

Theology and Hermeneutics

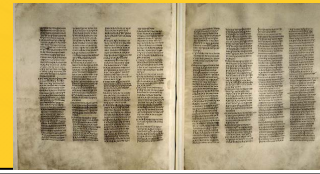
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Talk Four: Examples of Proper Biblical Interpretation

Theory & Practice of Biblical Hermeneutics

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DO MATTHEW 24 AND 1 THESSALONIANS REFER TO DIFFERENT COMINGS OF CHRIST

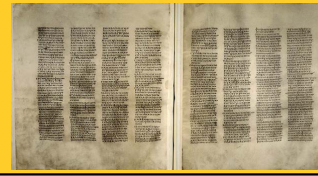


ILLUSTRATION OF TYPE MEANING

Traits of a Bush

Leaves

Form and Substance

Color

Plant

Roots

Branches



Traits of a Tree

Leaves

Form and Substance

Color

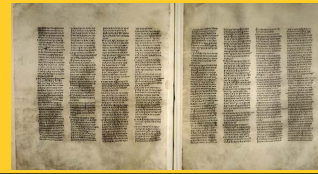
Plant

Roots

Branches

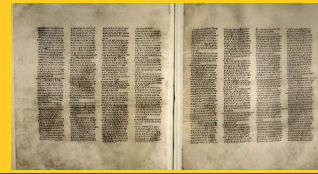
Trunk





SIMILARITIES OF MATTHEW 24 AND 1 THESSALONIANS 4

Event	1 Thess 4-5	Matt 24-25
Christ Returns	4:16	24:30
From heaven	4:16	24:30
With a shout	4:16	24:30 (in power)
Accompanied by angels	4:16	24:31



SIMILARITIES OF MATTHEW 24 AND 1 THESSALONIANS 4

Event	1 Thess 4-5	Matt 24-25
With trumpet of God	4:16	24:31
Believers gathered	4:17	24:31, 40-41
In clouds	4:17	24:30
Time unknown	5:1-2	24:36



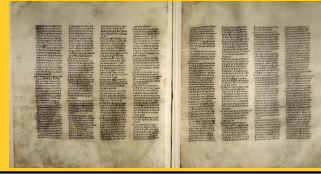
SIMILARITIES OF MATTHEW 24 AND 1 THESSALONIANS 4

Event	1 Thess 4-5	Matt 24-25
Will come as a thief	5:2, 4	24:43
Unbelievers unaware of impending judgment	5:3	24:37-39
Judgment comes a travail upon expectant mother	5:3	24:8



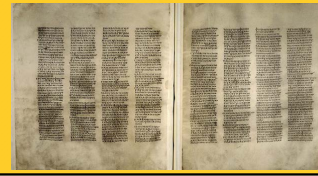
SIMILARITIES OF MATTHEW 24 AND 1 THESSALONIANS 4

Event	1 Thess 4-5	Matt 24-25
Believers not decided	5:4-5	24:4ff
Believers to watch	5:6	24:42
Warning against drunkenness	5:73	24:49



***SIMILARITIES OF MATTHEW 24 AND
1 THESSALONIANS 4***

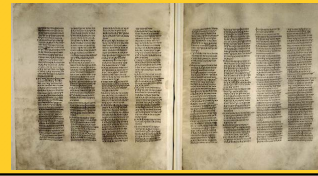
Open and shut case!



