - Paul's Appeal to his Converts: 2 Cor 6-9
 - Things Spiritual (6, 7)
 - Things Material (8, 9)
 - Paul's Answer to his Critics: 2 Cor 10-13
 - Critics and their pretensions
 - The Apostle and his credentials
-

1 Thessalonians

Morgan: Introduction

- The church at Thessalonica was founded amidst great and active opposition.
- The apostle being “sent away” by the brethren on account of the state of tumult existing in the city
- Went to Berea and Athens, and on to Corinth, from where this first letter was written.
- The writing of this epistle was very short, for he refers to “being bereaved of you for a season of an hour.”
- Paul’s anxiety concerning the church in the midst of persecution was great
- He had sent Timothy from Athens to find out their state.
- His return and report called forth this letter.
- These facts will help us to understand the nature of the epistle.
- It is intended to be a message of comfort and instruction to those who are in the midst of persecution.
- The method is that of stating what the attitudes of Christian life really are
- Thereby revealing the secrets of strength under such circumstances.

The epistle may thus be analyzed:

Introduction (1)

The Work of Faith (2)

The Labor of Love (3–4:12)

The Patience of Hope (4:13–5:22)

Conclusion (5:23–28)

Introduction (ch.1)

In the salutation the apostle associated with himself, Silvanus and Timothy

- The former having been with him at Thessalonica at the time of the founding of the church
- The latter having been a special messenger to them, upon whose report the letter was based.

General Thanksgiving (1:2–10)

- He then declared his thankfulness to God concerning them.

The reason of this was his remembrance of three facts (1:2-3)

- These are the foundation-facts of Christian experience:

First: the “work of faith” refers to belief of the Gospel

Second: the “labor of love” refers to the activity of life after belief

Third: the “patience of hope” refers to the attitude of waiting for the return of the Lord.

The demonstration of the power (1:4-9a)

- These facts he found in the memory of the way in which the Word came to them
- In the fact that as the result of their reception of the Word they became imitators
- An example and that consequently from them the Gospel sounded forth.

The Reason of the Demonstration (1:9b–10)

- He declared that these results followed upon the fact that they “turned ... to serve ... and to wait.”
- This threefold final statement and the threefold reason of thanksgiving is intimate:

First: The “work of faith” consisted in turning “unto God from idols”

Second: “labor of love” consists in serving “the living and the true God”

Third: the “patience of hope” is constituted by waiting “for His Son from heaven.”

-Around this threefold fact of their Christian experience the whole epistle circles.

The Work of Faith: 'You Turned' (ch.2)

The Work of Faith (2:1-12)

- In this first division the apostle laid special emphasis on the "work of faith"
- Which demonstrated his own spiritual authority, referring to their "labor of love" and their "patience of hope."
- It is evident that some of the Jews in Thessalonica had been discounting the apostle in his absence.
- In answer to such a detraction he first went back to the days when under great stress
- He preached to them and they believed, thus claiming that their work of faith
- Their turning from idols, was the supreme proof of the authority and power of his ministry.
- Their work of faith was not "in vain."
- The ministry producing it was characterized by boldness, by faithfulness, by tenderness, and by earnestness.

The Labor of Love (2:13-16)

- The demonstration of the apostle's authority was further emphasized by their "labor of love,"
- The fact that they served the living and true God.
- Having received the Word and worked the work of faith by their 'turning' and served even in suffering.
- Thus they had entered into fellowship with Him, and their fellow-believers in suffering.
- To serve the living and true God is a labor of love
- It ever means more or less suffering in the midst of those who are antagonistic.

The Patience of Hope (2:17-20)

- He finally referred to the great subject of the Lord's return
- Thus encouraging them in "patience of hope" which consists in waiting for His Son from heaven.
- Loving them with a great love, earnestly desiring to see them, he was hindered by Satan.
- For his own comfort and for theirs, he reminded them of that glorious hope of the Church
- The coming of the Lord Jesus, to which he looked forward
- For the one reward of all his toil, and pain, and suffering.
- That reward would be the presentation of these children to Christ in the glory of His advent.

