

I. James

II. 1 Thessalonians

III. Galatians. c. ad 49 (prior to Jerusalem Council)

IV. 2 Thessalonians c. ad 51

B. 2 Thess 2:1-12

1. Evidently the forged letter taught that the Day of the Lord had come
 - a. Nothing needs to happen before the Rapture
 - b. However, there are signs connected with the Tribulation Period
2. The “day of the Lord” here refers to the Tribulation Period
3. Paul warns then not to let anything deceive them, two things must occur for the Tribulation Period to begin (3)
 - a. “The apostasy” must come first
 - 1) This apostasy will be the terrible one described in Rev 17 and 18 which will not have the true Church to counteract it
 - 2) There will be a believing remnant on the earth during the tribulation [“tribulation saints], but not the Church itself
 - 3) The apostasy and the antichrist may both arise by slow stages, but they will not be in power until after the Rapture

Notes left out last week on “apostasy”:

- 4) Schuyler English holds that this word refers to the Rapture.
- 5) But the Greek word is ἀποστασία which, its only other use in the NT refers to religious apostasy, Acts 21:21

Ac 21.21 and they have been told about you, that you are teaching all the Jews who are among the Gentiles to **forsake** Moses, telling them not to circumcise their children nor to walk according to the customs.

- a) Also, see OT uses: Josh 22.16, 19, 22; Jer 2.19; 2 Chr 29.19, 33.19; Isa 30.1; Num 14.9 (trans. “unfaithfulness, rebel, rebellion”)
- b) Constable: “By definition an apostasy is a departure, an abandoning of a position formerly held. It seems that Paul referred here to the same apostasy he and other apostles spoke of elsewhere (1 Tim. 1:18–20; 4; 2 Tim. 3:1–5; 4:3–4; James 5:1–8; 2 Pet. 2; 3:3–6; Jude). This was the departure of very many professing (saved and

unsaved) Christians from the revealed truth of God's Word."¹

- c) Hiebert: "Nowhere else does the Scripture speak of the rapture as 'the departure.' A departure denotes an act on the part of the individual or company departing. But the rapture is not an act of departure on the part of the saints. In the rapture the church is passive, not active. At the rapture the church is 'caught up' or 'snatched away,' an event wherein the Lord acts to transport believers from earth into His presence (1 Thess. 4:16–17). Everything that takes place with the believers at the rapture is initiated by the Lord and done by Him. Paul has just referred to the rapture as 'our gathering together unto him' (v. 1); why then should he now use this unlikely term to mean the same thing?" (Hiebert, D. Edmond. *The Thessalonian Epistles*. Chicago: Moody Press, 1971, p. 306, cited in Constable, 2 Th 2.3)

- 6) Schuyler English teaches this only to fight the Posttribulationists; however, a weak argument does not help your position. (Custer)

- b. The man of lawlessness must also come first
- 1) This is the antichrist, here called "son of destruction"
 - 2) Antichrist opposes everything connected with God (4)
 - 3) He will present himself in God's sanctuary to show that he is God
 - a) This occurs in the middle of the 70th week
 - b) The "abomination of desolation" (Mt 24.15, Dan 9.27)
 - 4) All of this presupposes the rebuilding of the temple in Jerusalem
4. Paul taught all these things in his short stay with the disciples (5)
5. Now there is a restrainer at work hindering lawlessness (6-7)
- a. Most conservatives hold that the "Restrainer" is the Holy Spirit
 - b. The mystery of lawlessness is already at work, but the removal of restraint, lawlessness really lets loose (7-9)
 - c. It is possible that the restrainer is the Holy Spirit considered only as He works through the Church

¹ Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), 2 Th 2.3.

6. The removal of the Restrainer reveals the lawless one [the antichrist], whose coming is according to the working of Satan with power and lying wonders (8-9)
7. The Lord will destroy the antichrist by the manifestation of His coming (8)
8. God will send the followers of antichrist a “deluding influence” that they might believe **the lie** (10-12, *cf.* Rev 14.9-11)
 - a. “The Lie” is that antichrist is god
 - b. See Pentecost, *Things to Come*, pp. 332-334

V. 1 Corinthians c. ad 54-55

A. 1 Cor 1.7-8

1. Paul mentions that the Corinthians were waiting for the revelation of the Lord Jesus Christ
2. Paul assures them that the Lord Jesus Christ will also confirm them unto the end, blameless in the Day of our Lord Jesus — our “eternal security” rests in Christ alone

B. 1 Cor 3.8-15

1. God alone accomplishes the work in the Christian ministry, men are his agents, but the work is his (8-9)
2. Christ is the foundation of God’s building, and every servant builds upon Him (9-11)
 - a. God's servants will each receive a reward for his part in the labor (8)
 - b. The reward differs according to the value of the work (12-13)
3. The work of the servants can be of two different kinds (12)
 - a. Intrinsically valuable: gold, silver, precious stones
 - b. Intrinsically worthless: wood, hay, stubble
4. The value of every servant’s work will become manifest: revealed by fire (13)
 - a. The fire will test the work of each one to show what kind it is
 - b. Quality, not quantity is what is stressed
5. If the work is valuable, the servant shall receive a reward (14)

6. If the work is worthless, the fire of judgement will burn it up; he will suffer loss, yet he himself will be saved yet so as through fire (15)
 - a. Note: this judgement cannot be the Great White Throne (Rev 20)
 - b. All under judgement here are believers
 - c. We believe this evaluation takes places the Judgment Seat of Christ

C. 1 Cor 4.1-5

1. The language of the passage is legal, and Paul is conscious of the criticism directed his way by partisans in the Corinthian church — this passage gives part of his response
 - a. Christian workers are accountable for their work (2)
 - b. Nevertheless, they are accountable to any human court (3-4)
 - 1) His critics, or any human court have no authority to judge his work
 - 2) Paul himself doesn't judge his own work
 - 3) In his own judgement, he finds his work blameless — but this doesn't acquit him
 - c. The only one qualified to judge God's workers is the Lord Jesus Christ himself
2. Therefore, we are not to pass judgement "before the time" (*i.e.* the judgement seat of Christ)
3. God will bring to light the hidden motives of the heart, the value of the Christian workers service
4. Note: This has nothing to do with recognizing sin and compromise; believers have strict orders concerning this (2 Thess 3.6, Mt 7.15-20)
 - 1) If someone denies the faith in word or deed, that is an objective reason to cast him out of the church
 - 2) If someone compromises the moral standards of the Bible, they objectively disqualify themselves from the ministry
5. When the Lord comes, everything will come to the light and receive adequate judgement (5)

D. 1 Cor 4.20

1. Paul's detractors were great in words, but without power
2. The kingdom of God is not in word but in power, and God's servants (like Paul) who follow God faithfully wield God's power in the ministry
3. God's power works even in the present aspect of the Kingdom