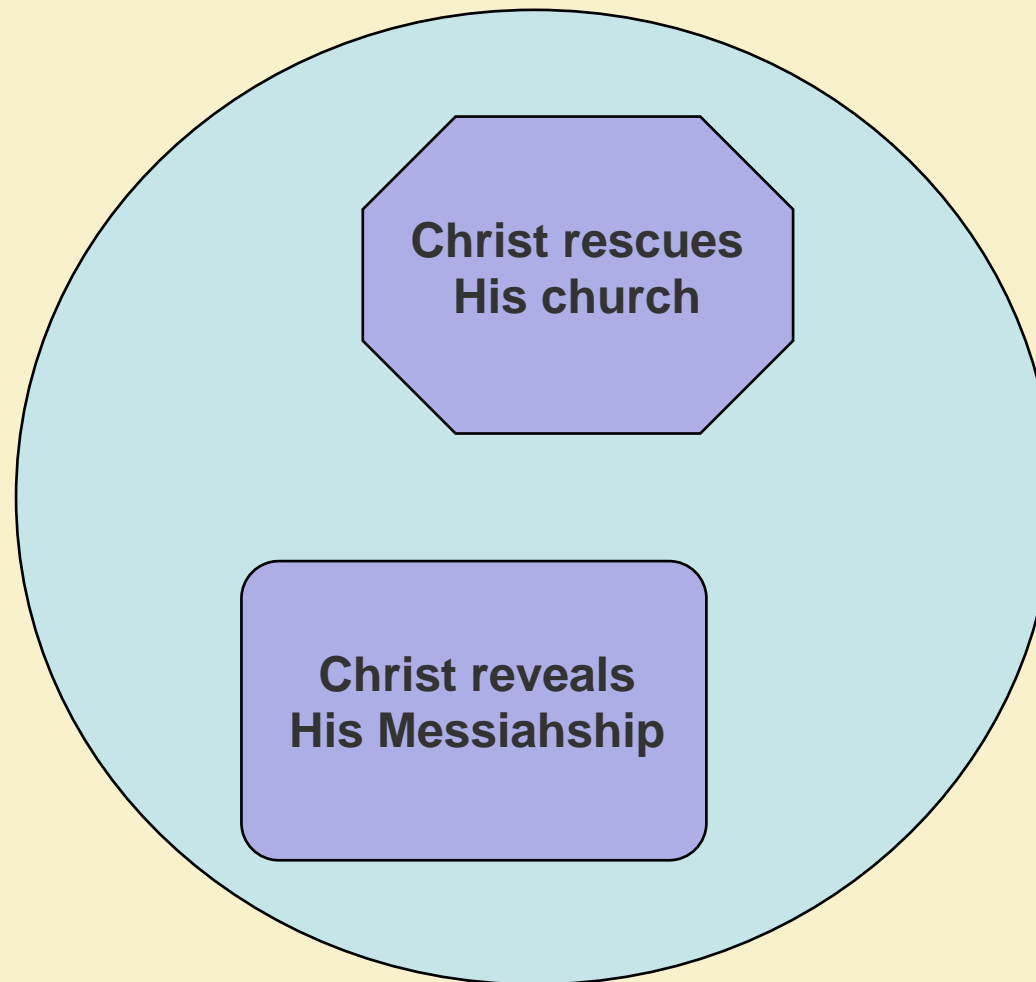
SIMILARITIES OF MATTHEW 24 AND 1 THESSALONIANS 4

J. Sidlow Baxter,

“Yet the remarkable feature, which must surely impress all but those who simply will not see, is the singular correspondence between the phraseology here (Matt 24:30-31, and . . . I Thessalonians 4:15-18 . . . Then what kind of Bible interpretation is it which can take exactly the same phrases and symbols in I Thessalonians 4:15-16 and say that they teach a secret coming! . . . Nothing can disguise to an honest eye the parallel between Matthew 24:30-31 and I Thessalonians 4:15-18.”



THE TWO ASPECTS OF THE COMING OF JESUS CHRIST





DISTINGUISHING THE REVELATION OF CHRIST FROM THE RESCUE BY CHRIST

Traits of the Revelation

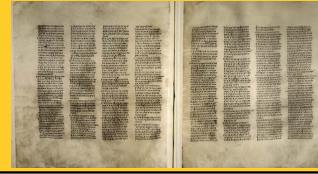
The coming of Christ
Coming in the clouds
Angels present
Gathering of the elect by
angels from the diaspora
Basis the Messianic mission
of power and glory

Watchfulness
Judgment
Apocalyptic Son of Man

Traits of the Rescue

The coming of Christ
Coming in the clouds
An archangel present
Gathering together of the
church in the air with Christ
Basis the death and
resurrection of Christ

Urgency regarding the coming
Rescue by Christ
Christ as Savior



THE COMING OF CHRIST

RESCUE

**The king camped
outside the enemy
city**

RETRIBUTION

**The king directs
the campaign**

REVELATION

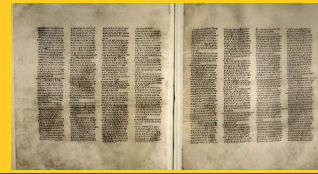
**The king enters
the city to take
charge as victor**

