

# THE COMPLETE BIBLE OUTLINE SERIES – Vol. VIII The Pauline Epistles

By

Stanley A. Ellisen, Th.D.

Beloved Professor of English Bible And Interpretation  
At The Western Baptist Theological Seminary.

This Monograph was prepared for Seminary,  
Bible College, Church and Home Bible studies.  
Also contained in each book is an Introduction and  
on opposing pages the associated Biblical text taken from  
the ASV Version of 1901; and a list of  
Class Questions.

## **The Cover**

**Cover - The Caves And Idol Niches At Caesarea Phillipi Mt 16 13-20 Mr 8 27-30. This is the approximate location where Peter made the famous confession: Thou art the Christ, the Son of God, The One Who LIVES! As opposed to the idols which at that time were contained in the niches in the cliff, above.**

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BIBLE WORKBOOK

*An Interpretive Outline of the Whole Bible*

By  
Stanley A. Ellisen, Th.D.

Adapted from the larger work (under contract - prior his home-going) of  
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Class Questions.

We wish to thank the individuals involved in the development, sales, and service of the ONLINE BIBLE, especially its author, Larry Pierce, by whose permission all Bible texts, many pictures and maps, and commentary quotes have been extracted.

## THE PURPOSE OF THESE OUTLINES

The purpose of these outlines is three-fold: to present an analysis, an interpretation, and a synthesis of the basic contents of each book of the Bible. The intent of analysis is to lay bare the content for examination; that of interpretation is to reveal and explain its meaning; and the intent of synthesis is to develop the materials in an organized structure for purposes of better understanding, exposition, and application.

In developing these materials in this form this three-fold purpose has been kept in mind. An effort has been made to analyze or open up the native message and to synthesize or develop this basic content in an inductively-conceived structural form, genuinely related to the various contexts. The outline designations, however, are given with an interpretive flavor rather than in a purely historical framework. For instance, the life of Abraham is divided into three periods related to faith: 1) the awakening of faith; 2) the rewarding of faith; and 3) the perfecting of faith. We have thus attempted to blend the three essential elements of analysis, interpretation, and synthesis into one.

## THE FOUNDATIONAL CHARACTER OF THESE OUTLINES

It is believed that each Biblical passage has an historical significance, a theological significance, and spiritual principle(s) for current applications. The student of the Bible should learn to discern these essential elements as he studies each passage. It is not enough to know the historical story; one should discover what truth the story teaches about God, and with this background, discern the abiding principle(s) involved. With these materials and principles firmly grasped from the individual contexts, one may build theological structures and homiletical treatises with confidence. Without a mastery of these basic Biblical materials it is foolhardy to attempt the structural work of theology and exposition.

## THE SOURCES AND SCOPE OF THESE OUTLINES

The materials herein presented have been garnered and organized from a wide range of scopic, introductory, expositional, exegetical and archaeological works, most of which are listed in the various bibliographies given. The watchword in gleaning and organization has been selectivity in keeping with inductively conceived principles of hermeneutics for Bible understanding. The emphasis throughout is on a strong adherence to the Bible text itself as understood in the grammatical historical contextual setting.

To live with the prophets and apostles as they spoke God's Word out of living historical situations and experiences with God is to catch a fresh insight into the mind of the Almighty and His program for the redeemed. It is hoped that these materials will spark a kindred interest and enthusiasm in the student for the Word of God which is living and active and bears its own guarantee that it will inevitably accomplish God's will.

**THE LOGICAL ORDER OF THE BIBLICAL SCIENCES**

In pursuing the work of Bible study, the logical order of the Biblical disciplines should be kept in mind:

- 1- Study of the canon which determined the inspired books.
- 2- Study of the ancient texts which determines the true text.
- 3- Introductory studies which determine the historical framework and matters of authorship, addressees, etc.
- 4- Hermeneutics which determines inductively the interpretive principles to be applied.
- 5- Exegesis which is the application of the rules of hermeneutics to discover the meaning of the text.
- 6- Biblical theology which is built on the results of exegesis and itself forms the basis for
- 7- systematic theology. The collection and systemization of all Biblical facts, and which includes 'facts' from the other sciences, germane to a determination of the Person, Nature, Attributes, and Works of God and His hand in man's origination, preservation, and consummation.

The following study of Bible Interpretation is dependent on or related to each of these sciences. It will build on the disciplines of the canon, the ancient texts, and Bible introduction; it will seek to apply the principles of hermeneutics to discover the native meaning of each passage; and it will prepare one for detailed exegesis and further theological and homiletical amplifications. In a sense the work will constitute both an introduction to Biblical studies and a correlation of the materials of the other Bible sciences in the contexts from which they spring.

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## **THE BOOK OF ROMANS**

**INTRODUCTION**

**PRINCIPLES**

**TEXT**

**OUTLINE**

**QUESTIONS**

Adapted from the larger work (under contract - prior his home-going) of

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## THE BOOK OF ROMANS

IntroductionI. Authorship.A- Pauline authorship confirmed.

- 1- The Pauline authorship was unchallenged until the time of the radical critics of 1800 following.
- 2- Internal evidence everywhere points to Paul (1:1). The depth, character, and style point to the intellect and spirit of the Apostle Paul.
- 3- External confirmation almost universal by church fathers.

B- Person of the author

- 1- Paul was born (Saul) in Tarsus "in the dispersion. " Tarsus had surpassed Athens and Alexandria at that time in wealth, education and art. It was a center of stoic philosophy and Roman law,
- 2- Paul was of pure Jewish descent. He was of the tribe of Benjamin, a Pharisee and the son of a Pharisee (Acts 23:6).
- 3- Paul was a Roman citizen as well as a citizen of Tarsus by birth, with all the privileges involved.
- 4- He was a tent-maker by trade as well as a Pharisee by profession (Acts 18:1-3). "He that does not teach his son a trade teaches him to steal" (Gamaliel).
- 5- Paul received religious training in Jerusalem at the feet of Gamaliel (grandson of Hillel). While in Jerusalem, he probably lived with a married sister of that city (Acts 23:16).
- 6- Paul evidently had left Jerusalem before the ministry of John the Baptist or Christ, for he never hints of having seen either.
- 7- He returned to Jerusalem after the resurrection and Pentecost. He was possibly a member of the Sanhedrin (Acts 26:10), and his fiery zeal for the law and the traditions made him an unrelenting fanatic against Christianity.
- 8- He is first seen participating in the stoning of Stephen, the first Christian martyr, giving his approval of the execution.
- 9- Paul was converted to Jesus Christ after seeing a vision of the Lord on the road to Damascus, about 34 A. D.

C- Itinerary of Paul in Acts following conversion.

- 1- He remained in Damascus awhile preaching Christ immediately in the synagogues (perhaps 3 months, Acts 9:20). c. 35
- 2- He retired to Arabia for a year or two. A. D. 35-37  
This may have been Sinai (cf. Galatians 1:17 and 4:17), This experience has been called a substitute for the other apostles' four' years with the Lord.
- 3- He returned to Damascus and preached there shortly. c. 37
- 4- From Damascus Paul went to Jerusalem, was entertained by Peter 15 days and preached to Grecian Jews. c. 38  
This was 3 years after his conversion (Galatians 1:18). - - -

- 5- Threatened in Jerusalem, he went to Tarsus (Acts 9:30).
- 6- He was later brought to Antioch by Barnabas where they had a fruitful ministry together (Acts 11:25).
- 7- He and Barnabas brought relief to the believers in Jerusalem about the time of James' martyrdom. c. 44
- 8- The first missionary journey (with Barnabas). 45-49  
(Antioch to Seleucia, Cyprus, Perga, Antioch of Pisidia, Iconium, Lystra., and Derbe).
- 9- They remained in Antioch perhaps 2 years. 49-50
- 10- Attended the first church council at Jerusalem. 50
- 11- Paul's second missionary journey (with Silas). 51-54  
(Also picked up Timothy and Luke on the way) Antioch to Derbe and Lystra, through Phrygia and Galatia to Troas; thence to Weapons, Philippi, Thessalonica, Berea, Athens, and Corinth. Returned by Ephesus, Caesarea, and Jerusalem to Antioch.
- 12- Paul's third missionary journey. 54-57  
Antioch through Galatia and Phrygia to Ephesus; from Ephesus through Macedonia to Corinth; then back to Troas and Miletus to Tyre, Caesarea, Jerusalem.
- 13- Paul was imprisoned in Jerusalem, Caesarea (2 years) and in Rome (2 years) before being released for several years. 58-62

## II. Historical Setting of the Book.

### A- The occasion of writing.

- 1- Before writing to the Romans, Paul had finished a successful ministry in and about Ephesus lasting nearly 3 years. Many Asian churches were formed and "all they which dwelt in Asia heard the word" (Acts 19:10).
- 2- Paul was in Corinth after having written 1 Corinthians at Ephesus (spring 56) and 2 Corinthians at Macedonia (fall 56). He had also probably just written Galatians.
- 3- In writing to Rome Paul had three desires in mind:
  - a- To bring help to .the poor of Jerusalem, attend the feast of Pentecost and bear witness at Jerusalem.
  - b- To visit the believers at Rome personally.
  - c- To go to Spain after stopping at Rome.
- 4- The Jews that were expelled from Rome during the reign of Claudius were permitted back at the accession of Nero, c. 54 A. D.
- 5- The church at Rome had evidently been established for some time , their faith being widely recognized (Romans 1:8). (Nothing is known of its origin. Many Jews of Rome had heard Peter at Pentecost and doubtless on other occasions. )
- 6 This church, though known outside for its faith, evidently had little testimony among the Jews of Rome and it was ineffective in expounding the "way" (Acts 28:22ff. ).
- 7- The church at Rome.(or one branch of it) met in the home of Aquila and Priscilla who had returned to Rome after the death of Emperor Claudius (Romans 16:3).
- 8- The church at Rome included both Gentiles and Jews as evidenced by the names of

chapter 16.

- 9- Paul wrote during a 3-month stay in Corinth at the home of Gaius. His amanuensis (secretary) was Tertius.
- 10- The presence of many individuals at Rome known to Paul is explained by the fact that at the death of Emperor Claudius the Jews were allowed to return to Rome, many of whom Paul had met in his travels.
- 11- Phoebe delivered the letter to Rome, which journey provided the occasion for Paul's writing.

#### B- Date of writing.

- 1- It was probably written in the spring of 57 during Paul's 3-month stay at Corinth, just prior to his sailing for Jerusalem to keep the Feast of Pentecost.
- 2- The content suggests it was written shortly after the writing of Galatians.
- 3- It was thus written about 3 years before Paul got to Rome.

### III. Purpose and Theme of Romans.

Paul's purpose in writing to the Romans was twofold: First, it was written to prepare for his projected visit to the city on the way to Spain. Secondly, it was to clarify the basic issues of the gospel for believers in the world capital. He had no particular local problems in mind as in most other epistles, but he

gives a carefully drawn, reflective exposition on the Theme of "**the righteousness of God**" (1:17).

Paul's ministry in Asia had been finished. He had won his victory over the Judaizers. With this phase concluded, he looked to the European horizons beyond the Adriatic. His purpose then, at the close of his ministry and victory in Asia and the beginning of a new ministry which might take him to Spain, is to present a sweeping soteriological statement of the gospel, clarifying the relations of Jews, Gentiles, and the Church of God.

---

|   |               |
|---|---------------|
| I. Prologue.                              | (1:1-17.)     |
| II. God's Philosophy of Salvation         | (1:18.-8:39.) |
| A- Condemnation—Righteousness needed.     | (1.-3.)       |
| B- Justification--Righteousness imputed.  | (3.-5.)       |
| C- Sanctification—Righteousness imparted. | (6.-7.)       |
| D- The Results – Eternal Salvation        | (8.)          |
| III. God's philosophy of History          | (9.-11.)      |
| A- Israel's past--Election.               | (9.)          |
| B- Israel's present—Rejection.            | (10.)         |
| C- Israel's future--Conversion.           | (11.)         |
| IV. God's Philosophy of Conduct           | (12.-15.)     |
| A- Problem of duties                      | (11.-13.)     |
| B- Problem of liberties                   | (14.-15.)     |
| V. Epilogue                               | (16.)         |

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Figure 01. Paul's First Missionary Journey-Acts 13 – 14.

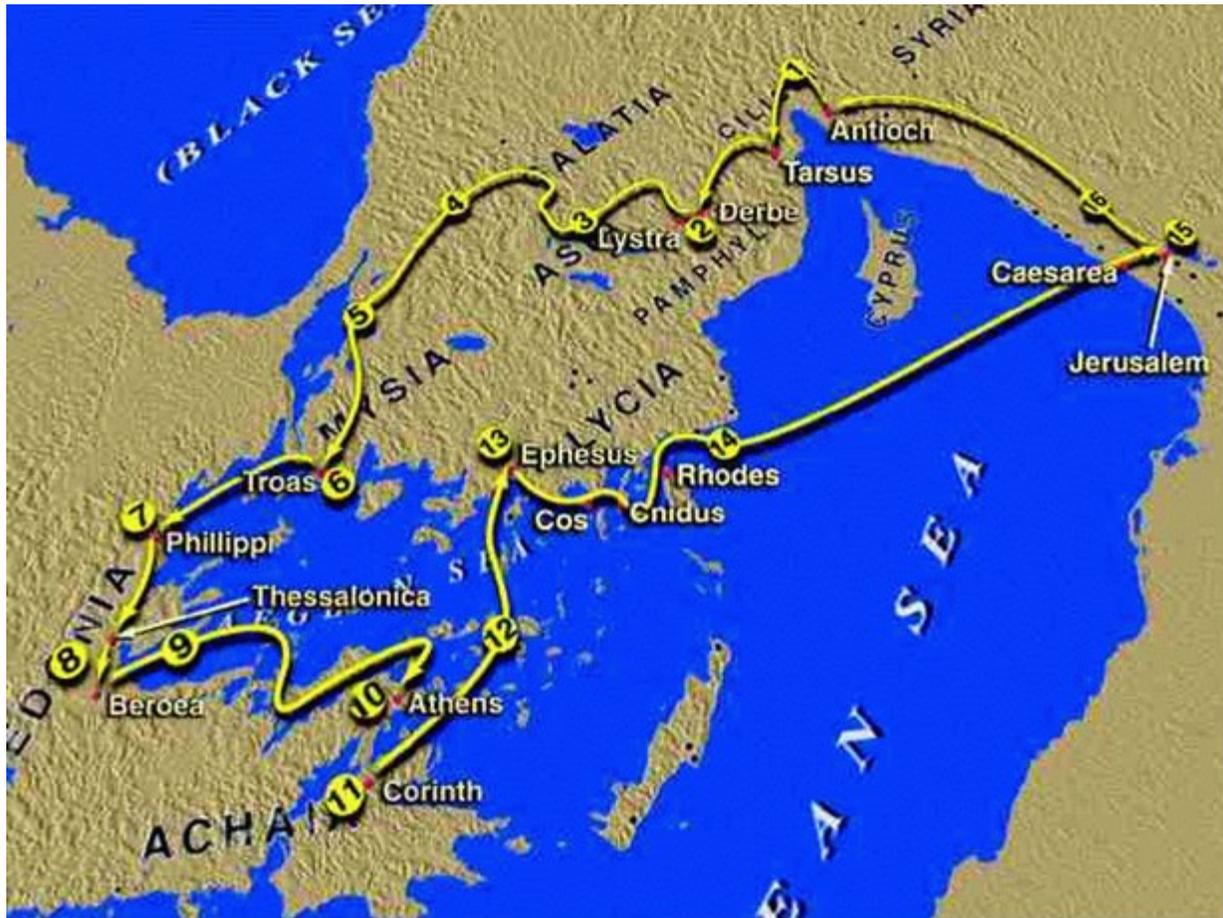


Figure 02. Paul's Second Missionary Journey-Acts 15:36 - 18:22.

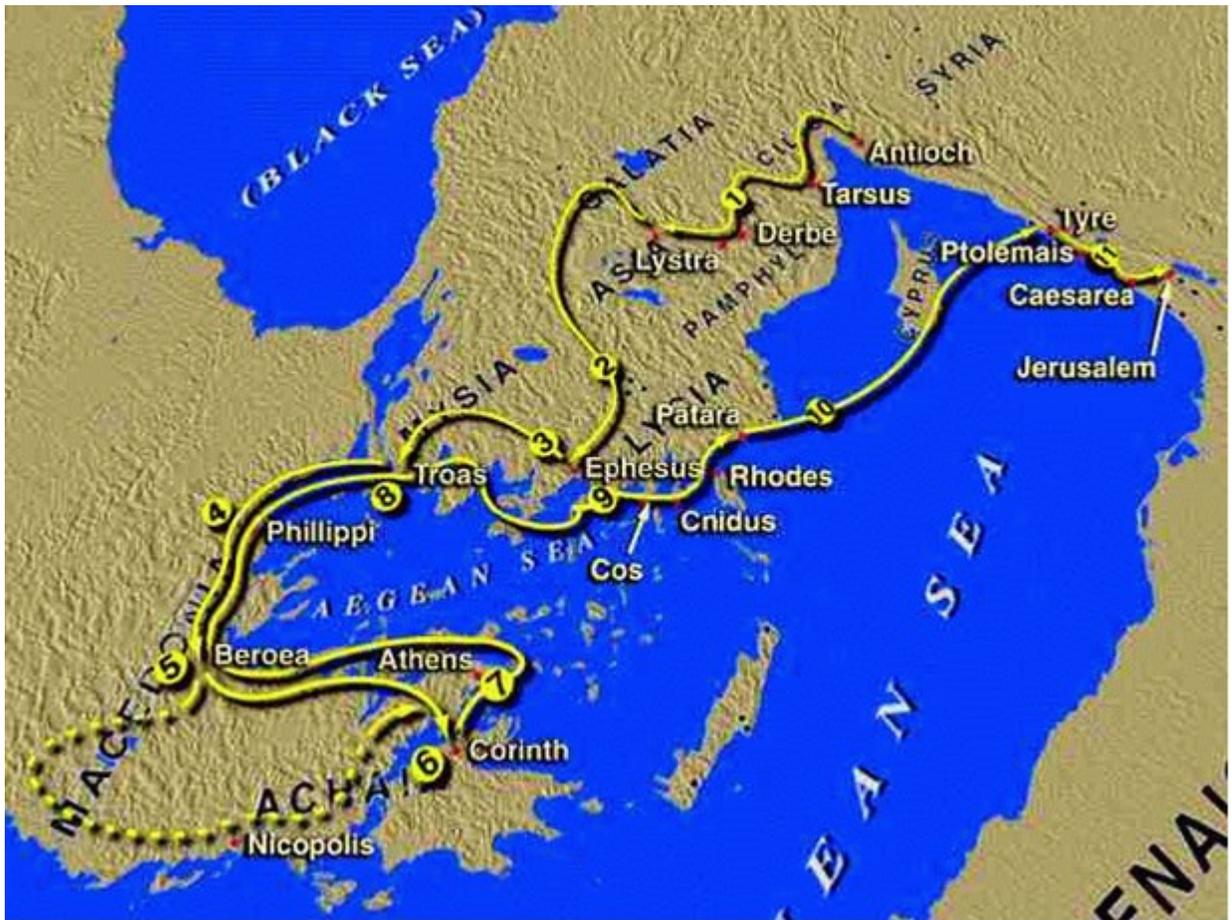


Figure 03. Paul's Third Missionary Journey-Acts 18:23 - 21:14.