The Labor of Love 'To Serve' (3-4:12)

The Labor of Love (3:1-10)

- In this second division the apostle laid special emphasis upon the "labor of love,"
- Illuminating the dark day by reference to the "patience of hope"
- And exhorting them to continue steadfastly in the "work of faith."

The Sending of Timothy (3:1-5)

- Conscious of the strain under which the saints at Thessalonica were living
- The apostle had sent Timothy to see how they fared
- And he had brought a comforting report of their "faith" and "love."
- These words indicate two root-principles of the foundation-facts.
- Their work of turning from idols was the result of their faith.
- Their labor of serving the living God was the outcome of love.

The Comforting Report (3:6-8)

- In their loyalty to serve in the power of love, the apostle referred to our great hope, the coming Lord.

Thanksgiving and Prayer: the Patience of Hope (3:9–13)

- He breathed out an earnest prayer that his way might be directed to them
- And that they might abound in love.
- The purpose of both petitions was that their hearts might be “unblameable in holiness ... at the coming of our Lord Jesus with all His saints.”

The Work of Faith (4:1–12)

Introduction

- He then turned to exhortation, urging his beloved children to be true to the attitudes of life
- Assumed when they received the Word, and by the work of faith turned to God from idols.

The Consequent Personal Walk (4:1–8)

- The first responsibility is that of personal purity.
- He charged them that the will of God for them was their sanctification
- That they should be in possession of their own lives in obedience to God
- Under the dominion of the Holy Spirit.

Love of the Brethren (4:9–10)

- He next indicated the true attitude of the brethren towards each other, as being that of love
- Charging them to abound more and more in brotherly love.

Love towards them that are without (4:11–12)

- Finally, he wrote of their attitude toward those that are without
- Urging them to live the life of quiet and honest toil
- Thus creating a bridge of testimony to the power of the Gospel to those outside.

The Patience of Hope ‘To Wait’ (4:13–5:22)

Introduction

- In the third division the apostle dealt specifically with the “patience of hope”
- Showing that their relationship to the coming of the Lord was created by the “work of faith”
- Again urging them to continuance in the “labor of love.”

The “fallen asleep” at His Coming (4:13–15)

- It is evident that some of the Thessalonian Christians had fallen on sleep
- Those remaining were afraid that in some sense the departed ones had missed
- On the realization of the glorious hope of the personal advent of Jesus.
- In order to correct that false impression the apostle dealt with the subject of the second advent
- He first declared that those ‘fallen asleep’ will take precedence over such as are alive at the advent
- Then in stately language he gave the program of the advent
- Finally enjoining the sorrowing saints to comfort one another with these words.

The Work of Faith (5:1–11)

- It is important to notice that the next section opens with the word “But”
- In the second epistle we shall see that this message was misunderstood and misinterpreted
- Because a clear distinction was not drawn between things which the apostle treated as separate.
- Having written to them of the coming of the Lord
- He declared that he had no need to write to them of times and seasons or of the day of the Lord
- Their work of faith had brought them into the position of “sons of light”
- Therefore they were to live in watchfulness and sobriety.
- The day of the Lord is to be a day of wrath.

- To it the saints are not appointed, but rather to salvation through our Lord Jesus Christ.
- Thus it is seen that the “**work of faith,**” by which they turned from idols
- Is closely related to the “**patience of hope,**” in which they waited for the Son.

The Labor of Love (5:12–22)

- In view of this glorious certainty of hope, he finally urged them to continue in the “**labor of love,**”
- Which consists in serving the living and true God.
- This they were to do by submission to the spiritual teachers who admonished them
- In the light of the glorious consummation
- Through the admonishing of the disorderly, the encouraging of the faint-hearted
- The supporting of the weak, and long-suffering towards all.
- A series of general commands ends this section.