Return of Jesus the Messiah

**Rescue
Getting His people
out of harm's way**

**J
U
D
G
M
E
N
T**

**Revelation
The rule of Messiah**

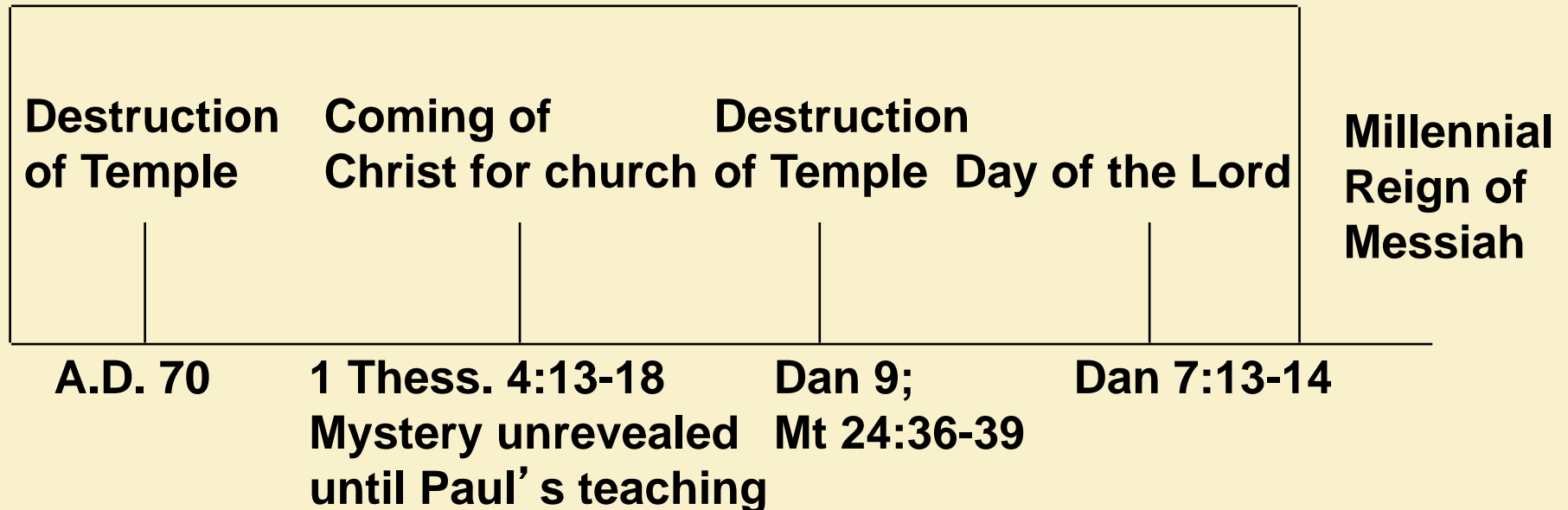


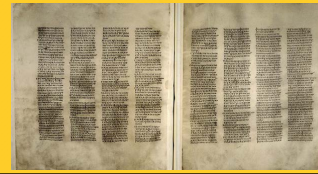
PROGRESSIVE REVELATION OF THE NEW TESTAMENT

**Advent
of Christ**

Present Age (Mt 3:3-14)

**Revelation
of Christ**





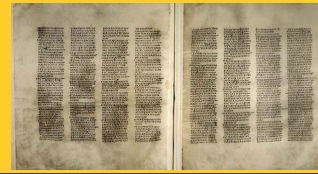
DIFFERENCES OF MATTHEW 24 AND 1 THESSALONIANS 4

The Rapture	The Revelation
Pre-tribulational (Rev 3:10)	Post-tribulational (Rev 19:11-21)
Christ will come in the air (1 Thess 4:16)	Christ will come to the earth , His feet touching the Mt of Olives (Zech 14:4)
A coming for the saints (Jn 14:1-2; 1 Thess 4:15—17)	A coming with the saints (Matt 25:31; 1 Thess 3:13; Rev 19:14)



DIFFERENCES OF MATTHEW 24 AND 1 THESSALONIANS 4

The Rapture	The Revelation
Saints (dead and alive) will be caught up (raptured) from the earth to meet the Lord in the air (1 Thess 4:16-17)	Saints who are already on earth will remain on the earth (no rapture) to be ushered into the Millennial Kingdom (Acts 15:16; Rev 5:10; cf. Matt 6:10; chap 42)
Produces comfort and hope (1 Thess 4:18)	Produces fear and judgment (Matt 24:27-31; Luke 21:20-28; Rev 6:15-17)