Figure 04. Paul's Fourth Missionary Journey-Acts 27-28.

### Romans 1

- 1 ¶ Paul, a {1} servant of Jesus Christ, called *to be* an apostle, separated unto the {2} gospel of God, {1} *Gr bondservant* 2) *Gr good tidings*; and so elsewhere; See marginal note on Mt 4:23}
- 2 which he promised afore through his prophets in the holy scriptures,
- 3 concerning his Son, who was born of the seed of David according to the flesh,
- 4 who was {1} declared *to be* the Son of God {2} with power, according to the spirit of holiness, by the resurrection {3} from the dead; *even* Jesus Christ our Lord, {1} *Gr determined* 2) *Or in* 3) *Or of the dead*}
- 5 through whom we received grace and apostleship, unto obedience {1} of faith among all the {2} nations, for his name's sake; {1} *Or to the faith* 2) *Or Gentiles*}
- 6 among whom are ye also called *to be* Jesus Christ's:
- 7 To all that are in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

**I. PROLOGUE.****(1:1-17.)**

- A- Salutation. vs. 1-7
- 1- The apostle introduced vs. 1
- a- A servant.
- b- An apostle
- 2- The subject introduced vs. 2-6
- a- The Old Testament relation.
- b- The gospel of the Son of God. vs. 3--6
- 1) Human origin. Kingly seed of David. vs. 3
- 2) Divine Origin. Powerful Son of God. vs. 4a
- 3) Paul's emphasis. The Resurrection. vs. 4b
- Being determined (open declaration of God the Father Mat 3:17) according to the Holy Spirit by the resurrection from the dead!
- 3- The addressees. To the Saints. vs. 7
- 4- The blessing invoked (The Ya'll is for Southern Baptists.) vs. 7
- A Jewish Greeting - "Grace to Ya'll and **Peace** from God our Father and Lord Jesus Christ."
- χάρις ὑμῖν καὶ **εἰρήνη** ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.

**Romans 1 (cont.)**

- 8 ¶ First, I thank my God through Jesus Christ for you all, {1} that your faith is proclaimed throughout the whole world. {1} *Or because*}
- 9 For God is my witness, whom I serve in my spirit in the {1} gospel of his Son, how unceasingly I make mention of you, always in my prayers {1} *Gr good tidings*; See verse 1 }
- 10 making request, if by any means now at length I may be prospered {1} by the will of God to come unto you. {1} *Gr in*}
- 11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;
- 12 that is, that I with you may be comforted {1} in you, each of us by the other's faith, both yours and mine. {1} *Or among*}
- 13 And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit {1} in you also, even as {1} in the rest of the Gentiles. {1} *Or among*}
- 14 I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish.
- 15 So, as much as in me is, I am ready to {1} preach the gospel to you also that are in Rome. {1} *Gr bring good tidings*; Compare Ro 10:15 f }
- 16 ¶ For I am not ashamed of the {1} gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. {1} *Gr good tidings* ; See verse 1 }
- 17 For therein is revealed a righteousness of God from faith unto faith: as it is written, {1} But the righteous shall live {2} by faith. {1} *Hab 2:4. 2) Gr from*}

- B- The intrbduction extend. vs. 1:8-17
- 1- Concerning himself vs. 8-13
- a- His thanksgiving for them.
  - b- His prayer for them. vs. 10
    - 1) That he might visit them.
    - 2) For their spiritual welfare.
- 2- Concerning his theme vs. 14-17
- a- His mission vs. 14
    - 1) A threefold debtor.
      - a) Social classes. - Greeks & Barbarians.
      - b) Intellectual classes. - Wise and Unwise.
      - c) Religious classes. = At Rome
    - 2) A threefold declaration.
      - a) Responsibility - a debtor.
      - b) Response - I'm ready.
      - c) Attitude - I'm not ashamed of the GOC.
  - b- His message vs. 14-16
    - 1) The power of God (TPOG). The Gospel is TPOG for salvation for believers. vs. 16
    - 2) The righteousness of God. The quote from Hab 2:4. vs. 16
  - c- His centralizing theme--The Righteousness of God. vs. 17
    - 1) As God's attribute. - The Gospel Reveals His Holy Character.
    - 2) As God's activity. - His dealing with men is Just (righteous).
    - 3) As revealed by faith. - Only faith allows one to understand His program.

**Romans 1 (cont.)**

- 18 For {1} the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who {2} hinder the truth in unrighteousness; {1} *Or a wrath* 2) *Or hold the truth*; Compare 1 Co 7:30 (Gr)}
- 19 ¶ because that which is known of God is manifest in them; for God manifested it unto them.
- 20 For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, *even his everlasting power and divinity*; {1} that they may be without excuse: {1} *Or so that they are*}
- 21 because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened.
- 22 Professing themselves to be wise, they became fools,
- 23 and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things.
- 24 Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonored among themselves:
- 25 for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed {1} for ever. Amen. {1} *Gr unto the ages* }
- 26 For this cause God gave them up unto {1} vile passions: for their women changed the natural use into that which is against nature: {1} *Gr passions of dishonor*}
- 27 and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was due.
- 28 And even as they {1} refused to have God in *their* knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting; {1} *Gr did not approve*}
- 29 being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers,
- 30 backbiters, {1} hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, {1} *Or haters of God*}
- 31 without understanding, covenant-breakers, without natural affection, unmerciful:
- 32 who, knowing the ordinance of God, that they that practise such things are worthy of death, not only do the same, but also consent with them that practise them.

**II. GOD'S PHILOSOPHY OF SALVATION.****(1:18.-8:29.)****A- Condemnation--Or, Righteousness needed.****(1:18.-3:20.)****1- The heathen world condemned**

vs. 18-32

a- Their actions noted. They hold fast to what is revealed, unrighteously; faithlessly.

**Note, the snowball effect of Sin. Every Ski Instructor should understand!**

1) God revealed Himself in nature.

vs. 20

2) They refused to glorify God.

vs. 21)

3) They darkened their hearts.

vs. 21b

4) They turned to worship beasts.

vs. 22

b- God's actions noted.

vs. 24-28

1) He gave them up in body.

vs. 24

2) He gave them up in soul.

vs. 26

3) He gave them up in mind.

vs. 28

c- The resultant condition

vs. 29-32

**Did you think that Homosexuality or bestiality was OK in NT.?**

1) Filled with unrighteousness.

vs. 29-31

21 features of **unrighteousness on parade** that depict the Roman Empire of Paul's day. Do you think that God loves the LGTMovements?

2) The result of rejection of natural revelation.

vs. 32

**They finally join Satan in his work, and promote degeneracy.**

**Romans 2**

- 1 ¶ Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judges  
 {1} another, thou condemnest thyself; for thou that judgest dost practise the same things. {1} *Gr the other*}
- 2 {1} And we know that the judgment of God is according to truth against them that practise such things.  
 {1} *Many ancient authorities read For*}
- 3 And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that  
 thou shalt escape the judgment of God?
- 4 Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the  
 goodness of God leadeth thee to repentance?
- 5 but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and  
 revelation of the righteous judgment of God;
- 6 who will render to every man according to his works:
- 7 to them that by {1} patience in well-doing seek for glory and honor and incorruption, eternal life: {1}  
*Or stedfastness*}
- 8 but unto them that are factious, and obey not the truth, but obey unrighteousness, *shall be* wrath and  
 indignation,
- 9 tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the  
 Greek;
- 10 but glory and honor and peace to every man that worketh good, to the Jew first, and also to the Greek:  
 11 for there is no respect of persons with God.
- 12 For as many as {1} have sinned without law shall also perish without the law: and as many as {1} have  
 sinned under the law shall be judged by the law; {1} *Gr sinned*}
- 13 for not the hearers of the law are {1} just before God, but the doers of the law shall be {2} justified:  
 {1} *Or righteous* 2) *Or accounted righteous*; and so elsewhere}
- 14 (for when Gentiles that have not the law do by nature the things of the law, these, not having the law,  
 are the law unto themselves;
- 15 in that they show the work of the law written in their hearts, their conscience bearing witness  
 therewith, and {1} their {2} thoughts one with another accusing or else excusing *them*); {1} *Or their thoughts accusing or else excusing them one with another* 2) *Or reasonings*; 2 Co 10:5}
- 16 in the day when God {1} shall judge the secrets of men, according to my {2} gospel, by Jesus Christ.  
 {1} *Or judgeth* 2) See marginal note on Ro 1:1}

- 2- The moral world condemned (2:1.-3:8.)  
 (He now turns :to the religious Jews. )
- a- The principles of judgment vs. 1-16
- 1) Judging others does not justify one vs. 1-4
  - 2) Judgment will be according to performance;  
 not just according to knowledge vs. 5-8
  - 3) Judgment will not be according to pedigree vs. 11
  - 4) The primary issue; Obedience to the light received! vs. 13
  - 5) Note contrast of. Jews' and Gentiles' laws.
    - a) Gentiles had natural Revelation and conscience. (Ref. 1:18-32) vs. 12
    - b) Jews had written revelation. (As well as what the Gentiles had.) vs. 12
- b- The process of judgment vs. 16
- 1) The day set. (ref. vs. 13)  
 Known only to God.
  - 2) The Judge set. vs. 16  
 The Lord Jesus, The Messiah. (Ref. Jn 5:22-23)
  - 3) The standard set. vs. 16  
 According to the Gospel that Paul preached (my Gospel)
  - 4) The primary object of judgment. vs. 15c-16  
 The secrets of the heart.

**Romans 2 (cont.)**

- 17 ¶ But if thou bearest the name of a Jew, and retest upon the law, and gloriest in God,  
18 and knowest {1} his will, and {2} approvest the things that are excellent, being instructed out of the law, {1} Or the Will 2) Or *dost distinguish the things that differ*  
19 and art confident that thou thyself art a guide of the blind, a light of them that are in darkness,  
20 {1} a corrector of the foolish, a teacher of babes, having in the law the form of knowledge and of the truth; {1} Or an instructor  
21 thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?  
22 thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou rob temples?  
23 thou who gloriest in the law, through thy transgression of the law dishonorest thou God?  
24 For the name of God is blasphemed among the Gentiles because of you, {1} even as it is written. {1} *Isa 52:5*  
25 For circumcision indeed profiteth, if thou be a doer of the law: but if thou be a transgressor of the law, thy circumcision is become uncircumcision.  
26 If therefore the uncircumcision keep the ordinances of the law, shall not his uncircumcision be reckoned for circumcision?  
27 and shall not the uncircumcision which is by nature, if it fulfil the law, judge thee, who with the letter and circumcision art a transgressor of the law?  
28 For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh:  
29 but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit not in the letter; whose praise is not of men, but of God.

- c- The indictment of the Jew (2:17.-3:8.)
- 1) His high privilege recounted.
    - a) In knowledge..cit)
    - b) In position
  - 2) His delinquency vs. 21-24
    - a) Dishonoring God. vs. 22-23
    - b) Misrepresenting God. vs. 24
  - 3) His sign of circumcision misconstrued vs. 25-29
    - a) Its conditional character.
      - (1) A symbol of its inward condition (from Israel) ostensibly a law keeper.
      - (2) Valid only if they keep the law.
      - (3) No atonement value - only a "spur" to goad them to keep the law.
    - b) The validity of spiritual circumcision. (Ref. Deut 10:16, 30:6) vs. 27
    - c) What is a true "Jew"? vs. 28-29
      - (1) Negatively: Not one who is only a Jew outwardly!
      - (2) Positively: One who has a "clean heart"
  - 4) The argument thus far.
    - (1) 2 advantages of the unrepentant Jew eliminated; The Law & Circumcision.
    - (2) The Unrepentant Jew classified with the heathen (gentiles)  
**The Jew lost at home, the gentile lost in the world.**

**Romans 3**

- 1 ¶ What advantage then hath the Jew? or what is the profit of circumcision?
- 2 Much every way: first of all, that they were intrusted with the oracles of God.
- 3 For what if some were without faith? shall their want of faith make of none effect the faithfulness of God?
- 4 {1} God forbid: yea, let God be found true, but every man a liar; as it is written, {2} That thou mightest be justified in thy words, And mightest prevail when thou comest into judgment. {1} *Gr Be it not so; and so elsewhere* 2) Ps 51:4}
- 5 But if our unrighteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I speak after the manner of men.)
- 6 {1} God forbid: for then how shall God judge the world? {1} *Gr Be it not so; and so elsewhere*}
- 7 {1} But if the truth of God through my lie abounded unto his glory, why am I also still judged as a sinner? {1} *Many ancient authorities read For*}
- 8 and why not (as we are slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just.
- 9 What then? are we better than they? No, in no wise: for we before laid to the charge both of Jews and Greeks, that they are all under sin;
- 10 as it is written, {1} There is none righteous, no, not one; {1} *Ps 14:1 ff; 53:1 ff*}
- 11 There is none that understandeth, There is none that seeketh after God;
- 12 They have all turned aside, they are together become unprofitable; There is none that doeth good, no, not, so much as one:
- 13 {1} Their throat is an open sepulchre; With their tongues they have used deceit: {2} The poison of asps is under their lips: {1} *Ps 5:9. 2) Ps 140:3*}
- 14 {1} Whose mouth is full of cursing and bitterness: {1} *Ps 10:7*}
- 15 {1} Their feet are swift to shed blood; {1} *Isa 59:7 f*}
- 16 Destruction and misery are in their ways;
- 17 And the way of peace have they not known:
- 18 {1} There is no fear of God before their eyes. {1} *Ps 36:1*}
- 19 ¶ Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgment of God:
- 20 because {1} by {2} the works of the law shall no flesh be {3} justified in his sight; for {4} through the law cometh the knowledge of sin. {1} *Gr out of* 2) Or *works of law* 3) Or *accounted righteous* 4) Or *through law*}

- 5) The advantage of the Jew clarified vs. 3:1-8
  - a) National, not individual. vs. 2
  - b) Unbelief never annuls God's promises vs. 3-4
  - c) Paul defends God's grace vs. 5-8
- 1) Note the Jews' argument. vs. 5
- 2) Note Paul's (The Holy Spirit's) answer. vs. 6-8
  - If wrong makes right how could God judge the world?
  - Man's unrighteousness necessitated God's Grace.
- d) God's point concerning the Jews.
  - National Covenant didn't guarantee personal salvation.
- 3- The whole world condemned. vs. 3:9-20
  - a- The general character of man. [Ref. Psm 14] vs. 9-12
  - b- The specific conduct of men vs. 13-17
    - 1) Their speech vs. 13-14
    - 2) Their actions. vs. 15-17
  - c- The "initiatory" cause vs. vs. 18
  - d- The purpose of the law stated vs. 19-20
    - 1) Intent - To convict men of their sin(s). And Their (Our) Sin-Nature!  
'Well, shut my mouth and open my eyes and ears.'
    - 2) Neg. intent - Never intended to Justify.  
[ Ref. Ro 9:32, Ga 2:16, Ga 3:2, Ga 3:5]  
It established the universal need of man for fellowship with God.

**Romans 3 (cont.)**

- 21 But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets;
- 22 even the righteousness of God through faith {1} in Jesus Christ unto all {2} them that believe; for there is no distinction; {1) Or of 2) Some ancient authorities add *and upon all*}
- 23 for all {1} have sinned, and fall short of the glory of God; {1) *Gr sinned*}
- 24 being justified freely by his grace through the redemption that is in Christ Jesus:
- 25 whom God set forth {1} to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; {1) Or, to be propitiatory}
- 26 for the showing, *I say*, of his righteousness at this present season: that he might himself be {1} just, and the {1} justifier of him that {2} hath faith {3} in Jesus. {1) See Ro 2:13 margin 2) *Gr is of faith* 3) Or of}
- 27 Where then is the glorying? It is excluded. By what manner of law? of works? Nay: but by a law of faith.
- 28 {1} We reckon therefore that a man is justified by faith apart from {2} the works of the law. {1) Many ancient authorities read *For we reckon* 2) Or *works of law*}
- 29 Or is God *the God* of Jews only? is he not *the God* of Gentiles also? Yea, of Gentiles also:
- 30 if so be that God is one, and he shall justify the circumcision {1} by faith, and the uncircumcision {2} through faith. {1) *Gr out of*; Ga 3:8. 2) Or *through the faith*; Ga 2:16}
- 31 Do we then make {1} the law of none effect {2} through faith? God forbid: nay, we establish {1} the law. {1) Or law 2) Or *through the faith*; Ga 2:16}

B- Justification--Or Righteousness Imputed. (3:21. - 5:21.)