Conclusion (5:23–28)

The Final Desire of Assurance (5:23–24)

- The apostle made a final declaration of desire and assurance concerning these Thessalonian Christians.
- His desire was that they might be sanctified wholly by the “**God of peace Himself.**”
- Confidently he made the glorious declaration, “**Faithful is He that calls you, who will also do it.**”

Personal Words (5:25–28)

- Conscious of the difficulties of his position at Corinth, he sought their prayers: “**Brethren, pray for us**”
- The last words are those of most significant benediction, their faith and love and hope
- All centered upon the Person of the Lord Jesus Christ.
- Through Him grace had been manifested for their salvation.
- In Him they stood in the grace which conditioned their service and their growth.
- At His coming the grace of the first appearance would merge into the glory of the second.

Focusing

Epistles to the Thessalonians

- Culmination of the Church Epistles. It is reminiscent in style: reminds them of what Paul had taught them in their initial few weeks of teaching.
 - The “Harpazo”, the “Rapture.” [This will be reviewed in our review of Eschatology in Hour 21: Review of Eschatology (“The Study of Last Things”); some basic issues: “Amillennial” or “Premillennial?”
 - What is the “Rapture”? “Pre-trib,” “Post-trib,” “Pre-wrath”, or “Mid-trib?” Does the Church go through the Great Tribulation?.]
-

2 Thessalonians

Morgan: Introduction

- This letter was intended to correct certain mistakes
- Which the Thessalonians were making concerning the second advent
- And to strengthen them in the midst of their suffering
- And recall some of them to devotion to their present duty.
- These mistakes arose either from misinterpretation of his first letter
- Or from the influence of false teachers
- It would almost seem as if some spurious letters, purporting to have come from the apostle
- Had been used in order to teach views of the second advent which were untrue.

- The idea that the great day of the Lord, in which He would take vengeance on evil men, was approaching
- And was calculated to weaken their patience in hope
- It had already rendered certain of them careless and unsettled in the matter of their daily calling.
- The letter, therefore, sets their tribulation in the light of the advent
- Corrects mistakes concerning the order of the advent; and urges them to devotion to duty.

It may be divided thus:

Introduction (1:1–5)

Consolation (1:6–12)

Instruction (2:1–12)

Exhortation (2:13–3:15)

Conclusion (3:16–18)

Introduction (1:1–5)

Salutation (1:1–2)

- Again the apostle associated Silvanus and Timothy with himself in the salutation.
- From this it would appear probable that the second letter followed the first quickly.
- The greeting is almost identical with that of the first.
- There is, however, the addition of the words “from God the Father and the Lord Jesus Christ”
- Which he almost always used in subsequent letters.

Thanksgiving (1:3–5)

- He announced his thankfulness concerning them, giving a threefold reason

First: that of their present condition

Second: the fact that they had been an argument for him

Third: the evidence of their patience.

- In dealing with their condition he did not refer to their ‘hope’.
- Yet there is the most intimate interrelationship between faith, love, and hope.
- Whenever one of these, for any reason, is weakened, sooner or later the others languish.

Consolation (1:6–12)

The Second Advent and their Tribulation

The Revelation of the Lord Jesus (1:6–10)

- To restore the consolation of those troubled through misinterpretation of the truth of the second advent
- The apostle first dealt with the subject of The Revelation of the Lord Jesus
- And then told them of his perpetual prayer for them: truth and prayer following.
- The Revelation he declared it is to be for a definite purpose, that of vengeance.
- The connection of the saints with that apocalypse is, first, rest at the appearing
- They are to constitute the medium through which all His glory
- Will be manifested and marveled at in the succeeding ages.

The Prayer (1:11–12)

- “To that end,” that is with such a consummation in view
- The apostle prayed that God might count them worthy of such a calling
- Fulfilling every desire and good work
- The deepest desire of his heart being that at last Christ may be glorified in them, and they in Christ.

Instruction (2:1–12)

The Second Advent as to its Order

Introduction

- The apostle now made a statement of the order of events connected with the second advent of Jesus
- In order to explain what he had previously written
- To deliver them from the confusion of 'ideas' which were threatening to diminish
- Their steadfastness in service and love by dimming their hope.
- He did this in two sections:

First: he showed the distinction between 'the coming', and 'the day'

Second: the relation between lawlessness and the Lord Jesus.

