

“You put a smile on my face,” 1 Thessalonians 1:1-10

September 1, 2024

Hartford Bible Church

Dan Hummel 2024-2025 Series “David & the 5 T’s”

1. Paul, Silas, Tim. (1)

Acts 16 & 17; 1 Pet. 5:12; Acts 15:22, 40; 1 Tim. 1:2

2. Church of the Thessalonians (1)

3. In God... (1)

4. Give thanks to God always for all of you... (2)

5. 3 things believers do: work, labor, steadfastness (3)

6. Chosen by God to receive the gospel, then work (4-10)

a. Looking at people who follow the Lord (5)

b. Imitating them and Jesus (6)

1 Pet. 2:18-21; 1 Cor. 11:1

c. Receive the word in... with... (6)

d. Testify with your life and words (7-8)

e. Receive people and instruction (9)

f. Turn to God from idols (9)

1 John 2:15-17; (“living God” refs available)

g. Wait for Jesus (10)

[Handout: “The Return of Christ”]

7. The wrath to come (10)

[Handout: “The Doctrine of Hell”]

The Return of Christ

**comments and references
from William MacDonald**

In 1 Thessalonians 1:10, the Thessalonians were told to “wait for [God's] Son from heaven.” This implies the possibility of His coming during their lifetime, in fact, at any moment during their lifetime. The imminent return of the Lord Jesus is the Christian's hope. It is found in many passages of the NT, of which the following are a few:

Luke 12:36 —“And you yourselves be like men who wait for their master.”

Rom. 8:23 —“ ... waiting for the adoption, the redemption of our body.”

1 Cor. 11:26 —“For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes.”

2 Cor. 5:2 —“For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven.”

Gal. 5:5 —“For we through the Spirit eagerly wait for the hope of righteousness by faith.”

Php. 3:20 —“We also eagerly wait for the Savior, the Lord Jesus Christ.”

Php. 4:5 —“The Lord is at hand.”

Titus 2:13 —“Looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ.”

Heb. 9:28 —“To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.”

James 5:7-9 —“Therefore, be patient, brethren, until the coming of the Lord... for the coming of the Lord is at hand... the Judge is standing at the door.”

1 Pet. 4:7 —“But the end of all things is at hand.”

1 John 3:3 —“And everyone who has this hope in Him purifies himself, just as He is pure.”

Jude 1:21 —“... looking for the mercy of our Lord Jesus Christ unto eternal life.”

Rev. 3:11 —“I am coming quickly!”

Rev_22:7 —“Behold, I am coming quickly!”

Rev_22:12 —“And behold, I am coming quickly... ”

Rev_22:20 —‘Surely ... quickly.’ Amen. Even so, come, Lord Jesus!”

The Christian knows that he may be required to pass through death, but he also knows that the Lord may come at any moment and that, in that event, he will enter heaven without dying.

No prophecy of the Scripture needs to be fulfilled before the coming of Christ for His people. It is the next great event in God's program.

The most misleading error respecting retribution is that which falls back in blind dependence upon the one attribute of God, namely, His love, and ignores the attributes of holiness, righteousness, and justice, and the supreme control these attributes exercise over the love of God.

“Mercyists” are those who restrict their vision of God's love apart from God's other attributes, and they do not understand the gospel by which sinners are saved. It is supposed that God is generous and that He forgives sin as an act of clemency or leniency, that He being Sovereign can forgive whom He will and when He will. If God is lenient or accepting of sin, He is not holy or just or righteous and we are in big trouble then, for we would have an all-powerful, all-knowing God who was unrighteous, unjust, and unholy.

If God could save one soul from one sin by mere generosity, He could save all souls from sin by generosity and the death of Christ thus becomes the greatest possible divine blunder. It is the fact of unyielding divine holiness which demands either the retribution of the sinner or the death of Christ in his room and stead. God is love, and that love is demonstrated by the gift of the Son that men might be saved; but love and mercy did not circumvent the demands of holiness to save the sinner: they paid its every demand.

The Doctrine of Hell

Excerpts taken from

Dr. Lewis Sperry Chafer
Systematic Theology

Volume 4, pages 428-433



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The Doctrine of Hell

The root difficulty of all human speculation is that man does not know the meaning of two topics: Sin and holiness, and these two factors are about all that is involved in the discussion of hell.

The problem of hell really goes all the way back to one mystery: The permission of sin in the universe by a sovereign, holy God who hates sin to an infinite degree, the damage it does to uncounted multitudes of beings—angels and men—whom He loves with a Creator's love, and the fact that sin must demand of God the greatest sacrifice He could make, all this only tends to enlarge the mystery involved. The problem—if it ever has been such in the mind of God—was wholly solved before the creation of anything, and man would do well to trust implicitly.

Three things should be kept in mind when pondering the mystery of evil in the universe of God:

1. What did evil mean to God before aught was created?
Did evil require full manifestation to be judged and dismissed forever? Will the doom of multitudes of men and angels prove an essential feature in the final solution of the problem?
2. The present outworking of this problem is the best solution that infinity can devise—that the present solution is wrought of God and is wholly free from pernicious incidents or accidents.
3. The ends will justify the means. God will have done right and be justified and glorified forever.

When discussing the most solemn doctrine of the Bible, there is a term better used than punishment: Retribution, since punishment implies discipline and amendment, which is not part of the body of truth which discloses the final divine dealing with those who are eternally lost.

The nature of human life on earth in regard to possible retribution or eternal life is probational, which is more than could be said for the angels, who received no probation and are doomed instantly upon falling.

The result of any unprejudiced investigation into God's revealed truth respecting fallen angels and God-rejecting Gentiles of past ages will be the marvel not that sinners are lost, but that they are ever saved; and in this connection it should be observed that the death of Christ for the world does not serve as a partial remedy and the ground of a remote hope that all lost souls will be saved: that death becomes, rather, the basis of a greater condemnation upon those who reject the Savior. Their inherent unrighteousness is augmented by the immeasurable sin of rejecting the remedy infinite love has provided.

What other sources of information other than the Bible help us understand eternal retribution? Strong emphasis is needed on the truth that eternal retribution is not only a doctrine fully asserted in the Bible, but that it draws no corroboration from other sources. It invites no opinion from human reason, and, in all its particulars, is as clearly set forth in the Scriptures as it is possible for language to serve in the expression of ideas.

Hell is a real place, not a state of mind, and Jesus Himself describes it for us, as though no human author could be depended upon to speak forth all of this terrible truth.

After acknowledging the indisputable truth that retribution is an actual place of suffering, sometimes the reaction of the sincere human mind is that the suffering is not eternal. This is accomplished by reinterpreting the Greek text in such a way that it violates the great Greek scholars of all the generations. To be ignorant of the Greek text is not reprehensible, but to disregard the voice of all the worthy translators is reprehensible.

When considering the two words which most of the time mean eternal, they must mean eternal when referring to the future estate of the lost because there are other passages that enforce that interpretation. The fact that the word is used in one passage, "and these shall go away into everlasting punishment: but the righteous into life eternal" would have to imply that eternal life is not eternal. Christ said "the fire is not quenched." "for ever and ever" (Rev. 14:11). Wrath may be turned away in this life by believing upon Christ. Those who build a hope that the way of salvation will be available after death do so without a syllable of authority from the Bible and in direct contradiction of that which God has written.