- 1- The source of righteousness vs. 21-26
  - a- Apart from the law (but not contrary to it.) vs. 21
  - b- As a gift of God's grace. vs. 22-26
    - 1) What the cross did for God.  
It honored God, showing God's wrath on sin!
    - 2) What the cross did for men.  
It established the means of man's Justification. (by faith in the person and work of Jesus Christ)
  - c- What is "**Justification**"?  
"**Justification** is the **Declarative Act Of God** whereby **He pronounces the Sinner Not Guilty** and **Imputes to him the Righteousness of The Lord Jesus Christ.**"
- 2- The channel of Justification --FAITH. vs. 26-31
  - a- The thesis stated vs. 26  
"**The righteousness of God through faith in Jesus Christ unto all them that believe.**"
  - b- Two inferences drawn.
    - 1) The invalidation of works.  
Faith places emphasis on the Word of God, only!
    - 2) The equal footing of Jew and Gentile. vs. 29-30
  - c- The problem for law-keepers--Does faith invalidate law?
    - 1) Faith establishes the law. (ref. Rom 8:3-4).
    - 2) Only by faith can the holiness of the law be fulfilled

**Romans 4**

- 1 ¶ What then shall we say {1} that Abraham, {2} our forefather, hath found according to the flesh? {1} *Some ancient authorities read of Abraham, our forefather according to the flesh? 2) Or our forefather according to the flesh hath found?*
- 2 For if Abraham was justified {1} by works, he hath whereof to glory; but not toward God. {1} *Gr out of; Ga 3:8*
- 3 For what saith the scripture? {1} And Abraham believed God, and it was reckoned unto him for righteousness. {1} *Ge 15:6*
- 4 Now to him that worketh, the reward is not reckoned as of grace, but as of debt.
- 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness.
- 6 Even as David also pronounceth blessing upon the man, unto whom God reckoneth righteousness apart from works,
- 7 *saying, {1} Blessed are they whose iniquities are forgiven, And whose sins are covered. {1} Ps 32:1 f*
- 8 Blessed is the man to whom, the Lord will not reckon sin.
- 9 ¶ Is this blessing then pronounced upon the circumcision, or upon the uncircumcision also? for we say, To Abraham his faith was reckoned for righteousness.
- 10 How then was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision:
- 11 and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision; that he might be the father of all them that believe, though they be in uncircumcision, that righteousness might be reckoned unto them;
- 12 and the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in uncircumcision.
- 13 For not {1} through the law was the promise to Abraham or to his seed that he should be heir of the world, but through the righteousness of faith. {1} *Or through law }*
- 14 For if they that are of the law are heirs, faith is made void, and the promise is made of none effect:
- 15 for the law worketh wrath; but where there is no law, neither is there transgression.
- 16 For this cause *it is* of faith, that *it may be* according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all
- 17 ¶ (as it is written, {1} A father of many nations have I made thee) before him whom he believed, *even* God, who giveth life to the dead, and calleth the things that are not, as though they were. {1} *Ge 17:5*
- 18 Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, {1} So shall thy seed be. {1} *Ge 15:5*
- 19 And without being weakened in faith he considered his own body {1} now as good as dead (he being about a hundred years old), and the deadness of Sarah's {2} womb; {1} *Many ancient authorities omit now 2) Or womb: yea, etc*
- 20 yet, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God,
- 21 and being fully assured that what he had promised, he was able also to perform.
- 22 Wherefore also it was reckoned unto him for righteousness.
- 23 ¶ Now it was not written for his sake alone, that it was reckoned unto him;
- 24 but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead,
- 25 who was delivered up for our trespasses, and was raised for our justification.

- 3- The Old Testament witness to imputation vs. 4:1-25  
 (Or, Was righteousness by faith in the Old Testament?)
- a-- Abraham was justified by faith (1-5). [ Ref. Gen 15:9, Hab 2:4].
- 1) The problem. (Was Abraham Justified by circumcision)
  - 2) The point Paul emphasized. vs. 10  
 Abraham justified [Gen 15:9 14], 14 yrs. prior to circumcision.  
 Note also David's son who died his 7<sup>th</sup> day. [ 2 Sam 12:23].
  - 3) The principle drawn.  
***Faith is imputed (reckoned) for righteousness to the believer.***  
 (Grk. **λογιζομαι**: He is imputing. The text uses the Passive Voice  
 in verses 9-11. This implies God made this imputation for His Benefit!
- b- David was justified by faith vs. 6-8
- c- Thus circumcision never did justify vs. 9-12
- d- The dominant issue in justification. FAITH. vs. 12-13
- e- The result of law-righteousness vs. 14-15  
 Keeps a nation (or a believer) from God's Wrath.
- f- The enable rent of faith-righteousness vs. 16
- g- The character of Abraham's faith vs. 17-25
- 1) Faith in a resurrection God. [Note Enoch's testimony Heb 11:6]. vs. 17-18
  - 2) Often contrary to natural reasoning vs. 19
    - a) Weak faith sees obstacles, and often wavers.
    - b) Strong faith sees possibilities.
  - 3) Implicit faith in God's word vs. 21
    - a) Faith is not an empty (vain) faith. (1 Co 15:1, 2, 3-8)
    - b) Which (Faith) is by grace, unto Eternal Life through Jesus Christ.
  - 4) The assurance and permanence of justification. vs. 5:1-21
    - a) Abraham's faith exemplified ours vs. 23-25  
 (Because of Christ's death and resurrection)
    - b) The meaning of Christ's death.
    - c) The meaning of Christ's resurrection.

**Romans 5**

- 1 ¶ Being therefore justified {1} by faith, {2} we have peace with God through our Lord Jesus Christ; {1} *Gr out of 2*) Many ancient authorities read *let us have*
- 2 through whom also we have had our access {1} by faith into this grace wherein we stand; and {2} we {3} rejoice in hope of the glory of God. {1} *Some ancient authorities omit by faith* 2) *Or let us rejoice* 3) *Gr glory*; Ro 5:11; Heb 3:6}
- 3 And not only so, but {1} we also {2} rejoice in our tribulations: knowing that tribulation worketh stedfastness; {1} *Or let us also rejoice* 2) *Gr glory*; Ro 5:11; Heb 3:6}
- 4 and stedfastness, approvedness; and approvedness, hope:
- 5 and hope putteth not to shame; because the love of God hath been {1} shed abroad in our hearts through the Holy Spirit which was given unto us. {1} *Gr poured out*}
- 6 ¶ For while we were yet weak, in due season Christ died for the ungodly.
- 7 For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die.
- 8 But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.
- 9 Much more then, being now justified {1} by his blood, shall we be saved from the wrath of God through him. {1} *Gr in*}
- 10 For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved {1} by his life; {1} *Gr in*}
- 11 and not only so, {1} but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation. {1} *Gr but also glorying*; Compare verse 2}
- 12 Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned:—
- 13 for until the law sin was in the world; but sin is not imputed when there is no law.
- 14 Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come.
- 15 But not as the trespass, so also *is* the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many.
- 16 And not as through one that sinned, *so* is the gift: for the judgment *came* of one unto condemnation, but the free gift *came* of many trespasses unto {1} justification. {1} *Gr an act of righteousness*; Re 15:4; 19:8}
- 17 For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and {1} of the gift of righteousness reign in life through the one, *even* Jesus Christ. {1} *Some ancient authorities omit of the gift*}
- 18 So then as through one trespass *the judgment came* unto all men to condemnation; even so through one act of righteousness *the free gift came* unto all men to justification of life.
- 19 For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous.
- 20 And {1} the law came in besides, that the trespass might abound; but where sin abounded, grace did abound more exceedingly: {1} *Or law*}
- 21 that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

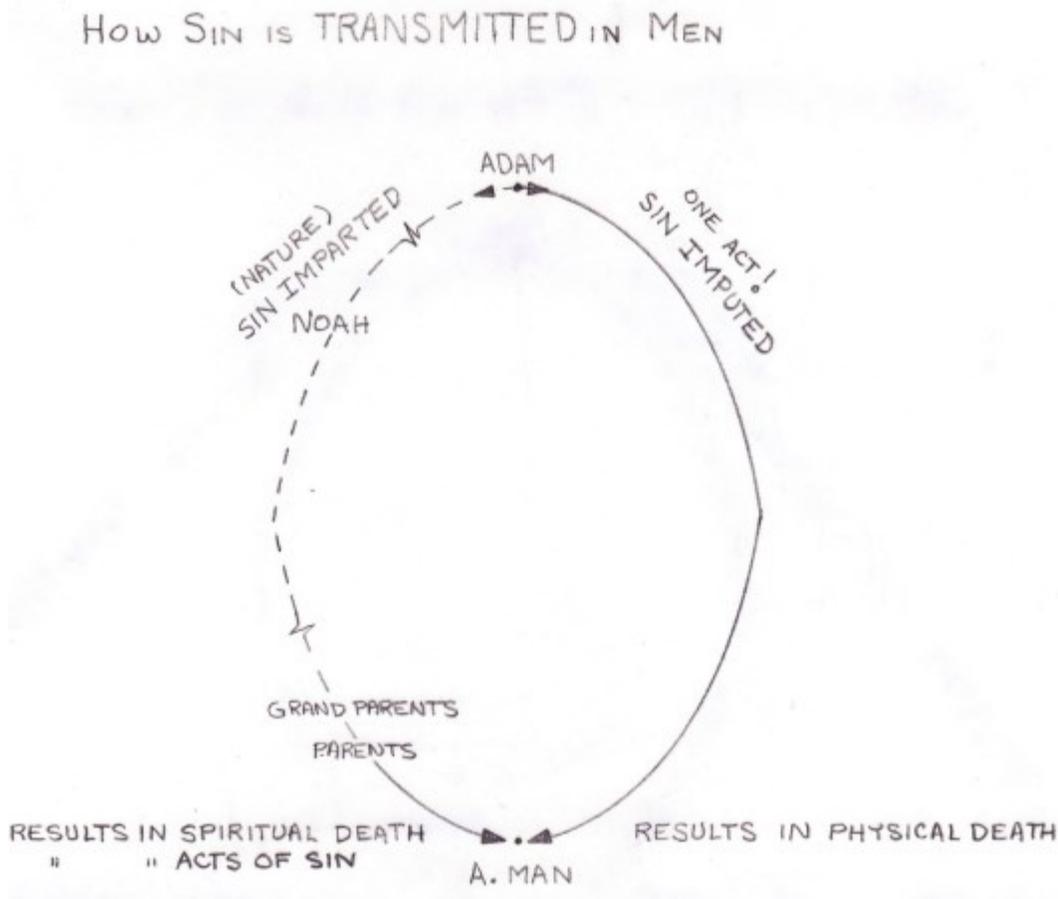
4- The assurance and permanence of justification

vs. 5:1-21

- a- The subjective evidence of justification. Peace. vs. 1-11
  - 1) Our access to God vs. 1-2
    - 'Stand in the position of Grace'
  - 2) The effect of trial vs. 3-5
    - a) Rejoice in our trials.
    - b) Trials perfect our experience. [ Jms 1:3-4 ]
    - c) Perfected experience produces Hope.
    - d) Hope produces Love by means of the Holy Spirit.
  - 3) The present work of the Triune God vs. 6-11
    - a) The Love of and for God The Father is revealed and we've received the atonement. ( vs. 6, 8, 11
    - b) Jesus Christ Died for us, and so Presently provides the atonement. vs. 6, 8-11
    - c) We obtain **Joy** and **love** through the Holy Spirits Ministry. [Ref. 1 Co 13:1-13; Gal 5:22-26]. vs. 2-5
- b- The objective evidence of Justification. vs. 12-21
  - 1) The universal effect of Adam's one act vs. 12-14
    - Brought Universal Condemnation.
    - We all inherited the fallen Adamic nature.
  - 2) The wide effect of Christ's one act vs. 15-21
    - a) Note the basis.
    - b) Note the "much more.
  - 3) The purpose of the law stated vs. 20
    - a) To make our sin nature and sins more evident.
    - b) To point out the need for God's Grace.
- 5- Note the progress of the argument thus far.
  - a- The meaning of justification.
    - "Justification** is the **Declarative Act Of God** whereby **He pronounces the Sinner Not Guilty** and **Imputes to him the Righteousness of The Lord Jesus Christ.**"
  - b- The problem of sanctification.
    - {Is the impartation of sanctification as easy as the imputation of justification?
    - At least 2 things to consider:
      1. Justification is a once-for-all pronouncement by God.
      2. Sanctification has to do with the impartation by the Holy Spirit so that the believer will learn God's Word, and discipline his life by means of the Holy Spirit's ministry, which may be grieved (*Eph 4:30 Do what God **doesn't** want.*) or quenched (*1 Th 5:19 Do **not** what God wants.*). NEC}

**Romans 6**

- 1 ¶ What shall we say then? Shall we continue in sin, that grace may abound?
- 2 God forbid. We who died to sin, how shall we any longer live therein?
- 3 Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?
- 4 We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.
- 5 For if we have become {1} united with *him* in the likeness of his death, we shall be also *in the likeness* of his resurrection; {1} *Or united with the likeness ... with the likeness*;
- 6 knowing this, that our old man was crucified with *him*, that the body of sin might be done away, that so we should no longer be in bondage to sin;
- 7 for he that hath died is {1} justified from sin. {1} *Or released*; Compare Sir 26:29 (Gr); Ro 7:1 }
- 8 But if we died with Christ, we believe that we shall also live with him;
- 9 knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him.
- 10 For {1} the death that he died, he died unto sin {2} once: but {1} the life that he liveth, he liveth unto God. {1} *Or in that 2) Gr once for all*; Heb 7:27 }
- 11 Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.
- 12 Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof:
- 13 neither present your members unto sin *as* {1} instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members *as* instruments of righteousness unto God. {1} *Or weapons*; Compare 2 Co 10:4 }
- 14 For sin shall not have dominion over you: for ye are not under law, but under grace.



**Figure 05. How Sin Is Transmitted To Men.**

C- Sanctification--Or, Righteousness Imparted.

(6.-8.)

- 1- The principles of holiness vs. 6:1-23  
How to live a Godly life in a Godless world.
- a- Recognize a sphere of life vs. 1-14
- 1) Note the question posed. vs. 1  
Shall we continue in sin so that grace may more abound?
  - 2) Note the implications of it.  
Sin would be a virtue if it brings more grace!
  - 3) The problem. vs. 2  
Doesn't justification by faith encourage sin?  
May God forbid!
  - 4) The theoretical recognition vs. 1-10  
This is the reality of which water baptism is but a symbol.  
Remember that baptism is identification!
    - a) We were Baptized into Christ, and so identified with him in His death for sin. vs. 3
    - b) We were buried with HIM through that baptism (identification) unto death. vs. 4a
    - c) We, now being identified with him in HIS death are raised from the dead by the Glory of the Father unto newness of life!. vs. 4b
    - d) Our old man having been crucified with Christ, in order that the old man (in Adam), might be placed in the position of death. In God's eyes, The Old Man Died, (Ninty years without slumbering tick tok, tick tok. . .
    - e) We now live resurrected in Christ. But alas he (the old man) still seems to want his own way!
    - f) These things we are to reckon (by faith). What means "to reckon"?<sup>a</sup>
  - 5) The practical appropriation vs. 11-14
    - a) Restraining sin. vs. 12-13a
      - (1) Let not sin (The Old Adam) keep on reigning as a king in your Mortal bodies as you once did! vs. 12
      - (2) Stop presenting your (bodily-fleshly) members as instruments of unrighteousness! vs. 13a  
Or don't make it a habit. (A bad one)
    - b) Responding to God.
      - (1) Present yourselves to God, (Your New Man) as alive from the dead! vs. 13b
      - (2) Present yourselves unto God (your physical & soulish parts) as instruments of righteousness.<sup>b</sup> vs. 13c

<sup>a</sup> I reckon, logizomai, λογίζομαι: I reckon, **is like** the word group pistis: Faith/Pisteuw: I believe, Grk. πιστις/πιστευω except **that the faith object for reckoning, is in heaven and is eternal. πιστις/πιστευω has its object on earth and is historical.**

<sup>b</sup> As A. T. Robertson suggests: First aorist active imperative of παριστημι, same verb, but different tense, **do it now and completely.** Our "members" (μελη) should be at the call of God "as alive from the dead."

**Romans 6 (cont.)**

- 15 What then? shall we sin, because we are not under law, but under grace? God forbid.
- 16 Know ye not, that to whom ye present yourselves *as {1}* servants unto obedience, his *{1}* servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? *{1}* *Gr bondservants*}
- 17 But thanks be to God, *{1}* that, whereas ye were *{2}* servants of sin, ye became obedient from the heart to that *{3}* form of teaching whereunto ye were delivered; *{1}* *Or that ye were...but ye became* 2) *Gr bondservants* 3) *Or pattern*}
- 18 and being made free from sin, ye became *{1}* servants of righteousness. *{1}* *Gr bondservants*}
- 19 I speak after the manner of men because of the infirmity of your flesh: for as ye presented your members *as* servants to uncleanness and to iniquity unto iniquity, even so now present your members *as* servants to righteousness unto sanctification.
- 20 For when ye were *{1}* servants of sin, ye were free in regard of righteousness. *{1}* *Gr bondservants*}
- 21 What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those things is death.
- 22 But now being made free from sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life.
- 23 For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.

**Romans 7**

- 1 ¶ Or are ye ignorant, brethren (for I speak to men who know *{1}* the law), that the law hath dominion over a man for so long time as he liveth? *{1}* *Or law*}
- 2 For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband.
- 3 So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man.
- 4 Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, *even* to him who was raised from the dead, that we might bring forth fruit unto God.
- 5 For when we were in the flesh, the *{1}* sinful passions, which were through the law, wrought in our members to bring forth fruit unto death. *{1}* *Gr passions of sins*}
- 6 But now we have been discharged from the law, having died to that wherein we were held; so that we serve in newness of the spirit, and not in oldness of the letter.