The Coming and The Day (2:1–5)

- For **"the coming of our Lord Jesus Christ"** they were to wait
- For it is to be the occasion of the gathering of the saints to Himself.
- The day of the Lord is not "just at hand," nor can it come
- Until certain other matters have been accomplished.
- He warned them against confusing the hope of the parousia or appearance of Jesus
- With the fact of His manifestation in judgment to men, whereby shall be ushered in 'the day of the Lord'.

Lawlessness and the Lord Jesus (2:6–12)

- Having thus referred to the day of the Lord, and to that revealing of the man of sin which is to precede it
- The apostle described the present condition of affairs, and traced them toward the great crisis.
- Two forces are in conflict, **"the mystery of lawlessness,"** and the **"One that restrains."**
- The former is at work like leaven, fermenting, corrupting
- And the manifestations of its presence is everywhere.
- The latter, the Holy Spirit thru 'salt and light', prevents the spread of corruption, and utter darkness.
- This conflict is for a season. At the coming of Jesus the "One that restrains" will step aside
- And **"the mystery of lawlessness"** will reveal itself in a person.
- In the day of the Lord, by the revelation of Jesus, the lawless one will be destroyed.

Exhortation (2:13–3:15)

The Second Advent and their present Duty

Introduction

- The last division is one pre-eminently of exhortation, in which he first described their position
- Urging them to stand, then asked for their prayers, and finally insisted upon the importance of work.

Chosen—Stand (2:13–17)

- They were chosen to salvation, that is, ultimately, **"to the obtaining of the glory of our Lord Jesus Christ."**
- He charged them therefore to stand fast, and hold the traditions which he had given them.
- Thus he warned them against allowing any part of the foundation-truths to be forgotten
- Or to cease to have their proper influence upon their lives.

Pray—Do (3:1–5)

- The appeal to them to pray for him and his work reveals how his heart was burdened
- Exercised about the work at Corinth and in other cities.
- Again he affirmed his confidence in them, and expressed hope for their continued patience.

Work (3:6–15)

- The last section of this division is emphatic to the point of severity.
- The apostle was dealing with a material evidence of weakness, and his words ring with authority
- And admit of no possible manner of misconstruction.
- There were some in Thessalonica who were neglecting their lawful earthly calling
- And had become dependent on the largess of others
- Largely through misunderstanding of the doctrine of the second advent.
- This was wholly wrong, and contrary to the true meaning and intention of the hope of the advent.
- By example when he ministered the Word to them
- He did not withdraw himself from the ordinary avocation of his daily life.
- It is so serious that he charged those who were loyal to withdraw themselves from those who so walked.
- In further enforcement the apostle laid down a great principle of earthly life:
 "If any man will not work, neither let him eat."
- He charged that, if any man disregarded these injunctions, they were to have no company with him.

Conclusion (3:16–18)

- The letter closes with words of tender desire towards them.
- He did not forget their troublesome circumstances, and supremely desired peace for them.
- Peace, however, for him, was only associated with the Lordship of Jesus
- Whom he here spoke of as **"the Lord of Peace,"** whose presence will assure them that blessing.

Salutation (3:17)

- The apostle's declaration that his signature is guarantee of the genuineness of his writing
- Safeguarding against spurious teachings, as had caused them trouble in the matter of the advent.

The Benediction (3:18)

- One little word addition to the final benediction as compared with its form in the first epistle.
- It is the word **"all."** Does not the apostle here take in the disorderly as well?
- Revealing the greatness of his heart and love for them?
- The grace of our Lord Jesus Christ be with you all. Amen.**

Focusing

Eschatological Summary

Divisions of Theology

-Bibliology	The Bible
-Theology	Proper Attributes of God
-Christology	Lord Jesus Christ
-Pneumatology	Holy Spirit
-Angelology	Angels, fallen and unfallen
-Anthropology	Man
-Soteriology	Salvation
-Ecclesiology	The Church
-Eschatology	End-Times; Last Things

Notice what's missing? **Israelology** = the study of Israel as an instrument in God's program for man;
5/6ths of the Bible!

Why Eschatology?

