

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****VI. 2 Corinthians c. AD 55****VII. Romans c. AD 56****VIII. Ephesians c. AD 60****A. Ephesians 1.10-14**

1. The dispensation (“administration suitable” NAU) of the fulness of times refers to the eschatological Kingdom, the Millennium (10)
 - a. Dispensation/Administration refers in general to “managing the affairs of a household”
 - b. The dispensation of the fulness of times is the period where all things become ordered under Christ, *i.e.* the Millennium
 - c. All things will come under him, and he will be “all-in-all” (See 1 Cor 15.24)

¹ Cor 15.24 then *comes* the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power.

2. In the consummation of things, believers of all classes will unite and be to the praise of His glory (11-13)
 - a. “We” — “the first to hope in Christ” — refers to believing Jews
 - b. “You also” refers to believing Gentiles
 - c. Both categories/classes are united in one to the praise of His glory (14), sealed by the Holy Spirit (13)
3. The Holy Spirit is the “down payment” (“pledge”) of our inheritance, anticipating the redemption of the purchased possession, *i.e.* the resurrection and Christ’s return for his saints (13-14)

B. Ephesians 2.6-7

1. God has given us a present heavenly standing in Christ: this refers to our status in the present aspect of the Kingdom (6)
2. In the coming ages He will show the exceeding riches of His grace through the complete redemption (body, soul, and spirit) of those who believed on him in this life (7)

C. Ephesians 5.5-7

1. No sinner has any inheritance in the Kingdom of Christ and of God (5)
 - a. The contrast here is between believers and unbelievers — it is possible for believers to sin, this passage doesn't address that issue
 - b. Since believers *have an assured inheritance* this passage clearly contrasts believers and unbelievers
 - c. The exclusion of unbelievers from the Kingdom means they are excluded from the Millennial reign and from the present Spiritual aspect of the Kingdom (they may be present in the Visible aspect, *i.e.* the church)
2. The wrath of God comes on the children of disobedience because of sin (6)
3. The whole passage calls believers to turn from sin in faith, walking in hope of the coming Kingdom (7)

IX. Colossians c. AD 60

A. Colossians 1.12-13

1. The passage points to the ultimate end of our conversion
2. The work of God in conversion first qualifies us for the inheritance (the yet future complete redemption) (12)
3. Secondly, God rescued us from the domain of darkness (the kingdom of our birth) (13a)
4. Finally, He translated us into the Kingdom of His Son (the present and future aspects of the Kingdom) (13b)

B. Colossians 3.4

1. Whenever Christ will appear, then you also will appear with Him in glory (4)
 - a. The appearance of Christ is definite, the timing is unknown to us
 - b. The saints will also appear with him
 - c. This makes the appearance in view the Second Coming (at the end of the Tribulation) rather than the Rapture
2. This is the revelation in glory: a good motive for the disciplined life (see Col 3.5)

C. Colossians 3.22-25

1. Side note: the escaped slave, Onesimus, was Paul's messenger, carrying this letter and the letter to Philemon (his master) back to Colossae
2. We should perform our work on earth to the Lord and not to men
3. Even our mundane work will earn the reward of inheritance, for our service is to the Lord Christ
4. Wrongdoing will also reap its reward, and there is no respect of persons (25)

X. Philippians c. AD 61

A. Philippians 1.6, 10

1. Salvation is a process, culminating in the day of Christ Jesus (6)
 - a. God began the good work in you at salvation
 - b. God will bring it to completion (finish it) in the day of Christ Jesus
2. Verse 10 is part of Paul's prayer for the Colossian Christians: He prays that believers in Philippi may be sincere and without offence unto the Day of Christ (10)

Paul prays for what God promises, a prayer that God will surely answer positively.

B. Philippians 2.16

1. Paul exhorts the Philippians to be holding forth the Word of life so that he may glory in the Day of Christ
2. This is evidence that he has not run or labored in vain
3. The motivation of this exhortation is that your faithfulness to the Word is a reward at the Judgement Seat of Christ for those who disciplined you

C. Philippians 3.10-21

1. Paul strives to know the power of Christ's resurrection, if by any means he might attain unto the resurrection which is out from the dead (10-11)
 - a. The "out-resurrection" is a much-debated concept
 - 1) Some think it is attaining to Christlikeness, *i.e.* as close as possible to holiness in this sinful world, a hope for a kind of sinless perfection, or close to it
 - 2) Some think it is attaining to the Rapture, whether as one who escapes death and is translated or one who welcomes death so as to experience the resurrection
 - 3) A more obscure view is that it is a special reward for faithful believers; this is a minority view and even some who espoused it abandoned it
 - b. Probably Paul is referring to his hope of the Rapture
2. He pursues toward the goal unto the prize of the upward call of God in Christ (12-16)
 - a. His eyes are set on the future, on the eschatological hope
 - b. He will not allow himself to think that he has "arrived" spiritually
3. Our citizenship is in heaven, out of which also we are waiting for a Saviour, the Lord Jesus Christ (20)
4. He shall change our body of humiliation to be like His body of glory (21)

Both of these points provide motivation for us to emulate Paul.

D. Philippians 4.5

1. The Lord is near; that is, His coming is near
2. This means more than the spiritual presence of the Lord with believers
3. This knowledge should increase our forbearance