- b- Recognize a new motivation of life vs. 6:15-23
- 1) The question. vs. 15
  - 2) The implication--Grace is dangerous because it frees one to sin.
    - a) It implies there is no restraining of sin.
    - b) It rationalizes the strength of the flesh (Old Adam).
  - 3) The answer. vs. 16-18
    - a) What this freedom means.  
Freedom not to sin!
    - b) What this freedom also provides.
      - (1) Freedom from the outward law as a basic motivation of life.
      - (2) It gives the motivation of Love<sup>a</sup> in place of Law.
  - 4) The need to respond to this new motivation vs. 19-23
    - a) You presented your members as slaves to uncleanness and to iniquity unto iniquity,  
We become Slaves (Grk. δουλος) of whom we serve
    - b) We are to yield (Grk. παριστημι: to place a person or thing at one's disposal) , our members, as slaves to righteousness unto holiness.
  - 5) The Eternal outcome. vs. 6:23  
*23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*
- 2- The practice of holiness under the law vs. 7:1-25
- a- Is the law binding today? vs. 1-6
    - 1) The release. vs. 1  
It happens at death - the believer has died to sin positionally.
    - 2) The analogy of marriage release. vs. 2-6
      - a) The old man dies. vs. 3  
(and therefore the new is eligible to remarry)
      - b) The new man is joined to Christ. vs. 4-6

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<sup>a</sup> See Figure 07. - A Biblical Use Of Love.

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 A Biblical Use Of LOVE
 

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The fruit of the (Holy) Spirit as found in Gal 5:22-23 is simply LOVE (Agape). It is likened to a bunch of grapes where the top one is love. All the rest are different manifestations of LOVE. The other words following are statements of what this LOVE is:

## JOY

The Prize of eternal life set before us as the gift from God, so that God is the Christian's delight.

## PEACE

The tranquillity of mind based on the consciousness of a right relationship with God.

## LONGSUFFERING

Steadfastness of a soul under provocation. Includes patient Endurance and forbearance of wrong under ill-treatment. (This is a passive concept)

## KINDNESS

Goodness, excellence, uprightness. That which should mellow a harsh and austere personality. This concept is neutral in nature. The same Greek word is used to describe wine that has been mellowed with age. Notice the YOKE of Christ has nothing harsh or galling about it, Matt 11:29-30.

## GOODNESS

The active outworking of the word for KINDNESS. It Describes the moral quality which being inherently good in it's Character, is beneficial in it's effect.

## FAITH

Confidence. Here used passively in the sense of fidelity and Faithfulness produced in the life of the yielded Christian.

## MEEKNESS

Gentleness. The temper of spirit towards God in which we accept His dealings with us as good, and therefore don't dispute or resist. The word doesn't suggest weakness, but inner strength.

## SELF-CONTROL

Mastery, control, or self control in all things. It is the responsibility that attaches to a creature with a will, the power to choose his own course. Used figuratively of athletes, who, in preparing for the Greek games exercised rigid self control (restraint) for the sake of the prize offered. They denied the natural appetites lest by self indulgence they should lose the prize.

As a result this word AGAPE must be exercised in the power of the Holy Spirit. We can't fake it. The natural man will under the best of behavior exercise STORGE Greek word for Family love (Rom 1:31) and PHILOS Greek word for brotherly love Matt 21:15-17. He cannot, however, exercise AGAPE because it is a (the) fruit of the Spirit. "The natural man receives not the things of the Spirit of God, for they are foolishness unto him; neither can he know them for they are spiritually discerned." (I Cor 2:14)

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**Figure 07. A Biblical Use Of Love.**



**Romans 7 (cont.)**

- 7 ¶ What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through {1} the law: for I had not known {2} coveting, except the law had said, {3} Thou shalt not {2} covet: {1} Or law 2) Or lust 3) Ex 20:17; De 5:21}
- 8 but sin, finding occasion, wrought in me through the commandment all manner of {1} coveting: for apart from {2} the law sin is dead. {1} Or lust 2) Or law}
- 9 And I was alive apart from {1} the law once: but when the commandment came, sin revived, and I died; {1} Or law}
- 10 and the commandment, which was unto life, this I found to be unto death:
- 11 for sin, finding occasion, through the commandment beguiled me, and through it slew me.
- 12 So that the law is holy, and the commandment holy, and righteous, and good.
- 13 Did then that which is good become death unto me? God forbid. But sin, that it might be shown to be sin, by working death to me through that which is good; -that through the commandment sin might become exceeding sinful.
- 14 ¶ For we know that the law is spiritual: but I am carnal, sold under sin.
- 15 For that which I {1} do I know not: for not what I would, that do I practise; but what I hate, that I do. {1} Gr work}
- 16 But if what I would not, that I do, I consent unto the law that it is good.
- 17 So now it is no more I that {1} do it, but sin which dwelleth in me. {1} Gr work}
- 18 For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to {1} do that which is good is not. {1} Gr work }
- 19 For the good which I would I do not: but the evil which I would not, that I practise.
- 20 But if what I would not, that I do, it is no more I that {1} do it, but sin which dwelleth in me. {1} Gr work}
- 21 I find then {1} the law, that, to me who would do good, evil is present. {1} Or in regard of the law; Compare verses 12, 14}
- 22 For I delight {1} in the law of God after the inward man: {1} Gr with}
- 23 but I see a different law in my members, warring against the law of my mind, and bringing me into captivity {1} under the law of sin which is in my members. {1} Gr in; Many ancient authorities read to}
- 24 Wretched man that I am! who shall deliver me out of {1} the body of this death? {1} Or this body of death}
- 25 {1} I thank God through Jesus Christ our Lord. So then I of myself with the mind, indeed, serve the law of God; but with the flesh the law of sin. {1} Many ancient authorities read But thanks be to God; Compare Ro 6:17}

b- Is the law sinful?

vs. 7:7-14

- 1) The office of the law clarified.

The Law pointed out my sinfulness i.e., carnality Grk. σαρκικός<sup>a</sup>.

- 2) How sin distorted the law

vs. 8-13

- a) Arousing the passions.

vs. 8-9

- b) Distorting its true purpose.

vs. 10-12

- c) It suppressed the new life of faith.

vs. 13

c- Is the law productive at all?

vs. 14-25

Note four confessions of the carnal man:

- 1) I cannot understand my actions

vs. 15

- 2) I cannot control my actions

vs. 16

- 3) I am subject to an evil principle

vs. 21

- 4) I am in a state of wretchedness and frustration

vs. 24

## d- The problem stated.

Who shall deliver me from this body which produces death

## e- The essential need noted

vs. 24-25

Deliverance from this body which produces death.

Through our Lord Jesus Christ.

<sup>a</sup> Here: Grk σαρκικός; A-NMS: Carnal – a word describing **behavior of fleshly or older Christians – those who have refused to grow**. 1 Co 3:3. Also in this Greek word family; Grk. σάρκινος; A-NMS: Carnal – a word describing **behavior of fleshy or baby Christians – those having not the time to mature**. 1 Co 3:1.

**Romans 8**

- 1 ¶ There is therefore now no condemnation to them that are in Christ Jesus.
- 2 For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death.
- 3 For what the law could not do, {1} in that it was weak through the flesh, God, sending his own Son in the likeness of {2} sinful flesh {3} and for sin, condemned sin in the flesh: {1} Or wherein 2) Gr *flesh of sin* 3) Or *and* as an offering *for sin*; Le 7:37; Heb 10:6; etc}
- 4 that the {1} ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. {1} Or *requirement*}
- 5 For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit.
- 6 For the mind of the flesh is death; but the mind of the Spirit is life and peace:
- 7 because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be:
- 8 and they that are in the flesh cannot please God.
- 9 But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his.
- 10 ¶ And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness.
- 11 But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies {1} through his Spirit that dwelleth in you. {1} *Many ancient authorities read because of*}
- 12 So then, brethren, we are debtors, not to the flesh, to live after the flesh:
- 13 for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the {1} deeds of the body, ye shall live. {1} *Gr doings*}
- 14 For as many as are led by the Spirit of God, these are sons of God.
- 15 For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father.
- 16 The Spirit himself beareth witness with our spirit, that we are children of God:
- 17 ¶ and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified with *him*.

- 3- The power for holiness vs. 8:1-39
- a- Our Liberation's certification
- 1) The basis of liberation summarized vs. 1-4
    - a) The prerequisite. Justification. vs. 1
    - b) The position.-Union with Christ. vs. 1
    - c) The provision. The Spirit of (the new) life in Christ. vs. 2-3
    - d) The power. Walking by means of the Holy Spirit. vs. 4
    - e) The purpose. To fulfill the righteousness which is in the Law. vs. 4
  - 2) The process of liberation (from the Law of sin and death) explained. vs. 5-11
    - a) Walking by means of the Holy Spirit. vs. 5-8
    - b) Being energized by the Holy Spirit. vs. 9-11
      - (1) The body of sin ("reckoned") as (in the crucified position) dead.
      - (2) It's possible to live (quicken) in this resurrection life NOW! WOW!  
vs. 11
  - 3) The consequence of liberation noted vs. 12-17
    - a) A new obligation. Since we are no longer debtors to the flesh. vs. 12
      - (1) To put to death the works of the flesh. vs. 13b
      - (2) To walk by means of the Holy Spirit. vs. 13b
    - b) A new source of guidance. Those led by the Holy Spirit. vs. 14
    - c) A new position as adopted - mature - sons of God. vs. 14-15
    - d) A new legacy as an heir of God. vs. 16-17  
And Joint-heir with Christ.
      - (1) Partake of His suffering. [Phi 1:28-29, 3:10]. vs. (16)
      - (2) Partake of His Glory. [Eph 1:6,12, 14; Phi 3:20-21]. vs. 17

**Romans 8 (cont.)**

- 18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward.
- 19 For the earnest expectation of the creation waiteth for the revealing of the sons of God.
- 20 For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, *{1} in hope {1} Or in hope; because the creation etc }*
- 21 that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God.
- 22 For we know that the whole creation groaneth and travaileth in pain *{1}* together until now. *{1} Or with us }*
- 23 And not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for *our* adoption, *to wit*, the redemption of our body.
- 24 For *{1}* in hope were we saved: but hope that is seen is not hope: *{2}* for who *{3}* hopeth for that which he seeth? *{1} Or by 2) Many ancient authorities read for what a man seeth, why doth he yet hope for? 3) Some ancient authorities read awaiteth }*
- 25 But if we hope for that which we see not, *then* do we with *{1}* patience wait for it. *{1} Or steadfastness }*
- 26 ¶ And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for *us* with groanings which cannot be uttered;
- 27 and he that searcheth the hearts knoweth what is the mind of the Spirit, *{1}* because he maketh intercession for the saints according to *the will of God*. *{1} Or that }*
- 28 And we know that to them that love God *{1}* all things work together for good, *even* to them that are called according to *his* purpose. *{1} Some ancient authorities read God worketh all things with them for good }*
- 29 ¶ For whom he foreknew, he also foreordained *to be* conformed to the image of his Son, that he might be the firstborn among many brethren:
- 30 and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

- b- Our Preservation Guaranteed. vs. 8:18-30
- 1) Preservation through sufferings. vs. 18-25
    - a) In view of the Glory ahead. vs. 18
    - b) In view of the patience of all creation. vs. 22
    - c) In view of complete redemption ahead. vs. 23
    - d) In view of the present value of suffering. vs. 24-25
  - 2) Preserved in spite of infirmities. vs. 26-27
    - a) The Holy Spirit helps our infirmities. vs. 26a
    - b) The Holy Spirit intercedes for us. vs. 26b
    - c) God the Son makes intercession for us. vs. 27
  - 3) Preserved by God's Providence. vs. 28
    - a) All things are leading to God's Purposes.
      - (1) The human side - To those who love God!.
      - (2) the Divine side - To those Called ones.
  - 4) Preserved by God's purpose<sup>a</sup>. vs. 29-30
    - a) He foreknew His own.
    - b) He predestinated us to be conformed to the image of His Dear Son.
    - c) Everyone He Predestined, He Also Called.
    - d) Everyone He Called, Them He Justified.
    - e) Everyone He Justified, Those He also Glorified - [Note Eph 2:6-7].
    - f) A big question here: How do YOU KNOW that these five things are true of YOU?

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<sup>a</sup> (These are 5 "eternal" Aorist Active Indicatives 3S - Those individuals are as good as in Glory Now. Are You?

**Romans 8 (cont.)**

- 31 ¶ What then shall we say to these things? If God *is* for us, who *is* against us?
- 32 He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?
- 33 Who shall lay anything to the charge of God's elect? *{1}* It is God that justifieth; *{1}* *Or Shall God that justifieth?*
- 34 who is he that condemneth? *{1}* It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. *{1}* *Or Shall Christ Jesus that died, ...us?*
- 35 Who shall separate us from the love *{1}* of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? *{1}* *Some ancient authorities read of God*
- 36 Even as it is written, *{1}* For thy sake we are killed all the day long; We were accounted as sheep for the slaughter. *{1}* *Ps 44:22*
- 37 Nay, in all these things we are more than conquerors through him that loved us.
- 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,
- 39 nor height, nor depth, nor any other *{1}* creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. *{1}* *Or creation*

- c- Paul's hilarious exultation vs. 8:31-39
- 1) Our relationship to the Father. vs. 31-33
    - a) He's the Supreme Head of the Universe.  
 What shall we say then about these things?  
 Since (1<sup>st</sup> class condition) God *is* for us, Who *can* be against us.  
 (But some say, "I think God is unfair!")
    - b) He has already given His Best (His Son!).
    - c) Being Heirs of God, and Joint Heirs with Christ:  
 having been Justified by \_\_\_\_\_ through \_\_\_\_\_. {Ref. Eph 2:8-9}.  
 (Two of the more important Soteriological words in Scripture.)
  - 2) Our relationship to Christ. vs. 34
    - a) The Christ who died, taking our penalty on himself for a ransom payment:  
 and who rose from the corpses for (as a means for) our Justification.
    - b) This Christ, the Creator and Judge of the universe, is our Intercessor (Grk. εντυγχανει)  
 Note: 1 Jo 2:1 He is also our Defense Attorney who pleads our case  
 before the Father (Grk. παράκλητον: Noun AMS)
  - 3) Our relationship to circumstances. vs. 35-39
    - a) What shall separate us from Christ's Love.  
 Note the list of possible things.
    - b) Note Our Victory. vs. 37  
 Overwhelmingly Conquerors!
    - c) Note our complete separation to the Love of Christ. vs. 38-39  
 Having Been Persuaded that neither Life, death, angels (Satan is in here), Principalities, Powers, Things present, Things future, Height, Depth, For {Perfect passive participle of πειθω}, "I stand convinced." {or Having been fully persuaded!} any other creatation, [to cover any omissions] Probably, even that man himself Shall be able to separate us from the Love of God which is in Christ Jesus our Lord. Now this great promise is to all those Foreknown, Predestined, Called, Justified, and subsequently Glorified Believers!  
 Dear one: Where are you in this eternal scheme of things???

### # Note his progress of doctrine thus far.

- 1- Chap. 1-3: Who needs God's Righteousness? Answer - ALL.
- 2- Chap. 3-5: How is God's Righteousness Aquired - Answer - By Grace through Faith.
- 3- Chap. 6-8: - How is it reproduced? - Answer - By Identification and Union with Christ in the power of the Holy Spirit.

### # Note the new problem that now arises.

What about God's Promises to Israel (God's everlasting Covenants)???

**Romans 9**

- 1 ¶ I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit,  
2 that I have great sorrow and unceasing pain in my heart.  
3 For I could {1} wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh: {1} *Or pray*  
4 who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of *God*, and the promises;  
5 whose are the fathers, and of whom is Christ as concerning the {1} flesh, who is over all, God blessed {2} for ever. Amen. {1} *Or flesh; he who is over all, God, be blessed for ever* 2) *Gr unto the ages*  
6 ¶ But *it is* not as though the word of God hath come to nought. For they are not all Israel, that are of Israel:  
7 neither, because they are Abraham's seed, are they all children: but, {1} In Isaac shall thy seed be called. {1} *Ge 21:12*  
8 That is, it is not the children of the flesh that are children of God; but the children of the promise are reckoned for a seed.  
9 For this is a word of promise, {1} According to this season will I come, and Sarah shall have a son. {1} *Ge 18:10*  
10 And not only so; but Rebecca also having conceived by one, *even* by our father Isaac—  
11 for *the children* being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him that calleth,  
12 it was said unto her, {1} The elder shall serve the younger. {1} *Ge 25:23*  
13 Even as it is written, {1} Jacob I loved, but Esau I hated. {1} *Mal 1:2 f*  
14 ¶ What shall we say then? Is there unrighteousness with God? God forbid.  
15 For he saith to Moses, {1} I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion. {1} *Ex 33:19*  
16 So then it is not of him that willeth, nor of him that runneth, but of God that hath mercy.  
17 For the scripture saith unto Pharaoh, {1} For this very purpose did I raise thee up, that I might show in thee my power, and that my name might be published abroad in all the earth. {1} *Ex 9:16*  
18 So then he hath mercy on whom he will, and whom he will be hardeneth.

**III. GOD'S PHILOSOPHY OF HISTORY.****(9.-11.)**

(Or, The righteousness of God vindicated)

**A Israel's past election as a nation. (9.)**

- 1- Paul's sorrow declared. vs. 1-5
- a- His intense love for Israel.
- b- Their great privileges recounted. vs. 4
- 2- God's Faithfulness defended. vs. 6-13
- a- The problem stated. vs. 6, 8
- b- The negative assertion. vs. 7
- c- The positive assertion.
  - 1) Limited to the children of promise. vs. 8-9
  - 2) **Limited to the elect.** vs. 10-13  
**Election before birth, not therefore according to works!** vs. 11
- d- The obvious implication.  
**True children of promise are those specifically selected by God!**
- 3- **God's justice exonerated.** vs. 14-29
- a- The problem stated. vs. 14  
 Is God unrighteous?  
 Is God's election justifiable?"
- b- The witness of history. vs. 14-18
  - 1) The experience of Moses. vs. 15-16  
**God gave Israel mercy according to His Will.**  
 (Not according to Moses merit.)
  - 2) The hardening of Pharaoh. vs. 17  
**Whom HE Will HE hardeneth.**  
 (This concept was detestable to Jews and many in the Christian herd today,  
 therefore, they 'reason' Pharaoh hardened his own heart.)