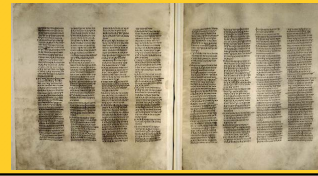
DIFFERENCES OF MATTHEW 24 AND 1 THESSALONIANS 4

The Rapture	The Revelation
Mystery truth revealed only in the New Testament age (1 Cor 15:51)	Central in Old Testament prophecy but clarified in the New Testament (Jer 30:7; Zech 14:1-3; Matt 24:30; Col 3:4)
Basis of church saints glorified (1 Cor 15:51-58; Phil 3:20-21) and brought to heaven for seven years (1 Thess 4:17)	Bodies of tribulation saints left in mortal state to continue to live on the earth in the millennium (Matt 25:31-34)



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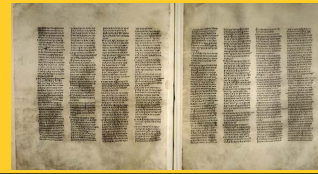
DIFFERENCES OF MATTHEW 24 AND 1 THESSALONIANS 4

The Rapture	The Revelation
<p>Imminent, no signs needed (1 Thess 4:16)</p>	<p>Not imminent, but preceded by spectacular signs in the heavens and on the earth (Matt 24:29-31; Luke 21:25-28; Acts 2:19-21; Rev 1:7; chs 6-9)</p>
<p>Primary purpose is deliverance of the saints from this world (1 Thess 1:10)</p>	<p>Primary purpose is judgment of unbelieving (Matt 25:31-46)</p>



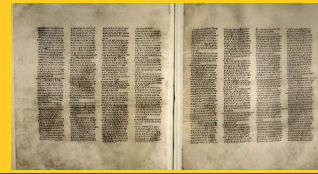
DIFFERENCES OF MATTHEW 24 AND 1 THESSALONIANS 4

The Rapture	The Revelation
<p>Invisible and private as only believers see Christ and since God sends a powerful delusion through the Antichrist (2 Thess 2:11)</p>	<p>Visible and public since “every eye shall see Him” (Rev 1:7)</p>
<p>Fulfills a promise to the Church where Jew-Gentile distinctions do not exist (1 Thess 4:15; cf John 14:1-3; Eph 2:11-16)</p>	<p>Fulfills promises to Israel of covenants made in the Old Testament (Gen 12:1-3; Ps 89; Isa 11:11-14; cf. Rom 11:26-27)</p>



DIFFERENCES OF MATTHEW 24 AND 1 THESSALONIANS 4

The Rapture	The Revelation
Evil begins to increase (2 Thess 2:1-12)	Evil is suppressed (2 Thess 1:7; Ps 37:9-10)
Church removed	Satan removed (Rev 20:1-3)
Christ shown as Head of the Church and all things (Eph 1:10, 22; 4:15; Col 1:18; 2:10)	Christ vindicated as Messiah to Israel (Zech 14:3-4; cf. Acts 1:6 with v. 11)



DIFFERENCES OF MATTHEW 24 AND 1 THESSALONIANS 4

The Rapture	The Revelation
Judgment seat of Christ for believers	Judgment of Israel and Gentiles (nations) (Ezek 20:34-38; Matt 25; Zech 14:4)
The Lord is at hand (Phil 4:5)	The kingdom is at hand (Matt 24:14)
Nature subsequently ruined (Rev 6—16)	Nature subsequently restored (Rom 8:19-22; Isa 11:6—9; 35:9; 65:25)

STOP

Theory & Practice of Biblical Hermeneutics



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***WHAT IS THE Πνευματικῶν
IN 1 CORINTHIANS 12-14***



Πνευματικῶν IN 1 CORINTHIANS 12:1

Based on a question in a letter from the Corinthians, *Περί δε΄* introduces several questions from the Corinthians, while chapters 1-6 reflects a report from the house of Chloe.



Πνευματικῶν *IN 1 CORINTHIANS 12:1*

1Cor. 12:1 Now concerning ^a**spiritual gifts**, brethren, ^bI do not want you to be unaware. **2** ^aYou know that when **you were pagans**, *you were* ^b**led astray** to the ^c**mute** idols, however you were led. **3** Therefore I make known to you that no one **speaking** ^{1a}by the Spirit of God says, “Jesus is ^{2b}accursed”; and no one **can say**, “Jesus is ^cLord,” except ^{1a}by the Holy Spirit.

