

I. James

II. 1 Thessalonians

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

IV. 2 Thessalonians c. AD 51

V. 1 Corinthians c. AD 54-55

E. 1 Cor 5.5

1. The purpose of church discipline is restoration: there is a present and an eschatological aspect
 - a. A believer under discipline may repent in this age: the church should restore him
 - b. A believer under discipline may not repent until the age to come: Jesus will restore him
 - c. Unbelievers under discipline need salvation, not restoration
2. There are several interpretations of the “destruction of the flesh.”
 - a. It may mean physical death (1 Cor 11.30) — *i.e.* the man in the hands of Satan may suffer affliction like Job, but because of discipline, the Lord may allow these troubles to bring an end to life
 - b. It may refer to fleshly lusts (Rom 8.13) — *i.e.* the man in the hands of Satan may repent because of the affliction Satan brings, thus destroying his impulse towards sin
 - c. It may refer to physical suffering (like Job) that might bring a man to his senses or to his end in this world (a combination of both views)
3. The purpose of the “destruction” is that the man might be saved in “the day of the Lord Jesus”
 - a. No doubt this is a very difficult passage!
 - 1) Several references mention “the day of the Lord Jesus” (or variations) (1 Cor 1.8, 5.5; 2 Cor 1.14; Phil 1.6 “day of Christ Jesus”; Phil 1.10, 2.16 both “day of Christ”)

2) All these references clearly mean the final day, the day of the kingdom. Jesse Boyd said it “refers to the blessed aspect of the coming Kingdom”

- b. The Lord will certainly save a sinning Christian man under discipline who dies
- c. The Lord will also bring a repentant formerly disciplined Christian man to himself in the day of Christ
- d. Either way, the goal is restoration

F. 1 Cor 6.2-10

- 1. The saints will judge [administer] the world and angels; therefore, they are worthy of responsibility now (2-3)
 - a. The biblical basis (“do you not know”) might be Dan 7.18, 22, and 27
 - b. Note: we don’t determine the final destiny of either the world or angels
 - c. If we understand the word “judge” here as “administer” or “rule” we will have less difficulty
- 2. The unrighteous shall not inherit the Kingdom of God; this includes any type of sinner (9-10)
 - a. The passage issues a warning — to Christians!
 - b. The warning seems to be that just as there is a deadly effect on sinners who live this lifestyle, Christians should not presume on grace to continue such lifestyles
 - c. Should they do so, they risk some consequence in the days to come (loss of reward?)

G. 1 Cor 9.24-27

- 1. In athletic games there are many runners, but only one who wins (24)
 - a. Let us live the Christian life with the same earnestness of being a winner
 - b. Note: our race is a competition with ourselves, not with one another

2. Athletes are self-controlled to gain a corruptible crown, but the Lord offers us an incorruptible crown (25)
3. Therefore, Paul ran and fought with purpose and determination (26-27)
 - a. The Christian life has before it a prospect of great reward
 - b. There is a sense that increased spiritual discipline produces increased reward

H. 1 Cor 10.11

1. The record of Scripture is for our admonition
2. The ends of the ages of the past have come upon us
3. The implication is that the lessons of the past inform us in the end of the age for the age to come

I. 1 Cor 11.26

1. The Lord's Supper is a memorial of Christ's death until He comes
 - a. Future significance
 - b. Past memorial
2. The implication is that at some point it will pass into disuse
 - a. In heaven Christ's presence will make it unnecessary
 - b. During the Millennium other memorials may take its place (Ezek 43.16)

J. 1 Cor 13.8-12

1. The supernatural gifts will end at some point: gifts of prophecy inactivated, tongues ceased, "word of knowledge" as well (8)
2. These gifts may be spectacular (when operating) but they are only partial (9)
3. The coming of the perfect inactivates the partial (10)
 - a. The interpretive question: "What is the perfect?"
 - 1) For some, it is the complete revelation: *i.e.* the completed canon of Scripture

2) For others, it is the coming of the Lord, when we will know all things

b. The whole Scriptures give us complete revelation; no doubt the coming of the Lord will give us even more understanding

4. Two illustrations point to the contrast between the incomplete and the complete

a. Growth in maturity: a child cannot grasp mature things, when he matures he lays aside immature things (11)

b. Present sense of incompleteness: Our understanding of Scripture now seems dim, partial — but in the day to come it will be clear (“face to face”), and we will be “fully known” (12)

5. The passage advocates that we concentrate on those things that are permanent and not partial, *i.e.* love (13)

K. 1 Cor 15.12-58

1. Resurrection is a cardinal tenet of the Christian faith (12-20)

a. Our resurrection from the dead is just as sure as the resurrection of Christ

b. Christ is the first fruits of the ones who have slept (20)

2. There is a distinct order in the resurrection (23)

a. Christ the first fruits [AD 30]

b. Then the ones who are Christ's in His coming [Rapture]

c. Then the end [completion of the kingdom]

3. The end includes several different events (24-28)

a. The Lord must abolish all other authorities and powers (24)

b. He must subdue all enemies including death (25-26)

c. When all is completed, he will subject himself to the Father, giving over all things to His control (27-28)

We need not think of Christ as losing anything or as ceasing to rule, but as bringing to a triumphant conclusion a special dispensation, the Millennial Kingdom.

4. Our resurrection body will be a different kind of body than we now have (35-41)
 - a. Paul draws an illustration from the planting of seeds: the planted seed emerges from the ground in a different body from the planted seed (36-38)
 - b. God created differing kinds of bodies, which differ in glory (39-41)
5. The resurrection means a translation from an earthly body to a heavenly body like our Lord's body (42-50)
 - a. The principle of the sown seed operates in the change from earthly to resurrected bodies (42-44)
 - b. The head of the old race and the head of the new race (first Adam and last Adam) determine the sort of bodies men will have (45)
 - c. The transformation will follow this pattern: earthly to heavenly, because flesh and blood cannot inherit the Kingdom of God (46-50)

Thus, a complete transformation is necessary

- See Westcott, *The Revelation of the Risen Lord*.
- Candlish, *Life in a Risen Saviour*.

6. Some believers will not die, but all believers will change (51-57)
 - a. This will happen in a moment of time so brief as to be indivisible (52)

ἐν ἄτόμῳ [in an atom]: moment of time so brief it cannot be subdivided
 - b. This is the last trumpet in connection with the resurrection of believers — Trumpets of Judgment follow, and other (Matt. 24.31) (52)

Goes back to the OT imagery of trumpets instructing God's people to advance
 - c. The believing dead will rise incorruptible; the Rapture transforms believers still alive on earth (53-54)
 - d. At that time death will be swallowed up in victory (54-56)

e. The Lord Jesus Christ is the one who gives us the victory (57)

7. Therefore, always be abounding in the work of the Lord because ye know that your labor is not in vain (58)

L. 1 Cor 16.22

1. Paul concludes by saying: "If anyone is not loving the Lord, let him be a curse" (anathema)

2. Then he gives a motto which is both a warning and a comfort:

a. Maranatha just puts into English letters two Aramaic words — "marana tha"

b. They mean: "Our Lord comes," or "Our Lord, come!"

These Aramaic words used to a Greek speaking church implies that some Aramaic words came with the apostles to the wider body so that all understood them.

The doctrine of the Second Coming thus developed in Palestine, and was something widely held from the beginning of the Church.