**Romans 9 (cont.)**

- 19 Thou wilt say then unto me, Why doth he still find fault? For who withstandeth his will?
- 20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why didst thou make me thus?
- 21 Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honor, and another unto dishonor?
- 22 What if God, *{1}* willing to show his wrath, and to make his power known, endured with much longsuffering vessels of wrath fitted unto destruction: *{1}* *Or although willing }*
- 23 *{1}* and that he might make known the riches of his glory upon vessels of mercy, which he afore prepared unto glory, *{1}* *Some ancient authorities omit and }*
- 24 *even us*, whom he also called, not from the Jews only, but also from the Gentiles?
- 25 ¶ As he saith also in Hosea, *{1}* I will call that my people, which was not my people; And her beloved, that was not beloved. *{1}* *Ho 2:23 }*
- 26 *{1}* And it shall be, *that* in the place where it was said unto them, Ye are not my people, There shall they be called sons of the living God. *{1}* *Ho 1:10 }*
- 27 And Isaiah crieth concerning Israel, *{1}* If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved: *{1}* *Isa 10:22 f }*
- 28 for the Lord will execute *his* word upon the earth, finishing it and cutting it short.
- 29 And, as Isaiah hath said before, *{1}* Except the Lord of Sabaoth had left us a seed, We had become as Sodom, and had been made like unto Gomorrah. *{1}* *Isa 1:9 }*
- 30 ¶ What shall we say then? That the Gentiles, who followed not after righteousness, attained to righteousness, even the righteousness which is of faith:
- 31 but Israel, following after a law of righteousness, did not arrive at *that* law.
- 32 Wherefore? *{1}* Because *they sought it* not by faith, but as it were by works. They stumbled at the stone of stumbling; *{1}* *Or Because, doing it not by faith, but as it were by works, they stumbled }*
- 33 even as it is written, *{1}* Behold, I lay in Zion a stone of stumbling and a rock of offence: And he that believeth on *{2}* him shall not be put to shame. *{1}* *Isa 28:16. 2) Or it }*

- c- The witness of logic as to God's prerogatives. vs. 9:19-24
  - 1) The Divine Right declared. vs. 20
    - a) God is His Own Standard of justice.
    - b) Sovereignty implies such a right.
    - c) The creature submits to his Creator-God thus implying God's Sovereignty!
  - 2) God's Divine Right illustrated. vs. 21
    - a) The potter has the right to mold clay as he wills.
    - b) God is forming His vessels out of a mass that is earmarked for destruction.
- d- The witness of prophecy. vs. 25-29
  - 1) The prophesy of Hosea. [Hos 2:23]. vs. 25-26
  - 2) The prophesy of Isaiah. [Isa 10:22-23] vs. 27-29
    - Note: The Remnant!
  - 3) The record of God's Mercy. vs. 29
    - a) Except for God's mercy All Israel would be lost.
    - b) Israel can't complain of God's election.
      - Note: This is the only way any are saved!
  - 4) The present need of Israel. vs. 30-33
    - a) They are without righteousness. vs. 30-31
    - b) They can procure it by Faith alone. vs. 30-31
      - Gentile and Jew alike!
    - c) They can make Christ's Grace either a stumbling stone or a Foundation Stone [Hos 14:9]. vs. (32-33).

**Romans 10**

1 ¶ Brethren, my heart's {1} desire and my supplication to God is for them, that they may be saved. {1}  
*Gr good pleasure}*

2 For I bear them witness that they have a zeal for God, but not according to knowledge.

3 For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God.

4 For Christ is the end of the law unto righteousness to every one that believeth.

5 For Moses writeth that {1} the man that doeth the righteousness which is of the law shall live thereby. {1} *Le 18:5}*

6 But the righteousness which is of faith saith thus, {1} Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down:) {1} *De 30:12ff}*

7 or, Who shall descend into the abyss? (That is, to bring Christ up from the dead.)

8 But what saith it? {1} The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach: {1} *De 30:14}*

9 {1} because if thou shalt {2} confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: {1} *Or that 2) Some ancient authorities read confess the word with thy mouth, that Jesus is Lord}*

10 for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, {1} Whosoever believeth on him shall not be put to shame. {1} *Isa 28:16}*

12 ¶ For there is no distinction between Jew and Greek: for the same *Lord* is Lord of all, and is rich unto all that call upon him:

13 for, {1} Whosoever shall call upon the name of the Lord shall be saved. {1} *Joe 2:32}*

14 How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher?

15 and how shall they preach, except they be sent? even as it is written, {1} How beautiful are the feet of them that bring {2} glad tidings of good things! {1} *Isa 52:7. 2) Or a gospel}*

16 But they did not all hearken to the {1} glad tidings. For Isaiah saith, {2} Lord, who hath believed our report? {1} *Or gospel 2) Isa 53:1}*

17 So belief *cometh* of hearing, and hearing by the word of Christ.

18 But I say, Did they not hear? Yea, verily, {1} Their sound went out into all the earth, And their words unto the ends of {2} the world. {1} *Ps 19:4. 2) Gr the inhabited earth}*

19 But I say, Did Israel not know? First Moses saith, {1} I will provoke you to jealousy with that which is no nation, With a nation void of understanding will I anger you. {1} *De 32:21}*

20 And Isaiah is very bold, and saith, {1} I was found of them that sought me not; I became manifest unto them that asked not of me. {1} *Isa 65:1}*

21 But as to Israel he saith, {1} All the day long did I spread out my hands unto a disobedient and gainsaying people. {1} *Isa 65:2}*

**B- Israel's Present Rejection. (10.)**

- 1- They failed to see Christ as the end of the Law. vs. 1-4
  - a- Zeal without Knowledge (understanding). vs. 2
  - b- They saw the Law as the means of Salvation. vs. 3
  - c- Christ was the terminal point of the Law. vs. 4
- 2- They failed to see God's provision by Faith. vs. 5-11
  - a- The Law's demand. vs. 5-8
    - 1) For perfection.
    - 2) To point out the Holiness Of GOD. [Ref. Deu 30:12-14] vs. 6-8
    - 3) To point out man's sinfulness.
  - b- God's provision - Through Faith. vs. 9-13
    - 1) Confess with our mouth Jesus as LORD.  
(GRK. KURIOS, HEB. JHVH; SEE HATCH & REDPATH.)
    - 2) Believe that Jesus was raised from the dead. [Ref 1 Co 15:1-8].
    - 3) The Eternal Promise of God. [Ref. Isa 28:16, 49:23]. vs. 11  
'Those who believe shall never be disappointed.'
  - c- The confirmation of the Old Testament.  
Quoting Moses and Isaiah. (Deu 30:12-14; . Isa 28:16, 49:23).
- 3- They failed to see the Universality of God's Mercy. vs. 12-21
  - a- Universality confirmed by Isaiah 53:1; vs. 16  
and Joel 2:32 vs. 13
  - b- Many of Israel rejected God's Mercy. vs. 16-18
  - c- God's Mercy to the Gentiles was Prophesied by Moses (Deu 32:21) vs. 19  
and by Isaiah (Isa 65:1, 42:66-7. vs. 20-21
  - d- Israel's continual rejection. vs. 21b

**Romans 11**

- 1 ¶ I say then, Did God cast off his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.
- 2 God did not cast off his people which he foreknew. Or know ye not what the scripture *{1}* saith *{2}* of Elijah? how he pleadeth with God against Israel: *{1}* *1 Ki 19:10*. 2) *Or in*; Compare Mr 12:26}
- 3 Lord, they have killed thy prophets, they have digged down thine altars; and I am left alone, and they seek my life.
- 4 But what *{1}* saith the answer of God unto him? I have left for myself seven thousand men, who have not bowed the knee to Baal. *{1}* *1 Ki 19:18}*
- 5 Even so then at this present time also there is a remnant according to the election of grace.
- 6 But if it is by grace, it is no more of works: otherwise grace is no more grace.
- 7 What then? that which Israel seeketh for, that he obtained not; but the election obtained it, and the rest were hardened:
- 8 according as it is written, *{1}* God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this very day. *{1}* *Isa 29:10; De 29:4}*
- 9 And David saith, *{1}* Let their table be made a snare, and a trap, And a stumblingblock, and a recompense unto them: *{1}* *Ps 69:22 f}*
- 10 Let their eyes be darkened, that they may not see, And bow thou down their back always.
- 11 I say then, Did they stumble that they might fall? God forbid: but by their *{1}* fall salvation *is come* unto the Gentiles, to provoke them to jealousy. *{1}* *Or trespass*; Compare Ro 5:15 ff}
- 12 Now if their fall, is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness?
- 13 But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I glorify my ministry;
- 14 if by any means I may provoke to jealousy *them that are* my flesh, and may save some of them.
- 15 For if the casting away of them *is* the reconciling of the world, what *shall* the receiving of *them be*, but life from the dead?
- 16 And if the firstfruit is holy, so is the lump: and if the root is holy, so are the branches.
- 17 But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them *{1}* of the root of the fatness of the olive tree; *{1}* *Many ancient authorities read of the root and of the fatness}*
- 18 glory not over the branches: but if thou gloriest, it is not thou that bearest the root, but the root thee.
- 19 Thou wilt say then, Branches were broken off, that I might be grafted in.
- 20 Well; by their unbelief they were broken off, and thou standest by thy faith. Be not highminded, but fear:
- 21 for if God spared not the natural branches, neither will he spare thee.
- 22 Behold then the goodness and severity of God: toward them that fell, severity; but toward thee, God's goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.
- 23 And they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them in again.
- 24 For if thou wast cut out of that which is by nature a wild olive tree, and wast grafted contrary to nature into a good olive tree; how much more shall these, which are the natural *branches*, be grafted into their own olive tree?
- 25 For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in;

**C- Israel's future conversion. (11.)**

- 1- Israel's blindness is partial, not total. vs. 1-10
  - a- The question; Has God cast away Israel? vs. 1
  - b- Paul, as an example. God is working through him. vs. 1b
  - c- Elijah's time as an example. {1 Sa 12:22}. vs. 2-4
  - d- God has always worked with a remnant. (5-6). [1 Ki 19:18, Isa 1:9, Lk 2:38].
  - e- For Israel, Election determines the remnant and the rest are blinded (hardened). vs. 7-8
  - f- The lesson taught by this blindness.  
It demonstrates that: **God's Patience has a Limit!**
- 2- Israel's blindness is temporary, not permanent. vs. 11-36
  - a- The present result. vs. 11-25
    - 1) Riches of God's Grace for the world. vs. 11-12
    - 2) Provokes Israel to Jealousy. vs. 14
    - 3) A warning of Judgment for the world. vs. 17-22
      - a) Since (1<sup>st</sup> class cond.) God didn't spare the natural branches,  
He surely won't spare the wild branches. vs. 21
      - b) Don't glory in the branch (Israel).
    - 4) Observe the display of God's Character. vs. 22-23
      - a) goodness.
      - b) Severity.
    - 5) Israel's present blindness is **until the fullness of the Gentiles come in.** vs. 25

**Romans 11 (cont.)**

- 26 and so all Israel shall be saved: even as it is written, {1} There shall come out of Zion the Deliverer; He shall turn away {2} ungodliness from Jacob: {1} *Isa 59:20 f.* 2) *Gr ungodlinesses*}
- 27 {1} And this is {2} my covenant unto them, When I shall take away their sins. {1} *Isa 27:9.* 2) *Gr the covenant from me*}
- 28 As touching the {1} gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers' sake. {1} *See Ro 10:15, 16 and marginal note on Ro 1:1*}
- 29 For the gifts and the calling of God are not repented of.
- 30 For as ye in time past were disobedient to God, but now have obtained mercy by their disobedience,
- 31 even so have these also now been disobedient, that by the mercy shown to you they also may now obtain mercy.
- 32 For God hath shut up all unto disobedience, that he might have mercy upon all.
- 33 ¶ O the depth {1} of the riches {2} both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out! {1} *Or of the riches and the wisdom etc* 2) *Or both of wisdom etc*}
- 34 For who hath known the mind of the Lord? or who hath been his counsellor?
- 35 or who hath first given to him, and it shall be recompensed unto him again?
- 36 For of him, and through him, and unto him, are all things. To him *be* the glory {1} for ever. Amen. {1} *Gr unto the ages*}

- b- The future purpose through the remnant. vs. 11:12-16; 23-36
  - 1) Israel's restoration implied. vs. 12; 15-16
  - 2) Israel's restoration seen as possible. vs. 23-24
  - 3) Israel's restoration certified. vs. 25-32
    - a) The blindness mystery revealed. vs. 25-26
    - b) The fourfold vindication of God. vs. 26-32
      - (1) His purpose Vindicated vs. 26
      - (2) His covenant Vindicated. vs. 27
      - (3) His Word Vindicated. vs. 26-32
      - (4) His Wisdom vindicated. vs. 33-36
  - 4) Paul's exultation. vs. 33-36
    - a) Praises for God's riches. vs. 35
    - b) Praise for God's wisdom. vs. 33
    - c) Praise for God's Knowledge vs. 33
    - d) Praise for God's complete involvement in history vs. 36

**Romans 12**

- 1 ¶ I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, {1} acceptable to God, *which is your* {2} spiritual {3} service. {1) *Gr well-pleasing* 2) *Gr belonging to the reason* 3) *Or worship*}
- 2 And be not fashioned according to this {1} world: but be ye transformed by the renewing of your mind, that ye may prove what is {2} the good and {3} acceptable and perfect will of God. {1) *Or age* 2) *Or the will of God, even the thing which is good and acceptable and perfect* 3) *Gr well-pleasing*}
- 3 For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith.
- 4 For even as we have many members in one body, and all the members have not the same office:  
5 so we, who are many, are one body in Christ, and severally members one of another.
- 6 And having gifts differing according to the grace that was given to us, whether prophecy, *let us prophesy* according to the proportion of our faith;  
7 or ministry, *let us give ourselves* to our ministry; or he that teacheth, to his teaching;  
8 or he that exhorteth, to his exhorting: he that giveth, *let him do it with* {1} liberality; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. {1) *Gr singleness*}
- 9 Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good.  
10 In love of the brethren be tenderly affectioned one to another; in honor preferring one another;  
11 in diligence not slothful; fervent in spirit; serving {1} the Lord; {1) *Some ancient authorities read the opportunity*}
- 12 rejoicing in hope; patient in tribulation; continuing stedfastly in prayer;  
13 communicating to the necessities of the saints; {1} given to hospitality. {1) *Gr pursuing*}

**IV. GOD'S PHILOSOPHY OF CONDUCT.****(12:1.-15:13.)**

(The righteousness of God in shoeleather.)

**A- The Problem Of Duties.****(12.-13.)**

- 1- Religious Duties. (12.)
  - a- Consecration -- Towards God. vs. 1-2
    - 1) Note the basis of his plea. The Mercy of God.
    - 2) Yield (present) your body. (The one crucified with Christ.)
    - 3) Renew your Mind.
      - a) Note the process.
      - b) Note 2 results.
        - Discover God's will for your life,
        - And that this Will is Perfect.
  - b- Self-evaluation -- Towards self. vs. 3
    - 1) The sober approach. (No highmindednes.)
    - 2) The Mearusing stick. (The measure of faith.)
  - c- Ministration -- toward others. vs. 4-21
    - 1) Specific gifts exercised. vs. 4-8
      - a) The analogy. Functioning human body - many parts. vs. 4-5
      - b) The Principle. Unity in diversity. vs. 6-8
    - 2) Universal duties exercised by the Church. vs. 9-13
      - (Love Characterized. See 1Co 13 and Gal 5:17-26 for the Lust of the flesh vs. the Fruit of the Holy Spirit.)
      - a) Love is giving.
      - b) Love hates evil.
      - c) Be courteous. (Love your neighbor as yourself.)
      - d) It fulfills the Law. vs. 10b
      - e) Be zealous. (Wake Up). vs. 11
      - f) Put on the armor of light. vs. 12
      - g) Put off all vestiges of sins. vs. 13, 14b
      - h) Love is hospitable - love of strangers. vs. 13

**Romans 12 (cont.)**

- 14 Bless them that persecute you; bless, and curse not.  
 15 Rejoice with them that rejoice; weep with them that weep.  
 16 Be of the same mind one toward another. Set not your mind on high things, but {1} condescend to {2} things that are lowly. Be not wise in your own conceits. {1} *Gr be carried away with* 2) Or *them* }  
 17 Render to no man evil for evil. Take thought for things honorable in the sight of all men.  
 18 If it be possible, as much as in you lieth, be at peace with all men.  
 19 Avenge not yourselves, beloved, but give place unto {1} the wrath of God: for it is written, {2} Vengeance belongeth unto me; I will recompense, saith the Lord. {1} Or *wrath* 2) De 32:35 }  
 20 But {1} if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head<sup>a</sup>. {1} (*Pr 25:21 ff*) }  
 21 Be not overcome of evil, but overcome evil with good.

Does Ro 12:20 teach sadistic glee should be ours for heaping coals of fire on the heads of our enemies<sup>b</sup> <sup>c</sup>? Note the writings of Wright and Chadborne<sup>d</sup> on this issue. "Such an expression may have had a very practical meaning. Household fires, if unattended, will go out. Without matches, flint and tinder would be necessarily used in the tedious process of kindling it again. An alternative would be to borrow live coals from a nearby householder. Placed in an earthenware vessel, they would be carried upon the head". The Bible therefore does substantiate our Lord's Command in **Mt 5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;**

Unfortunately, some of our cultic friends that go door to door trying to spread their form of poisoned theology, are not the students of the Word that they claim to be. They take great glee in being turned down at the door because of their faulty interpretation of this verse. Sort of "revenge" for turning them down. These also Grammatically use John 1:1c to their own destruction. NEC.

**Figure 08. "Heap Coals Of Fire" – A Synecdoche Of The Species.**

<sup>a</sup> EXEGETICAL HOMILETICS, The A.B. Whiting – Milton Jones Methodology, Page 32, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-1499280364, N. Carlson. 349 Pgs.

<sup>b</sup> "Coals of fire on his head" Prov 25:21-22, Rom 12:20, is a figure of speech called a Synecdoche (of the species).

<sup>c</sup> E. W. Bulinger, FIGURES OF SPEECH USED IN THE BIBLE, 1968 - reprint, Baker Book House Company. Probably the finest book on figures of speech used in the Bible (in any language)!

<sup>d</sup> Ruth V. Wright and Robert L. Chadbourne, GEMS AND MINERALS OF THE BIBLE, 1970, Harper & Row - Publishers - New York, Evanston, and London. Excellent description of 62 gems and minerals mentioned in the Bible.