- The final test of hermeneutics
- We are apparently being plunged into a period of time about which the Bible says more than any other period of history.

The Return of Christ to Rule

- 1,845 references in the Old Testament.
- 17 books give prominence to the event.
- 318 references in the New Testament.
- 216 chapters.
- 23 of 27 books give prominence to the event.
- For every prophecy of Christ's 1st Coming there are eight of His 2nd Coming!

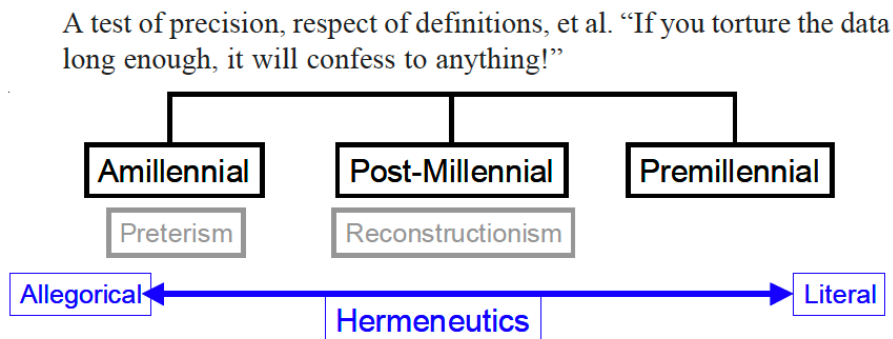
The History of Amillennialism

- Origen: Allegorization of Scripture.
- Augustine: Amillennialism.
- Roman Catholic Eschatology.
- Reformation failed to address... Most Protestant denominations are Amillennial and Post-Tribulational in their eschatological views.

Amillennial Problems

- Messianic Promises throughout the Old Testament.
- Destiny of Israel in God's Covenants.
- Promise given to Mary by Angel Gabriel.
- Numerous reconfirmations in the New Testament.

Eschatology



Israel and the Church

- Distinctions: different origins, missions, destinies.
- “Replacement” views deny Israel its place in God's program. It makes God a liar and laid the basis for Christian Anti-Semitism.
- The “70 Weeks” deal specifically with Israel.
- Paul's dichotomy: Jews + Gentiles + Church.
- Distinctives reappear after Revelation 4.

The Rapture (Grk.: Harpazo):

The Most Preposterous Belief of Biblical Christianity

Controversial. Your view will derive from your hermeneutics: how seriously do you take the Biblical text? Traditional denominational eschatology is “amillennial” and has problems with the “harpazo” or “rapture.”

Yr. Chronological Order of Epistles

52	1 Thessalonians	Corinth
53	2 Thessalonians	Corinth
57	1 Corinthians	Ephesus
57	2 Corinthians	Macedonia
58	Galatians	Corinth
58	Romans	Corinth
63	Colossians	Rome
63	Ephesians	Rome
64	Philippians	Rome

Thessalonians was the earliest, but its focus was on eschatology.

1st Epistle to the Thessalonians: Our Blessed Hope

-Looking Back Ch. 1 – 3

-Exemplary Conversion Ch. 1

-Exemplary Evangelism Ch. 2

-Exemplary After-Care Ch. 3

-Looking Ahead Ch. 4 – 5

-Calling and Comfort Ch. 4

-The Harpazo (the Latin word is ‘rapturo’, from which we get rapture)

-Calling and Challenge Ch. 5

Their Dilemma

1 Thes.. 4: 13-15

But I would not have you to be ignorant, brethren, concerning them which are asleep, that you sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep.

The Harpazo (Rapture)

1 Thes. 4:16-17

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

-“Caught up”: Greek: Harpazo = forcibly snatched up; Latin, *rapturo* (Vulgate).

The Upper Room Promise

John 14:1-3

Let not your heart be troubled: you believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there you may be also.

The Children of the Day

1 Thes. 5:1-9

But of the times and the seasons, brethren, you have no need that I write unto you. For yourselves know perfectly that the day of the Lord so comes as a thief in the night [to children of the night]. For when they shall say, Peace and safety; then sudden destruction comes upon them . . . But you, brethren, are not in darkness, that that day should overtake you as a thief. You are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

2nd Epistle to the Thessalonians: Our Blessed Hope II

-The Present Distress Ch. 1

-Persecutions having begun...