1Cor. 12:1 Περί δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν. **2** Οἴδατε ὅτι ὅτε ἔθνη ἦτε πρὸς τὰ εἰδωλα τὰ ἄφωνα ὡς ἂν ἠγεσθε ἀπαγόμενοι. **3** διὸ γνωρίζω ὑμῖν ὅτι οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν λέγει· Ἀνάθεμα Ἰησοῦς, καὶ οὐδεὶς δύναται εἰπεῖν· Κύριος Ἰησοῦς, εἰ μὴ ἐν πνεύματι ἁγίῳ.



Πνευματικῶν *IN 1 CORINTHIANS 12:1*

1Cor. 14:1 ^aPursue love, yet ^bdesire earnestly ^cspiritual gifts, but especially that you may ^dprophecy. **2** For one who ^aspeaks in a tongue does not speak to men but to God; for no one ¹understands, but ²in his spirit he speaks ^bmysteries. **3** But one who **prophesies** speaks to men for ^aedification and ^bexhortation and consolation. **4** One who ^aspeaks in a tongue ^bedifies himself; but one who ^cprophesies ^bedifies the church.

1Cor. 14:1 Διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευματικά, μάλλον δὲ ἵνα προφητεύητε. **2** ὁ γὰρ λαλῶν γλῶσση οὐκ ἀνθρώποις λαλεῖ ἀλλὰ θεῷ· οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια· **3** ὁ δὲ προφητεύων ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν. **4** ὁ λαλῶν γλῶσση ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων ἐκκλησίαν οἰκοδομεῖ.



Πνευματικῶν *IN 1 CORINTHIANS 12:1*

12 So also you, since you are zealous of ¹**spiritual gifts**, seek to abound for the ^aedification of the church

12 οὕτως καὶ ὑμεῖς, ἐπεὶ ζηλωταὶ ἐστε πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε.



Πνευματικῶν *IN 1 CORINTHIANS 12—14*

1Cor. 14:37 ^aIf anyone thinks he is a **prophet** or ^b**spiritual**, let him recognize that the things which I write to you ^care the Lord's commandment. **38** But if anyone does not recognize *this*, he ¹is not recognized.

1 Cor. 14:37 Εἴ τις δοκεῖ **προφήτης** εἶναι ἢ **πνευματικός**, ἐπιγινωσκέτω ἃ γράφω ὑμῖν ὅτι κυρίου ἐστὶν ἐντολή· **38** εἰ δέ τις ἀγνοεῖ, ἀγνοεῖται.

STOP

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WHAT IS THE “PERFECT” IN 1 CORINTHIANS 13:10

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1 CORINTHIANS 13:1-3, 8-12



HOW THE GIFTS CEASE

- Prophecies will be done away (*katargethesontai*, καταργηθήσονται) 1 Cor 13:8
- Tongues will cease (*pausontai*, παύσονται) 1 Cor 13:8
- Knowledge will be done away (*katargethesetai*, καταργηθήσεται) 1 Cor 13:8 καταργηθήσεται
- When the perfect comes, then that which is in part will be done away (*katargethesetai*, καταργηθήσεται)



“OUT OF PART” REFERS TO THE GIFTS POSSESSED FOR THE EDIFICATION OF THE BODY

- 12:27: “Now you are the body of Christ, as members individually” (*ek merous*, ἐκ μερούς), or “in part.”
- 13:9: “We know partially” (*ek merous*, ἐκ μερούς) or “in part.”
- 13:9: “We prophesy partially” (*ek merous*, ἐκ μερούς) or “in part.”
- 13:10: “But when the perfect has come, then that which is in part (*ek merous*, ἐκ μερούς) will be done away.”



SEVERAL VIEWS ON WHAT THE PERFECT IS:

- Completion of the New Testament
 - Agreement of Greek words “perfect” (neuter) and Bible (*biblion*)
 - Bible not discussed in context
 - Paul sees himself as a participant
- Second coming of Christ, referring to Christ Himself
 - Coming refers to Christ's coming
 - Text speaks of perfect thing, not perfect person




SEVERAL VIEWS ON WHAT THE PERFECT IS:

- Completion of the body of Christ at the rapture
 - Agreement of Greek words “perfect” (*telion*, τέλειον) and “body” (*soma*, σῶμα), both in the neuter gender.
 - Agrees with the subject of the whole preceding chapter about the body, and the first reference on “out of part.”
 - Fits personal element of “face to face” which the body will experience with Christ at His coming.