- 3) Universal duties toward the world (system). vs. 12:14-21
  - a) Love rejoices, is patient in tribulation, diligent in prayer. vs. 12
  - b) Love Sympathizes. vs. 15
  - c) Love is Reconciliatory. vs. 18
  - d) Love is not revengeful. vs. 17-21
    - Leaves revenge to God. Seeks to overwhelm evil with good. vs. 20
- 4) Note the essence of Christian conduct:
  - a) Towards God. The just shall live by Faith.
  - b) Towards Men. The just shall live by Love.
  - c) Towards the State. The just shall live by Law.
    - We cannot be properly related to God if we're not properly related to the State.

**Romans 13**

- 1 ¶ Let every soul be in subjection to the higher powers: for there is no power but of God; and the *powers* that be are ordained of God.
- 2 Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment.
- 3 For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same:
- 4 for *{I}* he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for *{I}* he beareth not the sword in vain: for *{I}* he is a minister of God, an avenger for wrath to him that doeth evil. *{I} Or it}*
- 5 Wherefore *ye* must needs be in subjection, not only because of the wrath, but also for conscience' sake.
- 6 For this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing.
- 7 ¶ Render to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honor to whom honor.
- 8 Owe no man anything, save to love one another: for he that loveth *{I}* his neighbor hath fulfilled the law. *{I} Gr the other; Compare 1 Co 6:1; 10:24; Ga 6:4}*
- 9 For this, *{I}* Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. *{I} Ex 20:13 ff; De 5:17 ff}*
- 10 Love worketh no ill to his neighbor: love therefore is the fulfilment of the law.
- 11 ¶ And this, knowing the season, that already it is time for you to awake out of sleep: for now is *{I}* salvation nearer to us than when we *first* believed. *{I} Or our salvation nearer than when etc}*
- 12 The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.
- 13 Let us walk becomingly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy.
- 14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

- 2- Civil Duties. (13.)
- a- Note the necessity of recognizing these responsibilities.  
All powers are ordained by God.
  - b- Enumeration of duties. vs. 1-7
    - 1) Be in subjection to civil government. vs. 1-5
      - a) Because of its divine ordination. vs. 1
      - b) Because of its beneficial purpose. vs. 4-5
        - (1) Ordained to promote justics.
        - (2) The propriety of capital punishment.
        - (3) Submit for conscience sake.
    - 2) Be a supporter of civil government.
      - a) Support by revenue.
      - b) Support by respect.
  - c- The motivation for duties. vs. 8-14
    - 1) The command to Love.
    - 2) The nearness of Christ's Second Coming. vs. 11-14
    - 3) The New Nature and Equipment. vs. 14

**Romans 14**

- 1 ¶ But him that is weak in faith receive ye, *yet not {1} for decision of scruples. {1} Or to doubtful disputations*
- 2 One man hath faith to eat all things: but he that is weak eateth herbs.
- 3 Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth: for God hath received him.
- 4 Who art thou that judgest the *{1}* servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand. *{1} Gr household-servant*
- 5 One man esteemeth one day above another: another esteemeth every day *alike*. Let each man be fully assured in his own mind.
- 6 He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth God thanks.
- 7 For none of us liveth to himself, and none dieth to himself.
- 8 For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.
- 9 For to this end Christ died and lived *again*, that he might be Lord of both the dead and the living.
- 10 But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of God.
- 11 For it is written, *{1}* As I live, saith the Lord, to me every knee shall bow, And every tongue shall *{2}* confess to God. *{1} Isa 45:23. 2) Or give praise*
- 12 So then each one of us shall give account of himself to God.
- 13 Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumblingblock in his brother's way, or an occasion of falling.
- 14 I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth anything to be unclean, to him it is unclean.
- 15 For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died.
- 16 Let not then your good be evil spoken of:
- 17 for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.
- 18 For he that herein serveth Christ is well-pleasing to God, and approved of men.
- 19 So then *{1}* let us follow after things which make for peace, and things whereby we may edify one another. *{1} Many ancient authorities read we follow*
- 20 Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offence.
- 21 It is good not to eat flesh, nor to drink wine, nor *to do anything* whereby thy brother stumbleth. *{1} {1} Many ancient authorities add or is offended, or is weak*
- 22 The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he *{1}* approveth. *{1} Or putteth to the test*
- 23 But he that doubteth is condemned if he eat, because *he eateth* not of faith; and whatsoever is not of faith is sin. *{Many authorities, some ancient, insert here Ro 16:25-27}*

**B- The problem of Christian Liberties.****(14:1.-15:13.)**

- 1- The defense of Christian liberty vs. 14:1-12
  - a- A call for Christian charitable understanding.
  - b- The question of kosher foods vs. 2-4
  - c- The question of observing days (5).
  - d- The principles governing liberty vs. 5-12
    - 1) Personal conviction vs. 5
    - 2) Living unto the Lord vs. 8
    - 3) Recognize the essence of Christian liberty.
- 2- Dangers of Christian liberty vs. 14:13-23
  - a- The principle of the Cleanliness of all things. [Ref. Mk 7:18-19] vs. 14
  - b- The danger of offending a brother. vs. 13-21
  - c- Liberty can become sin. vs. 16, 20, 23
  - d- The conscience is always to be heeded. vs. 23-23

**Romans 15**

- 1 ¶ Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves.
- 2 Let each one of us please his neighbor for that which is good, unto edifying.
- 3 For Christ also pleased not himself; but, as it is written, *{1}* The reproaches of them that reproached thee fell upon me. *{1}* *Ps 69:9*
- 4 For whatsoever things were written aforetime were written for our learning, that through *{1}* patience and through comfort of the scriptures we might have hope. *{1}* *Or stedfastness*
- 5 ¶ Now the God of *{1}* patience and of comfort grant you to be of the same mind one with another according to Christ Jesus: *{1}* *Or stedfastness*
- 6 that with one accord ye may with one mouth glorify *{1}* the God and Father of our Lord Jesus Christ. *{1}* *Or God and the Father*; So 2 Co 1:3; 11:31; Eph 1:3; 1 Pe 1:3}
- 7 ¶ Wherefore receive ye one another, even as Christ also received *{1}* you, to the glory of God. *{1}* *Some ancient authorities read us*
- 8 For I say that Christ hath been made a minister of the circumcision for the truth of God, that he might confirm the promises *given* unto the fathers,
- 9 and that the Gentiles might glorify God for his mercy; as it is written, *{1}* Therefore will I *{2}* give praise unto thee among the *{3}* Gentiles, And sing unto thy name. *{1}* *Ps 18:49 (or 2 Sa 22:50)* 2) *Or confess* 3) *Gr nations*; Compare Mt 4:15}
- 10 And again he saith, *{1}* Rejoice, ye *{2}* Gentiles, with his people. *{1}* *De 32:43. 2) Gr nations*
- 11 And again, *{1}* Praise the Lord, all ye *{2}* Gentiles; And let all the peoples praise him. *{1}* *Ps 117:1. 2) Gr nations*
- 12 And again, Isaiah saith, *{1}* There shall be the root of Jesse, And he that ariseth to rule over the *{2}* Gentiles; On him shall the *{2}* Gentiles hope. *{1}* *Isa 11:10. 2) Gr nations*
- 13 ¶ Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit.

- 3- Responsibilities with Christian liberty. vs. 15:1-13
  - a- Responsibilities of the strong. vs. 1-6
    - 1) Consider the weak vs. 1-4
      - a) Don't seek your own pleasure.
      - b) Seek to edify (not crucify) your neighbor.
      - c) Christ has set the example.
    - 2) Promote Christian unity. vs. 5-6
      - a) Be of the same mind - in Christ.
      - b) Unity Glorifies God. [Ref. Ex 34:6-7].
  - b- Responsibility of all. vs. 7-13
    - 1) Receive each other as Christ does. vs. 7-8
    - 2) Christian unity seen as Christ's ultimate purpose. vs. 8-13
      - a) Why He came to the Jews. vs. 8
      - b) Why He came to the Gentiles. vs. 9
      - c) The inclusion of both prophesied.
        - (1) David. vs. 9
        - (2) Moses. vs. 10
        - (3) Unidentified source. [Psm 117:1 The shortest Psalm]. vs. 11
        - (4) Isaiah. vs. 12

**Romans 15 (cont.)**

- 14 ¶ And I myself also am persuaded of you, my brethren, that ye yourselves are full of goodness, filled with all knowledge, able also to admonish one another.
- 15 But I write the more boldly unto you in some measure, as putting you again in remembrance, because of the grace that was given me of God,
- 16 that I should be a minister of Christ Jesus unto the {1} Gentiles, {2} ministering the {3} gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Spirit. {1} *Gr nations* 2) *Gr ministering in sacrifice* 3) See marginal note on Ro 1:1}
- 17 ¶ I have therefore my glorifying in Christ Jesus in things pertaining to God.
- 18 For I will not dare to speak of any {1} things save those which Christ wrought through me, for the obedience of the {2} Gentiles, by word and deed, {1} *Gr of those things which Christ wrought not through me* 2) *Gr nations*}
- 19 in the power of signs and wonders, in the power of {1} the Holy Spirit; so that from Jerusalem, and round about even unto Illyricum, I have {2} fully preached the {3} gospel of Christ; {1} *Many ancient authorities read the Spirit of God; One reads the Spirit* 2) *Gr fulfilled; Compare Col 1:25.* 3) See marginal note on Ro 1:1}
- 20 yea, {1} making it my aim so to {2} preach the gospel, not where Christ was *already* named, that I might not build upon another man's foundation; {1} *Gr being ambitious; 2 Co 5:9; 1 Th 4:11.* 2) See marginal note on Ro 1:15}
- 21 but, as it is written, {1} They shall see, to whom no tidings of him came, And they who have not heard shall understand. {1} *Isa 52:15*}
- 22 ¶ Wherefore also I was hindered these many times from coming to you:
- 23 but now, having no more any place in these regions, and having these many years a longing to come unto you,
- 24 whensoever I go unto Spain (for I hope to see you in my journey, and to be brought on my way thitherward by you, if first in some measure I shall have been satisfied with your company)—
- 25 but now, I *say*, I go unto Jerusalem, ministering unto the saints.
- 26 For it hath been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Jerusalem.
- 27 Yea, it hath been their good pleasure; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, they owe it *to them* also to minister unto them in carnal things.
- 28 When therefore I have accomplished this, and have sealed to them this fruit, I will go on by you unto Spain.
- 29 And I know that, when I come unto you, I shall come in the fulness of the blessing of Christ.
- 30 ¶ Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me;
- 31 that I may be delivered from them that are disobedient in Judaea, and *that* my ministration which I *have* for Jerusalem may be acceptable to the saints;
- 32 that I may come unto you in joy through the will of God, and together with you find rest.
- 33 Now the God of peace be with you all. Amen.

**V. EPILOGUE.**

**A- Paul's purpose and plans.**

**vs. 15:14-33**

- 1- His purpose in writing. vs. 14-15
- 2- His principal calling noted. vs. 16-21
  - a- His ministry to the Gentiles.
  - b- His specialty of laying foundations.
- 3- Paul's plan to visit Rome vs. 22-33
  - a- Work finished in Asia. vs. 23
  - b- His hope to visit Spain. vs. 24, 28
  - c- His immediate plan to visit Jerusalem. vs. 25-29
  - d- His petition for prayer, vs. 33

**Romans 16**

- 1 ¶ I commend unto you Phoebe our sister, who is a {1} servant of the church that is at Cenchreae: {1) Or deaconess}
- 2 that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a helper of many, and of mine own self.
- 3 Salute Prisca and Aquila my fellow-workers in Christ Jesus,
- 4 who for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles:
- 5 and *salute* the church that is in their house. Salute Epaenetus my beloved, who is the firstfruits of Asia unto Christ.
- 6 Salute Mary, who bestowed much labor on you.
- 7 Salute Andronicus and {1} Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also have been in Christ before me. {1) Or Junia}
- 8 Salute Ampliatus my beloved in the Lord.
- 9 Salute Urbanus our fellow-worker in Christ, and Stachys my beloved.
- 10 Salute Apelles the approved in Christ. Salute them that are of the *household* of Aristobulus.
- 11 Salute Herodion my kinsman. Salute them of the *household* of Narcissus, that are in the Lord.
- 12 Salute Tryphaena and Tryphosa, who labor in the Lord. Salute Persis the beloved, who labored much in the Lord.
- 13 Salute Rufus the chosen in the Lord, and his mother and mine.
- 14 Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren that are with them.
- 15 Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints that are with them.
- 16 Salute one another with a holy kiss. All the churches of Christ salute you.
- 17 ¶ Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the {1} doctrine which ye learned: and turn away from them. {1) Or teaching}
- 18 For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent.
- 19 For your obedience is come abroad unto all men. I rejoice therefore over you: but I would have you wise unto that which is good, and simple unto that which is evil.
- 20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you.
- 21 ¶ Timothy my fellow-worker saluteth you; and Lucius and Jason and Sosipater, my kinsmen.
- 22 I Tertius, {1} who write the epistle, salute you in the Lord. {1) Or who write the epistle in the Lord, salute you}
- 23 Gaius my host, and of the whole church, saluteth you. Erastus the treasurer of the city saluteth you, and Quartus the brother.
- 24 {Some ancient authorities insert here verse 24 The grace of our Lord Jesus Christ be with you all. Amen, and omit the like words in verse 20}
- 25 ¶ {1} Now to him that is able to establish you according to my {2} gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, {1) Some ancient authorities omit verses 25-27; Compare the end of Ro 14:23. 2) See marginal note on Ro 1:1}
- 26 but now is manifested, and {1} by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the {2} nations unto obedience {3} of faith: {1) Gr through 2) Or Gentiles 3) Or to the faith}
- 27 to the only wise God, through Jesus Christ, {1} to whom be the glory {2} for ever. Amen. {1) Some ancient authorities omit to whom 2) Gr unto the ages}

**B- Personal Greetings And Warnings.****vs. 16:1-24**

- 1- His commendation vs. 1-2  
Note the one woman deaconess - Phoebe.
  
- 2- His salutation vs. 3-16  
Note the purpose of this lengthy closing salutation.  
To build rapport, making his letter better received.  
The 28 people +, mentioned, suggests his wide acquaintance with people who had immigrated to Rome.
  
- 3- His warning. vs. 17-18
  
- 4- His rejoicing for their obedience. vs. 19
  
- 5- The promise to bruise Satan under your feet, shortly. (At the second, [second coming.])  
vs. 20
  
- 6- Paul's associates send their greetings. vs. 20-23
  
- 7- Paul's exultation in prayer of God (the Father) and Jesus Christ, and His Word, AMEN!  
vs. 25-27

## Questions on Romans

- 1- Where was Paul when he wrote Romans and what were his immediate plans?
- 2- What was Paul's purpose in writing Romans?
- 3- How was the writing of this Epistle different from most of Paul's other Epistles?
- 4- What change in Paul's ministry was involved in the writing of Romans?
- 5- What specific doctrine does Paul expound in Romans?
- 6- Name 3 other Epistles of Paul which deal in this specific area.
- 7- Name one good exegetical work and one good expository work you would recommend on Romans.
- 8- How does Paul identify Christ in 1:1-4, and to what two aspects of His ministry does he refer?
- 9- How is Christ's deity confirmed in chapter 1?
- 10- What was Paul's desire in writing them, as stated in chapter 1?
- 11- How does Paul state the universality of the gospel?
- 12- What is the theme of Romans?  
To what Old Testament passage does Paul relate this theme?
- 13- What aspect of God's righteousness does he first discuss?
- 14- What proposition does Paul prove in the first three chapters?
- 15- With what class of people does he deal in the last half of chapter 1?
- 16- What is the charge in 1:21-23?
- 17- Describe God's response in 1:24-28.
- 18- Distinguish the resultant sins, of 29-32 from those preceding.
- 19- What change in the direction of Paul's condemnation is made in chapter 2?
- 20- What is Paul's basis for condemning the Jews?
- 21- How does this differ with the previous condemnation?

- 22- What two props of the Jews does Paul destroy in 2:17-29? Why was this necessary?
- 23- How had the Jews misconstrued circumcision?
- 24- In what problem has Paul entangled himself as he begins chapter 3?
- 25- What is the advantage of the Jews mentioned by Paul in 3:1-2?
- 26- What impotent charge does Paul meet in 3:5-8?
- 27- How does Paul confirm his charge of universal guilt?
- 28- What was the purpose of the law? <sup>1</sup>
- 29- How would you distinguish the section beginning with 3:21 from the preceding discussion?
- 30- What two new elements are introduced into the development of the theme in 3:21-31?
- 31- For what two primary purposes did Christ die as declared in 3:24-26?
- 32- What statement in chapter 3 leads to the discussion of chapter 4?
- 33- What change does Paul make relative to the Jews' image of Abraham in chapter 4?
- 34- In what way is the reference to David significant to the argument?
- 35- What reason does Paul give for circumcision being inefficacious for salvation?
- 36- Characterize Abraham's faith in three ways.
- 37- What was the relation of Christ's resurrection to our justification?
- 38- With what aspect (or quality) of justification does Paul deal in 5:1-11?
- 39- To what future salvation does Paul refer in 5:10?
- 40- What basic purpose does Paul have in declaring that in Adam all are constituted sinners?

- 41- How is it just for God to allow millions to suffer for the sin of one (Adam)?
- 42- What was the purpose of the law in relation to sin?
- 43- What statement in chapter 5 issued in the discussion of chapter 6?
- 44- In what way is the subject of chapters 6, 7, and 8 distinguished from the preceding section (3-5)?
- 45- Distinguish the two questions of 6:1 and 6:15.
- 46- What benefit accrues to the believer through Christ's death as stated in Romans 6?
- 47- How are these benefit realized in three steps?
- 48- What does Paul say to the argument that freedom from the law results in sin (6:15-23)?
- 49- What charge does Paul bring against the law in chapter 7?
- 50- How does Paul illustrate the believer's separation from the law in 7:1-6?
- 51- Who is the old "husband" that dies in 7:3, 4?
- 52- What kind of a person is described in 7:15-24?
- 53- Note 3 confessions of this man.
- 54- What is his frustration and his one desire?
- 55- How is chapter 8 related to the theme in 1:17?
- 56- What new dynamic is introduced in chapter 8?
- 57- How is this new dynamic appropriated (8:4-5, 13)?