-The Order of Events Ch. 2

-Misapprehensions responded to.

-Soon, but not yet.

-The Coming Challenge Ch. 3

-Work for the night is coming.

One of the most important eschatological books of the NT...

An Apparent Forgery?

2 Thes, 2:1,2

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That you be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of the Lord is at hand.

Either they were not properly taught, or they missed the Rapture

The Man of Sin

2 Thes. 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; Who opposes and exalts himself above all that is called God, or that is worshipped; so that he as God sits in the Temple of God, showing himself that he is God. Remember you not, that, when I was yet with you, I told you these things?

Heavy topics, yet taught in the initial weeks of their introduction to the Gospel! Daniel 9 is highlighted in Jesus' confidential briefing...

[Apostasia = falling, or caught, away...]

The Restrainer

2 Thes, 2:6-8

And now you know what [restrains] that he might be revealed in his time. For the mystery of iniquity doth already work: only He who now [restrains] will [restrain], until He be taken out of the way. And then shall that Wicked One be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

Who is the "Restrainer" (or "hinderer")? "He" is a person (grammatically, it is neuter: pneuma, The Spirit). been misinformed (by Paul!) or they have missed the Harpazo... No! An apostasy must come first.

[or the word “departure” might refer to the Rapture] Then the Restrainer will step back out of the way—and so will His ‘containers’! Then the Man of Sin will be revealed etc.

The Great Deception

2 Thes. 2:9-11

Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe [the] lie:

The Second Coming

Daniel 2:44-45	Acts 1:9-11
Daniel 7:9-14	Acts 3:19-21
Daniel 12:1-3	1 Thes. 3:13
Zech. 14:1-15	2 Thes. 1:6-10
Matt 13:41	2 Thes. 2:8
Matt 24:15-31	2 Peter 3:1-14
Matt 26:64	Jude 14-15
Mark 13:14-27	Rev 1:7
Mark 14:62	Rev 19:11-20:6
Luke 21:25-28	Rev 22:7, 12, 20

The “Rapture”

John 14:1-3	2 Thes. 2:1, (3)
1 Cor 15:1-53	1 Tim 6:14
1 Thes. 4:13-18	2 Tim 4:1
Rom 8:19	Titus 2:13
1 Cor 1:7-8	Heb. 9:28
1 Cor 16:22	James 5:7-9
Phil 3:20-21	1 Peter 1:7, 13
Col 3:41	John 2:28-3:2
1 Thes. 1:10	Jude 21
1 Thes. 2:19	Rev 2:25
1 Thes. 5:9	Rev 3:10
1 Thes. 5:23	

Two Events

Rapture

Translation of all believers.
Translated saints go to heaven.
Earth not judged.
Imminent, any-moment, signless.
Not in the Old Testament.
Believers only.
Before the day of wrath.
No reference to Satan.
Christ comes for His own.
He comes in the air.
He claims His bride.
Only His own see.

Second Coming

No translation at all.
Translated saints return to earth.
Earth judged; righteousness established.
Follows definite predicted signs, including Tribulation.
Predicted often in Old Testament.
Affects all men on the earth.
Concluding the day of wrath.
Satan is bound.
Christ comes with His own.
He comes to the earth.
He comes with His bride.
Every eye shall see Him.

Tribulation begins.
Church believers only?

Millennial Kingdom begins.
OT saints raised after Millennium?

The “Great Tribulation”

Matthew 24:21, 22

For then shall be Great Tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

Defined by Jesus, in a quote from Daniel 12. [Note: this is a “technology” statement!] German Holocaust: 1 in 3; Zech. 13:8,9: 2 out of 3!

The Time of Jacob's Trouble

Daniel 12:1

And at that time shall Michael stand up, the great prince which stands for the children of your people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time your people shall be delivered, every one that shall be found written in the book.