SEVERAL VIEWS ON WHAT THE PERFECT IS:

- 1Cor. 13:11 When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.
- Nothing wrong with being a child nor a child playing with a child's toys.
- When one grows up, after received adequate nourishment, knowledge and wisdom, the things of a child are no longer needed.
- The church needed grounding in truth and direction, but once this was accomplished, there is no more need for gifts that served to establish revelation that would guide the church.



μά, ο καθρέπτης,
υψηλή διακόσμηση:
υπηρέτρια. Στο
τάφο και πήλινο
επίτη, περίπου 250



ANALOGIES TO THE “PERFECT”

1Cor. 13:12 For now we see in a mirror, dimly, but then *face to face*. Now I know in part (ἐκ μερούς), but then (when *teleion* τέλειον comes) I shall know just as I also am known.

Until clarity is established by the completion of revelation for the building up of the body, the church sees in an ambiguous manner.

Face to face is seeing the truth without ambiguity, and no longer partially through the medium of gifts of prophecies and knowledge, or even tongues.



MEANING OF “FACE TO FACE”

- Gen. 32:30 And Jacob called the name of the place Peniel: “For I have seen God **face to face** (**clarity of understanding**), and my life is preserved.”
- Ex. 33:11 So Yahweh spoke to Moses **face to face**, as a man speaks to his friend (**straightforward**). And he would return to the camp, but his servant Joshua the son of Nun, a young man, did not depart from the tabernacle.
- Num. 12:8 I speak with him **face to face**, Even *plainly*, and not in *dark sayings* (**not like in prophecies and knowledge**); And he sees the form of Yahweh. Why then were you not afraid To speak against My servant Moses?”



MEANING OF “FACE TO FACE”

- Num. 14:14 “and they will tell it to the inhabitants of this land. They have heard that You, Yahweh, are among these people; that You, Yahweh, are seen **face to face** (**personal rather than indirectly**) and Your cloud stands above them, and You go before them in a pillar of cloud by day and in a pillar of fire by night.
- Deut. 5:4 “Yahweh talked with you **face to face** (**direct rather than indirect and obscure**) on the mountain from the midst of the fire.



MEANING OF “FACE TO FACE”

- Deut. 34:10 But since then there has not arisen in Israel a prophet like Moses, whom Yahweh knew **face to face (not obscure)**,
- Judg. 6:22 Now Gideon perceived that He was the Angel of Yahweh. So Gideon said, “Alas, O Lord Yahweh! For I have seen the Angel of Yahweh **face to face (not through general revelation or obscure ways).**”
- Jer. 32:4 “and Zedekiah king of Judah shall not escape from the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him **face to face**, and see him eye to eye (**face to face and eye to eye speaks to clarity and completely**);



MEANING OF “FACE TO FACE”

- 1Cor. 13:12 For now we see in a mirror, *dimly*, but then **face to face** (unobscured revelation of God). Now I know in part (partially), but then (when I know completely) I shall know just as I also am known (unobscured).
- 2John 12 ¶ Having many things to write to you, I did not wish to do so with paper and ink; but I hope to come to you and speak **face to face** (straightforward and clearly), that our joy may be full.
- 3John 14 but I hope to see you shortly, and we shall speak **face to face** (clearly and not through limited less clear communication through letters). Peace to you. Our friends greet you. Greet the friends by name.



MEANING OF “FACE TO FACE”

- Jer. 34:3 ‘And you shall not escape from his hand, but shall surely be taken and delivered into his hand; your eyes shall see the eyes of the king of Babylon, he shall speak with you **face to face (clear information)**, and you shall go to Babylon.’ ” ’
- Ezek. 20:35 “And I will bring you into the wilderness of the peoples, and there I will plead My case with you **face to face (unobscured)**.”
- Acts 25:16 “To them I answered, ‘It is not the custom of the Romans to deliver any man to destruction before the accused meets the accusers **face to face (direct contact)**, and has opportunity to answer for himself concerning the charge against him.’”

STOP