58- What is the Christian's problem with relation to the flesh?

59- What problem does Paul deal with in 8:17-30?

60- What is the basis of the believer's preservation?

61- Give three reasons for the exultation in 8:30-39

62- State the problem contained in chapters 9-11.

63- Why was this problem vital to the theme?

64- How does Israel's position intensify Paul's desire for her salvation?

65- How does Paul exonerate God's faithfulness in 9:6-13?

66- How does Paul exonerate God's justice in selecting only a remnant from Israel?

67- What was Israel's error in respect to righteousness?

68- In what way is Christ the end of the law (10:4)?

69- How is the righteousness of faith attained (in 3 points) as given in 10:6-10?

70- What is that element which (objectively) produces faith?

71- What two Old Testament examples does Paul list to illustrate the present unbelief?

72- To what aspect of God's covenant with Abraham does Paul refer in Romans 11?

73- What examples does Paul list to show Israel's blindness and rejection by God are only partial?

74- What is the warning of the passage with relation to God's sovereignty?

75- How long is Israel's blindness to continue? vs. 11:25

76- What vindication will result in Israel's final restoration?

77- To what does the "therefore" of 12:1 relate?

78- How does chapter 12 relate to chapter 6?

79- What must precede Christian service to men (Chapter 12)?

80- What element is necessary to exercising gifts?

81- How does Paul say a Christian should respond to civil authority (chapter 13)?

82- What does disobedience to civil powers constitute?

83- What two incentives to duty does Paul give in 13:8-14?

84- How does chapter 14 relate to 12 and 13?

85- What does he plead for in chapter 14?

86- What is his admonition to the strong?

87- What is his admonition to the weak?

88- What two principles are to govern freedom?

89- What two cautions are to be considered?

90- On whom does the first responsibility for unity lie (15:1-3)?

91- What purpose do you see in the multitude of greetings in chapter 16?

Copy these 5 pages, type your answers, and hand in or send by email to [swede@thecfbc.com](mailto:swede@thecfbc.com)

## **THE BOOK OF 1 CORINTHIANS**

**INTRODUCTION**

**PRINCIPLES**

**TEXT**

**OUTLINE**

**QUESTIONS**

Adapted from the larger work (under contract - prior his home-going) of

**Dr. Stanley Ellisen, Beloved Professor of English Bible**

**And Interpretation**

**At The Western Baptist Theological Seminary.**

This Monograph was prepared for Seminary,  
Bible College, Church and Home Bible studies.  
Also contained in each book is an Introduction and  
on opposing pages the associated Biblical text taken from  
the ASV Version of 1901; and a list of  
Class Questions.

## FIRST CORINTHIANS

### INTRODUCTION

#### I. THE AUTHORSHIP: Pauline authorship practically uncontested.

#### II. THE HISTORICAL SETTING

##### A- THE HISTORY OF THE CORINTHIANS

Corinth was a Roman colony, the capital of Achaia (Acts 18:12), 600, 000 population.

It was located on the Isthmus connecting the Peloponnesus peninsula with Achaia proper, thus having the Aegean Sea on the east,

Corinth was destroyed in 146 B. C, by the Romans and rebuilt in 46 by Julius Caesar.

Being a center of trade, it attracted Jews, Romans, and Greeks; it was a meeting place for sailors, salesmen, bankers, and - travelers from every part of the Mediteranean.

Enjoying rapid growth in wealth and commerce, it became a boom town of luxury, sensuality and sport. Morally, the Corinthians were regarded as the low vile scum of society. To "Corinthianize" signified to become degraded. The temple of Aphrodite lodged hundreds of prostitutes. It was a "Singapore" of that day.

Being near Athens, which had been in its golden age the center of literary, philosophical, and architectural geniuses, Corinth was also afflicted with intellectual pride,

##### B. THE HISTORY OF THE CORINTHIAN CHURCH

Paul came to Corinth from Athens on his second missionary journey about the fall of 52 (or 51). He, Silas, Timothy, and Luke had left Troas for Macedonia about 8 months earlier, had started churches in Philippi, Thessalonica, and Berea. Luke had remained at Philippi and Silas and Timothy at Thessalonica, while Paul went on to Athens.

Paul preached at Athens but was quite unsuccessful, and thence came to Corinth somewhat depressed.

Paul met Aquila and Priscilla in Corinth, being engaged in the same trade of tent-making. He lived with them and worked as he waited the coming of Silas and Timothy from Macedonia,

Paul's ministry was quite successful here, especially among the Gentiles (Acts 18:6), and he remained 18 months. At the coming of Silas and Timothy, Paul was greatly encouraged. He then wrote I Thessalonians and followed it shortly with 2 Thessalonians.

During his stay at Corinth, at the accession of Gallio to deputyship of Achaia, the Jews brought Paul to court, but he was released by Gallio who recognized it as a religious matter,

6- The church there evidently enjoyed a large ministry from Paul and others and many were saved.

The houses of Aquila and Priscilla, of Justus, and of Gaius were open to Paul, perhaps for meetings.

### **C. THE HISTORICAL SETTING OF THE FIRST EPISTLE**

Paul had left Corinth with Aquila and Priscilla about the spring of 53, going to Ephesus and Jerusalem.

On his third missionary journey Paul came to Ephesus where he stayed about three years and from which he wrote 1 Corinthians.

In the meantime, Apollos had been in Ephesus where he was properly instructed by Aquila and Priscilla, had gone to Corinth for a very effective ministry, and had returned to Ephesus where he was associated with Paul (16:12),

The church at Corinth was divided into factions, some claiming to be of Peter, some of Apollos, some of Paul, and some of Christ (1:12).

Moral problems plagued the church. The members were fresh out of heathendom and the church was surrounded by adulterous practices all about it.

Paul had evidently written a previous letter (now lost), charging them not to keep company with fornicators (5:9).

Misconduct reports had reached Paul concerning the church through the household of Chloe (1:11).

The church of Corinth had sent Paul a letter by the hand of Stephanus, Fortunatus, and Achaicus (16:15-18), inquiring concerning certain problems (7:1, 25; 8:1; 12:1; 16:1, 12).

Apollos also had returned to Ephesus (16:12), possibly reporting to Paul the condition of the church,

Paul was at this time at the height of his successful missionary ministry at Ephesus, reaching all parts of Asia Minor. It was not a propitious time for him to leave for Corinth.

### **D. THE DATE OF WRITING**

Galli° became proconsul of Achaia in the summer of 51, and Paul had been in Corinth some while at this accession. (This date is established by the Delphi inscription. ) (Acts 18:12). Allowing one year more in Corinth, one year traveling to Jerusalem and through Asia Minor, and two years at Ephesus puts the date of writing about A. D. 55.

## **III. THE RELATION OF THIS EPISTLE TO PAUL'S OTHER WRITINGS**

**Chronologically:**

It is Paul's third epistle, 1 and 2 Thessalonians having been written before.

**Theologically:**

It is probably Paul's greatest book on practical theology. He here displays the fact that though he was a doctrinaire par-excel lance, he had a genius for confronting practical church problems, being constantly confronted with them

- C- 1 Corinthians:** Is one of the four epistles by Paul that highlight the Cross and the doctrine of salvation. It is the only place in N.T. where gospel is defined; 1 Cor 15:1-4.
- D- 1 Corinthians:** Is Paul's longest epistle.
- E- The Primary Appeal:** While Romans and Galatians make a primary appeal to the mind, emphasizing dogma, the two Corinthian epistles make their primary appeal to the conscience, emphasizing ethics.

#### IV. THE PURPOSE AND THEME OF I CORINTHIANS

The dominant theme of 1 Corinthians is Christian conduct. It was called forth by reports from Corinth and the passionate concern of Paul for the carnality of the church at which he had recently spent 18 victorious months. His purpose was to rebuke improper conducts and party spirit, to reprove and correct concerning various social and church disorders, to enjoin proper discipline, to further instruct concerning family relations, Christian liberty, and behavior in the church, and to give doctrinal instruction concerning the resurrection of the dead. Other incidental purposes are involved in the letter also, such as informing them of his plans to take a collection for the poor Jerusalem saints, commending fellow-workers to them, etc, The theme of Christian conduct is everywhere related to the Cross of Christ; it is commanded on the basis of the Lordship of Christ over the Church which is His Body.

- I. Divisions in the Church Deplored. 1.-4.
- A. The introduction.
  - B. The report of divisions.
  - C. The cause of divisions.
- II. Discipline in the Church Directed. 5.-6.
- A. Fornication and immorality rebuked.
  - B. Litigation among brethren rebuked.
  - C. Desecration of the body rebuked.
- III. Difficulties in the Church Discussed. 7.-11.
- A. Marriage relations.
  - B. The use of Christian liberty.
  - C. Problems in public worship.
- IV. Diversity of Spirituals Disclosed. 12.-14.
- A. Distribution of Spiritual gifts. {Note The trinity is involved} 12.
  - B. Necessary accompaniment of gifts – The Fruit of the Holy Spirit. 13.
  - C. Proper exercise of gifts – The Regulation Of The Spiritual Gifts. 14.
- V. Doctrine of Death and Resurrection. 15.
- A. The basis of resurrection.
  - B. The meaning of Christ's resurrection.
  - C.. The logic of resurrection.
  - D. The nature of resurrection.
  - E. The mystery of the resurrection.
- VI. Delivery of Personal Exhortations. 16.

**Theme: Christian conduct, especially in the church.**

**1 Corinthians 1**

- 1 ¶ Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes {1} our brother, {1}  
*Gr the brother}*
- 2 unto the church of God which is at Corinth, *even* them that are sanctified in Christ Jesus, called *to be* saints, with all that call upon the name of our Lord Jesus Christ in every place, their *Lord* and ours:
- 3 Grace to you and peace from God our Father and the Lord Jesus Christ.
- 4 I thank {1} my God always concerning you, for the grace of God which was given you in Christ Jesus; {1}  
*Some ancient authorities omit my}*
- 5 that in everything ye were enriched in him, in all {1} utterance and all knowledge; {1} *Gr word}*
- 6 even as the testimony of Christ was confirmed in you:
- 7 so that ye come behind in no gift; waiting for the revelation of our Lord Jesus Christ;
- 8 who shall also confirm you unto the end, *that ye be* unproveable in the day of our Lord Jesus Christ.
- 9 God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord.
- 10 ¶ Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing and *that* there be no {1} divisions among you; but *that* ye be perfected together in the same mind and in the same judgment. {1} *Gr schisms}*
- 11 For it hath been signified unto me concerning you, my brethren, by them *that are of the household* of Chloe, that there are contentions among you.
- 12 Now this I mean, that each one of you saith, I am of Paul; and I of Apollos: and I of Cephas; and I of Christ.

**I. DIVISIONS IN THE CHURCH DEPLORED****(1.-4.)****A-- THE INTRODUCTION****vs. 1:1-9**

- 1- His salutation. vs. 1-3
- a- The writer and associate. vs. 1
- Paul declares his apostolic authority at the outset.  
Sosthenes was an associate at Ephesus.
- b- The addressees. vs. 2
- The church at Corinth and all saints everywhere.  
These were "sanctified" and called "saints."
- c- The benediction. vs. 3
- Grace -- the resource.  
Peace -- the result.
- 2- His thanksgiving for their riches of grace in Christ. vs. 4-9  
Note all the things given them in Christ:
- Apostleship (given Paul). vs. 1
- Sanctification. vs. 2
- Access to God. vs. 2
- Grace and peace. vs. 3-4
- Enrichment of gifts. vs. 5
- Gospel confirmation. vs. 6
- Hope of His return. vs. 7
- Security to the end. vs. 8
- Fellowship. vs. 9

**B- THE REPORT OF DIVISIONS****(1:10-17.)**

- 1- Divisions denounced. vs. 9-10
- We are called to fellowship -- not divisions. vs. 9
- We are called to mature in unity. vs. 10
- 2- Divisions reported by the house of Chloe. vs. 11-12  
Note that the 1st 6 chapters concern this report.

**1 Corinthians 1 (cont.)**

- 13 {1} Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul? {1} Or Christ is divided! Was Paul crucified for you?
- 14 ¶ {1} I thank God that I baptized none of you, save Crispus and Gaius; {1} Some ancient authorities read I give thanks that
- 15 lest any man should say that ye were baptized into my name.
- 16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.
- 17 ¶ For Christ sent me not to baptize, but to {1} preach the gospel: not in wisdom of words, lest the cross of Christ should be made void. {1} Gr bring good tidings; Compare Mt 11:5}
- 18 For the word of the cross is to them that {1} perish foolishness; but unto us who {2} are saved it is the power of God. {1} Or are perishing 2) Or are being saved}
- 19 For it is written, {1} I will destroy the wisdom of the wise, And the discernment of the discerning will I bring to nought. {1} Isa 29:14}
- 20 Where is the wise? where is the scribe? where is the disputer of this {1} world? hath not God made foolish the wisdom of the world? {1} Or age}
- 21 For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the {1} preaching to save them that believe. {1} Gr thing preached}
- 22 Seeing that Jews ask for signs, and Greeks seek after wisdom:
- 23 but we preach {1} Christ crucified, unto Jews a stumblingblock, and unto Gentiles foolishness; {1} Or a Messiah}
- 24 but unto {1} them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. {1} Gr the called themselves}
- 25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

3- Divisions because of personal allegiance renounced.

vs. 1:13-17

- a- He warns against dividing up according to various leaders.
- b- He noted his policy of delegating baptism to others. vs. 14-17  
     This he did to avoid attracting a personal following.  
     He does not, however, renounce baptism as an ordinance.
- c- He emphasized the centrality of the Cross. vs. 17  
     The Cross is the basis of his appeal throughout the book.

**C-- THE CAUSE OF DIVISIONS****(1:18.-4:23.)**1- They exalted human wisdom.

(1:18.-2:16.)

- a- The defects of human wisdom. vs. 18-31
  - 1) Human wisdom fails to understanding God's cross. vs. 18-25
    - a) The world knows not its wisdom. vs. 18-20
      - (1) Because it is an object of shame.
      - (2) The cross offends man's pride.
    - b) The world knows not its Author, God. vs. 21
      - (1) Human wisdom cannot arrive at God.
      - (2) They see His power but not His character.
  - c) The world knows not the power of the Cross. vs 18, 21,24
    - (1) Only to the saved is this power revealed.
    - (2) Here God 'made bare His Holy Arm' (Isa 52:10)

**1 Corinthians 1 (cont.)**

- 26 For {1} behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble, *are called*: {1} *Or ye behold*}
- 27 but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong;
- 28 and the base things of the world, and the things that are despised, did God choose, *yea* {1} and the things that are not, that he might bring to nought the things that are: {1} *Many ancient authorities omit and*}
- 29 that no flesh should glory before God.
- 30 But of him are ye in Christ Jesus, who was made unto us wisdom from God, {1} and righteousness and sanctification, and redemption: {1} *Or both righteousness and sanctification and redemption*}
- 31 that, according as it is written, {1} He that glorieth, let him glory in the Lord. {1} *Jer 9:23 f*}

**1 Corinthians 2**

- 1 ¶ And I, brethren, when I came unto you, came not with excellency of {1} speech or of wisdom, proclaiming to you the {2} testimony of God. {1} *Or word* 2) *Many ancient authorities read mystery*}
- 2 For I determined not to know anything among you, save Jesus Christ, and him crucified.
- 3 And I was with you in weakness, and in fear, and in much trembling.
- 4 And my {1} speech and my {2} preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: {1} *Or word* 2) *Gr thing preached*}
- 5 that your faith should not {1} stand in the wisdom of men, but in the power of God. {1} *Gr be*}
- 6 ¶ We speak wisdom, however, among them that are fullgrown: yet a wisdom not of this {1} world, nor of the rulers of this {1} world, who are coming to nought: {1} *Or age*; and so in verses 7, 8; but not in verse 12}
- 7 but we speak God's wisdom in a mystery, *even* the *wisdom* that hath been hidden, which God foreordained before the {1} worlds unto our glory: {1} *Or age* }
- 8 which none of the rulers of this {1} world hath known: for had they known it, they would not have crucified the Lord of glory: {1} *Or age*}

- 2) Human wisdom fails to understand God's values vs. 1:26-31
- a) God often uses the foolish by human standards. This he proves by reference to themselves. vs. 26-28
  - b) God uses the "foolish" or lowly to exclude pride. vs. 29
  - c) God's choice provides the highest prizes. vs. 30
    - (1) Wisdom.
    - (2) Righteousness.
    - (3) Sanctification.
    - (4) Total redemption.
- b- The effects of divine wisdom. vs. 2:1-16
- 1) Paul's ministry de-emphasized human ability. vs. 1, 4  
**To demonstrate the power of the cross.**
  - 2) His ministry emphasized Christ's work on the cross. vs. 2-5
  - 3) To the mature, however, he spoke of spiritual wisdom. vs. 6  
 To the world these mysteries are foolishness.
  - 4) The Cross is the supreme example of blind human wisdom. vs. 8  
**There, men crucified the Lord of Glory.**

**1 Corinthians 2 (cont.)**

- 9 but as it is written, {1} Things which eye saw not, and ear heard not, And *which* entered not into the heart of man, Whatsoever things God prepared for them that love him. {1} *Isa 64:4; 65:17*
- 10 {1} But unto us God revealed {2} *them* through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. {1} *Some ancient authorities read For 2) Or, it*
- 11 For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God.
- 12 But we received, not the spirit of the {1} world, but the spirit which is from God; that we might know the things that were freely given to us of God. {1} *See verse 6*
- 13 Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; {1} *combining spiritual things with spiritual words. {1} Or interpreting spiritual things to spiritual men*
- 14 Now the {1} natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually {2} judged. {1} *Or unspiritual; Gr psychological 2) Or examined*
- 15 But he that is spiritual {1} judgeth all things, and he himself is {2} judged of no man. {1} *Or examineth 2) Or examined }*
- 16 For who hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ.

**1 Corinthians 3**

- 1 ¶ And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ.
- 2 I fed you with milk, not with meat; for ye were not yet able *to bear it*: nay, not even now are ye able;
- 3 for ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men?
- 4 For when one saith, I am of Paul; and another, I am of Apollos; are ye not men?