Jeremiah 30:7

Alas! for that day is great, so that none is like it: it is even the time of Jacob's Trouble; but he shall be saved out of it.

Post-Tribulation Views

- Classic Post-Tribulationism (Payne, et al)
- Semi-classic Post-Tribulationism (Alexander Reese)
- Futuristic Post-Tribulationism (George E. Ladd)
- Dispensational Post-Tribulationism (Robert H. Gundry)

Post-Tribulation Problems

- Denies New Testament teaching of Immanency.
- We are to expect at anytime...
- Requires the Church during 70th Week.
- Israel & the Church mutually exclusive (Dan 9:26).
- Church experiences God's Wrath.
- Promised not to experience (1 Thes. 5:9; Rev 3:10).
- How can the Bride come with Him?

More Problems...

- Who will populate the Millennium?
- Who are in the “Sheep and Goat” Judgment of Matthew 25?
- How can the virgins of Matthew 25 buy oil without the Mark of the Beast?

Rapture precedes the Tribulation?

- “Mid-trib” views deny immanency...
- 70th Week is defined by covenant enforced by the Coming World Leader (Daniel 9:27).
- “Great Tribulation” = last 1/2 of 70th Week (Matthew 24:15, 21).
- The Leader cannot be revealed until after the Rapture (2 Thes. 2:6-9).

Pre-Tribulation Eschatology

- Epistle of Barnabas, (A.D. 100).

- Irenaeus, in Against Heresies.
- Hippolytus, a disciple of Irenaeus (2nd Century).
- Justin Martyr, Dialogue with Trypho.
- Ephraem, the Syrian (4th Century).

Ephraem of Nisibis (A.D. 306-373)

For all the saints and Elect of God are gathered, prior to the tribulation that is to come, and are taken to the Lord lest they see the confusion that is to overwhelm the world because of our sins.

—On the Last Times, the Antichrist, and the End of the World

Later Pre-Tribulation Eschatology

- Peter Jurieu, The Approaching Deliverance of the Church, 1687.
- Philip Doddridge's Commentary on the New Testament, 1738.
- Dr. John Gill, Commentary on the New Testament, 1748.
- James Macknight, Commentary on the Apostolical Epistles, 1763.
- Thomas Scott, Commentary on the Holy Bible, 1792.

Pre-Trib Popularization

- Emanuel Lacunza (Ben Ezra), 1812.
- Edward Irving, 1816.
- John N. Darby, 1820.
- Margaret McDonald, 1830.

Three Groups Facing Flood of Noah

- Those that perished in the Flood.
- Those preserved through the Flood.
- Those removed prior to the Flood.
 - Enoch Born: Hag Shavout
 - Enoch Translated: Hag Shavout
 - Church born: Hag Shavout *

* = Feast of Weeks, Harvest, Pentecost

Date Setters

- Joachim of Flores, 1260.
- Militz of Kromeriz, 1365.
- Joseph Mede, 1660.
- John Napier, 1688.
- Pierre Jurieu of France, 1689 .
- William Whitson, 1715; then 1734; then 1866.
- J.A. Bengal, 1836.
- Joseph Worlf, 1847.
- William Miller, 1843; then Oct. 22, 1844.
- C.T. Russell, 1874.
- E.C. Whisenant's "88 reasons for 1988."
- Harold Camping, September 1994.
- More coming . . .

Matthew 24:36

But of that day and hour knows no man, no, not the angels of heaven, but my Father only.

Matthew 24:42

Watch therefore: for you know not what hour your Lord doth come.

Matthew 24:44

Therefore be you also ready: for in such an hour as you think not the Son of man comes.

Matthew 25:13

Watch therefore, for you know neither the day nor the hour wherein the Son of man comes.

Luke 12:40

Be you therefore ready also: for the Son of man comes at an hour when you think not.

Acts 1:7

And he said unto them, It is not for you to know the times or the seasons, which the Father has put in his own power.

“Rapture-itis”

A uniquely American dementia. Just because the Church will not go through The Great Tribulation, why should we escape what most of the Body of Christ in most of the world for most of the past 2,000 years has had to endure? Tribulation in and from the world!
