

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****J. 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)

K. 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.

VI. 2 Corinthians c. ad 55

A. 2 Cor 1.14

1. Paul's converts will be a source of rejoicing for him, and he for them, in the Day of our Lord Jesus
2. We saw this term in 1 Cor 5.5
 - a. 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”)
 - b. All these references clearly mean the final day, the day of the kingdom. Stewart Custer said it “refers to the blessed aspect of the coming Kingdom”

“The day of our Lord Jesus’ is the day when their joy would be complete, namely at the judgment seat of Christ (5:10–11; cf. Phil. 2:16).”¹

¹ Constable, 2 Cor 1.14.

B. 2 Cor 4.14-18

1. Psalm 116.10 is Paul's model: as the Psalmist believed, so Paul believed; as the Psalmist spoke, so Paul spoke, despite sufferings (13)
2. Paul's motivation: assurance of resurrection, not only for himself but for his converts in Corinth (and elsewhere) (14)
3. Therefore, he does not lose heart — despite physical deterioration and decay, his spirit finds daily renewal through the word he believed and the hope he preached (16)
4. The present sufferings are a light affliction that works for us an eternal, abundant weight of glory (17)
5. Those things in our present world that seem so imposing are temporary stage-props, Paul focuses on the eternal, permanent things, not seen yet (18)

C. 2 Cor 5.1-11

1. Our confidence in the eternal things rests on our knowledge of what is to come, a house not made with hands (1)
 - a. Paul, the tent-maker, compares our body to a tent ("the earthly tent which is our house")
 - b. If our tent-house is torn down, we have a building from God, eternal in the heavens
 - 1) Paul expected the Lord to return in his life time (1 Thess 4.15, 17; 1 Cor 15.51), but here he acknowledges the possibility that his course might turn out differently
 - 2) "We have" = a prophetic present, emphasizes certainty
2. In this age, in our present body, or tent, "we groan" (2)
 - a. The present body is beset with all sorts of problems, illness, injury, age
 - b. Consequently, we long to be "clothed" (new metaphor) with our dwelling from heaven (the resurrection body)

3. When we are clothed with the resurrection body, we will not be found naked (3)
 - a. This anticipates the possibility of existing as disembodied spirits
 - b. Such a state is not our desire, but it may be the next stage of our existence (see Rev 6.9-10 “I saw underneath the altar the souls of those who had been slain”)
 - c. Constable argues that the house mentioned in verse 1 is a temporary, intermediate body, that believers receive after death and before the resurrection

“This new covering apparently awaits us immediately after death and before our resurrection. It is therefore probably an intermediate body.”²
 - d. Verse 1 is the problem with Constable’s view (he is not the only one who holds this)
 - 1) If our tent is torn down (*i.e.* we die before the Rapture)
 - 2) We have a building from God — *eternal* in the heavens
 - 3) If instead we have an intermediate body, it isn’t eternal
 - 4) Further, in v. 2, we long for the eternal dwelling from heaven.
4. While we are in this tent, we are burdened, desire to put on the resurrection body (4)
 - a. We do not want to be unclothed (*i.e.* disembodied)
 - b. We would rather be clothed (*i.e.* in resurrection bodies)
 - c. In other words, our desire is for the Rapture, rather than to fall asleep in the Lord
5. God gave us the Holy Spirit is the down payment on the future He will one day give us (5)

² Constable, 2 Cor 5.2.

6. If we are at home in the body, we are absent from the Lord; if we are absent from the body, we are at home with the Lord (6-8)
 - a. Therefore, we still would rather be with the Lord, should he delay the Rapture
 - b. It is better to be at home with the Lord than to groan in this creation, waiting for the resurrection
7. Therefore, we should be ambitious, whether present or absent, to be well pleasing to the Lord (9)
8. The idea of pleasing the Lord leads Paul to discuss the judgment seat of Christ (10)
 - a. At the Judgement seat of Christ, we experience the judgement of our deeds as Christians
 - b. It will be manifest whether the deeds were good or worthless (parallels 1 Cor 3: gold, silver, precious stones vs. wood, hay, stubble)
 - c. Each believer will receive reward for the things which he had done for the Lord while he was in the body
9. Thus, knowing the Lord will examine us, we keep on preaching the gospel, with a hope of reward for service (11)