- 5) The products of divine wisdom. vs. 2:9-13
- a) It reveals God's spiritual treasures. vs. 9  
     These He reveals to the Spirit-born by the Holy Spirit.
  - b) The Spirit reveals these through the Word. vs. 11-13
    - (1) Revelation is the product. vs. 10
    - (2) Inspiration is the mode. vs. 11, 13
      - (a) He reveals to prepared spirits.
      - (b) He inspires the very words of Scripture.  
 2Ti 3:16 All Scripture is God-Breathed (Gk. θεόπνευστος), and is . . .
      - (c) He unifies spiritual content.
    - (3) Illumination is provided. vs. 12  
     The Spirit gives personal tutoring.
    - (4) Interpretation through the Spirit. vs. 13  
     The Spirit relates scriptural truths.
  - 6) The recipients of divine wisdom. vs. 2:14-16  
     Not one with mere natural abilities. vs. 14  
     For the spiritual man --led by the Spirit.
- 2- They exalted human leaders. (3.-4.)
- a- The results of carnality noted. vs. 3:1-4
    - 1) Spiritual learning is limited. vs. 1-2  
     They were not yet weaned from "milk."  
     Their appetites were governed by the flesh.
    - 2) Envy, strife, and divisions are prominent. vs. 3-4

**1 Corinthians 3 (cont.)**

- 5 ¶ What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave to him.
- 6 I planted, Apollos watered; but God gave the increase.
- 7 So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase.
- 8 Now he that planteth and he that watereth are one: but each shall receive his own reward according to his own labor.
- 9 For we are God's fellow-workers: ye are God's *{1}* husbandry, God's building. *{1} Gr tilled land}*
- 10 According to the grace of God which was given unto me, as a wise masterbuilder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon.
- 11 ¶ For other foundation can no man lay than that which is laid, which is Jesus Christ.
- 12 But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble;
- 13 each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; *{1}* and the fire itself shall prove each man's work of what sort it is. *{1} Or and each man's work, of what sort it is, the fire shall prove it}*
- 14 If any man's work shall abide which he built thereon, he shall receive a reward.
- 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.
- 16 ¶ Know ye not that ye are a *{1}* temple of God, and *that* the Spirit of God dwelleth in you? *{1} Or sanctuary}*
- 17 If any man destroyeth the *{1}* temple of God, him shall God destroy; for the *{1}* temple of God is holy, *{2}* and such are ye. *{1} Or sanctuary 2) Or which temple ye are}*
- 18 ¶ Let no man deceive himself. If any man thinketh that he is wise among you in this *{1}* world, let him become a fool, that he may become wise. *{1} Or age}*
- 19 For the wisdom of this world is foolishness with God. For it is written, *{1}* He that taketh the wise in their craftiness: *{1} Job 5:13}*
- 20 and again, *{1}* The Lord knoweth the reasonings of the wise that they are vain. *{1} Ps 94:11}*
- 21 ¶ Wherefore let no one glory in men. For all things are yours;

- b- The place of human leaders clarified. vs. 3:5-9
- 1) As God's gardeners. vs. 5-8
    - a) Some water, others plant, etc.
    - b) It is God that gives the increase.
    - c) Rewards will be given according to labor. vs. 8
  - 2) As God's builders. vs. 9
- c- The position of Paul clarified. vs. 10-11
- 1) A foundation-layer.
  - 2) A wise "architect." Why?
- d- The one Foundation clarified. vs. 11  
No similar (Gk. allon: one of the same kind) foundation is possible to lay.
- e- The classes of builders clarified. vs. 12-17
- 1) The test of character and work. vs. 13
  - 2) The 3 classes of builders. vs. 14-17
    - a) Constructive.
    - b) Worthless.
    - c) Destructive.
  - 3) The warning concerning destroyers of the local assembly. vs. 16-17  
**"A church Wrecker him (or her) will God Wreck!"** Dr. Earl D. Radmacher
- f- The place of human leaders and human wisdom summarized. vs. 18-23
- 1) The need for a correct view of ourselves. vs. 18-21
    - a) Don't be over impressed with your own wisdom.

**1 Corinthians 3 (cont.)**

- 22 whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;  
 23 and ye are Christ's; and Christ is God's.

**1 Corinthians 4**

- 1 ¶ Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God.  
 2 Here, moreover, it is required in stewards, that a man be found faithful.  
 3 But with me it is a very small thing that I should be *{1}* judged of you, or of man's *{2}* judgment: yea, I *{3}* judge not mine own self. *{1}* Or examined 2) Gr day; See 1 Co 3:13. 3) Or examine  
 4 For I know nothing against myself; yet am I not hereby justified: but he that *{1}* judgeth me is the Lord. *{1}* Or examineth  
 5 Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God.  
 6 Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not *to go* beyond the things which are written; that no one of you be puffed up for the one against the other.  
 7 ¶ For who maketh thee to differ? and what hast thou that thou didst not receive? but if thou didst receive it, why dost thou glory as if thou hadst not received it?  
 8 Already are ye filled, already ye are become rich, ye have come to reign without us: yea and I would that ye did reign, that we also might reign with you.  
 9 For, I think, God hath set forth us the apostles last of all, as men doomed to death: for we are made a spectacle unto the world, *{1}* both to angels and men. *{1}* Or and to angels, and to men  
 10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye have glory, but we have dishonor.

- 2) The need for a correct view of our possessions. vs. 3:22
- a) All things are ours.
  - b) All God's servants are ours.
- 3) The need for a correct view of Whose we are. vs. 23
- g- The responsibilities of human leaders. vs. 4:1-21
- 1) As ministers of Christ. vs. 1
    - i. e., servants (Gk. υπηρετας; under-rowers;( Remember Ben Hur?) who do hard service. Remember this all you Pastors or would be's.
  - 2) As stewards of God's mysteries. vs. 1-5
    - a) A steward is a house overseer.
    - b) A steward is primarily responsible to God.
    - c) A steward is to serve faithfully and trust God for the final outcome.
  - 3) As illustrated in Paul and Apollos. vs. 6-8
    - a) Neither sought alignments for themselves. vs. 6
    - b) He exhorts no divisions by possessions. vs. 7
    - c) He rebukes their self-satisfaction. vs. 8
  - 4) As exhibited in all the apostles. vs. 9-13
    - a) They were "expendables" -- doomed to death. vs. 9
    - b) They were spectables -- as gladiators in the arena.
    - c) They were considered fools for Christ's sake. vs. 10



Figure 01. The Ministry Is (Or Should Be) Hard Work!

**1 Corinthians 4 (cont.)**

- 11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place;
- 12 and we toil, working with our own hands: being reviled, we bless; being persecuted, we endure;
- 13 being defamed, we entreat: we are made as the {1} filth of the world, the offscouring of all things, even until now. {1} Or refuse}
- 14 ¶ I write not these things to shame you, but to admonish you as my beloved children.
- 15 For though ye have ten thousand tutors in Christ, yet *have ye* not many fathers; for in Christ Jesus I begat you through the {1} gospel. {1} Gr good tidings ; See marginal note on Mt 4:23}
- 16 I beseech you therefore, be ye imitators of me.
- 17 ¶ For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which are in Christ, even as I teach everywhere in every church.
- 18 Now some are puffed up, as though I were not coming to you.
- 19 But I will come to you shortly, if the Lord will; and I will know, not the word of them that are puffed up, but the power.
- 20 For the kingdom of God is not in word, but in power.
- 21 What will ye? shall I come unto you with a rod, or in love and a spirit of gentleness?

**1 Corinthians 5**

- 1 ¶ It is actually reported that there is fornication among you, and such fornication as is not even among the Gentiles, that one *of you* hath his father's wife.
- 2 And {1} ye are puffed up, and {2} did not rather mourn, that he that had done this deed might be taken away from among you. {1} Or are ye puffed up? 2) Or did ye not rather mourn, ...you?}
- 3 For I verily, being absent in body but present in spirit, have already as though I were present judged him that hath so wrought this thing,
- 4 in the name of our Lord Jesus, ye being gathered together, and my spirit, with the power of our Lord Jesus,
- 5 to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord {1} Jesus. {1} Some ancient authorities omit Jesus }
- 6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?
- 7 ¶ Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our passover also hath been sacrificed, *even* Christ:
- 8 wherefore let us {1} keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. {1} Gr keep festival}
- 9 ¶ I wrote unto you in my epistle to have no company with fornicators;
- 10 {1} not at all *meaning* with the fornicators of this world, or with the covetous and extortioners, or with idolaters; for then must ye needs go out of the world: {1} Or not altogether with the fornicators etc}
- 11 but {1} as it is, I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat. {1} Or now I write}
- 12 For what have I to do with judging them that are without? Do not ye judge them that are within?
- 13 But them that are without God judgeth. Put away the wicked man from among yourselves.

- d) Apostles were "the filth of the world."  
 (1) Suffered most grievous hardships.  
 (2) Looked on as the lowest class of men. vs. 13
- 5) Responsibilities exemplified in Paul. vs. 4:14-21
- a) His relation as a father. vs. 14-17
- (1) Responsible to chasten and instruct.  
 (2) An exemplar because their "father." vs. 16
- b) His plan to visit them. vs. 18-21  
 He gave them a choice as to how he should come.

## II. DISCIPLINE IN THE CHURCH DIRECTED (5.-6.)

### A- FORNICATION AND IMMORALITY REBUKED (5.)

- 1- The sinning individual rebuked. vs. 1
- a- The lowest form of fornication.  
 b- For this the law required stoning. (Lev. 18:8)  
 A grievous distortion of liberty.
- 2- The assembly rebuked. vs. 2
- Their toleration of it implied indifference.  
 Yet they were intolerant of petty differences.
- 3- The apostle's judgment. vs. 5:1-13
- a- He gives an immediate judgment, though absent.  
 He didn't need a special revelation for judging this sin.
- b- He exhorts they take immediate action. vs. 5:2, 5, 7, 13
- 1) Deliver the offender to Satan.  
 Having chosen Satan's ways, delivered to sphere of Satan
- 2) Delivered to preserve the "spirit," if not the flesh.  
 Evidently corrective, not merely punitive.  
 Possibly involved death also. (I John 5:16)
- 3) Delivered to purify the assembly. vs. 6-7  
 In view of the fact our Passover is slain.
- c- He proscribes limitations of disciplinary actions. vs. 9-13
- 1) They are not to withdraw from sinners in the world. (10) Don't use the same yardstick on the world. Leave the world for God to judge.
- 2) Exclude immoral persons from the assembly. vs. 13

**1 Corinthians 6**

- 1 ¶ Dare any of you, having a matter against {1} his neighbor, go to law before the unrighteous, and not before the saints? {1} *Gr the other; See Ro 13:8*
- 2 Or know ye not that the saints shall judge the world? and if the world is judged by you, are ye unworthy {1} to judge the smallest matters? {1} *Gr of the smallest tribunals }*
- 3 Know ye not that we shall judge angels? how much more, things that pertain to this life?
- 4 If then ye have {1} to judge things pertaining to this life, {2} do ye set them to judge who are of no account in the church? {1} *Gr tribunals pertaining to 2) Or set them...church*
- 5 I say *this* to move you to shame. {1} What, cannot there be *found* among you one wise man who shall be able to decide between his brethren, {1} *Or Is it so, that there cannot etc*
- 6 but brother goeth to law with brother, and that before unbelievers?
- 7 Nay, already it is altogether {1} a defect in you, that ye have lawsuits one with another. Why not rather take wrong? why not rather be defrauded? {1} *Or a loss to you }*
- 8 Nay, but ye yourselves do wrong, and defraud, and that *your* brethren.
- 9 ¶ Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men,
- 10 nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.
- 11 And such were some of you: but ye {1} were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God. {1} *Gr washed yourselves*

**B- LITIGATION AMONG BRETHREN REBUKED****vs. 6:1-11.**

- 1- The problem of civil litigation stated. vs. 1, 2, 6
  - a- Scrapping members took each other to the civil courts. vs. 1
  - b- The litigations concerned trivial matters. vs. 2
  
- 2- The incongruity of appealing to the civil courts. vs. 2-6
  - a- Saints will one day judge the world. vs. 2
  - b- Saints will one day judge angels. vs. 3
  - c- He evidently does not deny the propriety of bringing issues of social and civil involvement to the civil courts.
  - d- He is amazed they have not "one wise man" to settle their little disputes. vs. 5-6
  
- 3- The Christian solution proposed. vs. 6:7-8
  - a- Be willing to take the wrong --absorb the brunt--yourself. vs. 7
  - b- Both courtesy and animosity are contagious. vs. 8
  - c- Remember the incapacity of the world to judge the church. vs. 9-10
  - a- Remember the capability and position of believers. vs. 11
    - 1) Ye were washed.
    - 2) Ye were sanctified.
    - 3) Ye were justified.

**1 Corinthians 6 (cont.)**

- 12 ¶ All things are lawful for me; but not all things are expedient. All things are lawful for me; but I will not be brought under the power of any.
- 13 Meats for the belly, and the belly for meats: but God shall bring to nought both it and them. But the body is not for fornication, but for the Lord; and the Lord for the body:
- 14 and God both raised the Lord, and will raise up as through his power.
- 15 Know ye not that your bodies are members of Christ? shall I then take away the members of Christ, and make them members of a harlot? God forbid.
- 16 Or know ye not that he that is joined to a harlot is one body? for, *{1}* The twain, saith he, shall become one flesh. *{1}* *Ge 2:24*
- 17 But he that is joined unto the Lord is one spirit.
- 18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.
- 19 Or know ye not that your body is a *{1}* temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; *{1}* *Or sanctuary*
- 20 for ye were bought with a price: glorify God therefore in your body.

**C- DESECRATION OF THE BODY REBUKED****(6:12-20.)**

- 1- The danger of liberty becoming slavery. vs. 12-14
  - a- A thing may be legal but not proper. vs. 12
  - b- The wrong use of liberty results in slavery. vs. 12-13
    - 1) Food is good, but don't become a glutton.
    - 2) The body is free, but don't become a slave to its appetites.
  
- 2- Essentials recognitions for the use of liberty. vs. 15-20
  - a- The believer's body is part of the body of Christ. vs. 15
    - 1) Union with Christ is analogous to marriage.
    - 2) Sexual sins then constitute spiritual adultery. vs. 15
    - 3) Remember that Christ purchased the believer's body. vs. 20
  - b- The believer's body is the temple of the Holy Spirit. vs. 6:19
    - 1) Temple (naos) -- the inner shrine or dwelling place.
    - 2) The Holy Ghost is a holy Guest and holy Gift.

**1 Corinthians 7**

- 1 ¶ Now concerning the things whereof ye wrote: It is good for a man not to touch a woman.
- 2 But, because of fornications, let each man have his own wife, and let each woman have her own husband.
- 3 Let the husband render unto the wife her due: and likewise also the wife unto the husband.
- 4 The wife hath not power over her own body, but the husband: and likewise also the husband hath not power over his own body, but the wife.
- 5 Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency.
- 6 But this I say by way of concession, not of commandment.
- 7 {1} Yet I would that all men were even as I myself. Howbeit each man hath his own gift from God, one after this manner, and another after that. {1} *Many ancient authorities read For*
- 8 But I say to the unmarried and to widows, It is good for them if they abide even as I.
- 9 But if they have not continency, let them marry: for it is better to marry than to burn.
- 10 ¶ But unto the married I give charge, *yea* not I, but the Lord, That the wife depart not from her husband
- 11 (but should she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife.
- 12 But to the rest say I, not the Lord: If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her.
- 13 And the woman that hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband.
- 14 For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are they holy.
- 15 Yet if the unbelieving departeth, let him depart: the brother or the sister is not under bondage in such *cases*: but God hath called {1} us in peace. {1} *Many ancient authorities read you*
- 16 For how knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O husband, whether thou shalt save thy wife?
- 17 ¶ Only, as the Lord hath distributed to each man, as God hath called each, so let him walk. And so ordain I in all the churches.
- 18 Was any man called being circumcised? Let him not become uncircumcised. Hath any been called in uncircumcision? Let him not be circumcised.
- 19 Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God.
- 20 Let each man abide in that calling wherein he was called.
- 21 Wast thou called being a bondservant? Care not for it: {1} nay, even if thou canst become free, use *it* rather. {1} *Or but if*
- 22 For he that was called in the Lord being a bondservant, is the Lord's freedman: likewise he that was called being free, is Christ's bondservant.
- 23 Ye were bought with a price; become not bondservants of men.
- 24 Brethren, let each man, wherein he was called, therein abide with God.

**III. DIFFICULTIES IN THE CHURCH DISCUSSED****(7.-11.)****A- MARRIAGE RELATIONS DISCUSSED****(7.)**

- 1- The propriety of marriage. vs. 1-24
- a- Celibacy is honorable and often advantageous. vs. 1
  - b- Marriage is also honorable and proper. vs. 2
    - 1) Fornication may result from improper celibacy.
    - 2) For certain ones marriage is commanded (Pres. imper.).
  - c- Marriage involves mutual obligations. vs. 3-5
    - 1) Mutual benevolence is needed.  
Withholding love is here seen as fraud.
    - 2) Mutual consideration is essential.  
Proper passions continually unfulfilled are dangerous.
  - d- Marriage is not obligatory. vs. 6-9
    - 1) Recognize each state as a gift from God. vs. 7
    - 2) Recognize your own "gift" as passions indicate. vs. 9
  - e- Marriage is not to be broken. vs. 10-11
    - 1) Marriage partners are not to separate.
    - 2) If separated, reconciliation is to be sought, not remarriage.
  - f- Marriage with unbelieving partners considered. vs. 12-16
    - 1) The Christian is not to sever the relation. vs. 12
    - 2) The relation does not necessarily curse the children. vs. 12
      - (a) Salvation of the marriage partner may result. vs. 7:15-16
      - (b) The believer is not obligated, however, to hold the unbelieving partner if he or she departs. vs. 15
- 2- The propriety of continuing social positions. vs. 7:17-24
- a- Consider any legitimate position a gift of God. vs. 17
  - b- The example of circumcision. vs. 18-19  
Circumcision is no longer a religious issue.
  - c- The example of servanthood. vs. 20-24
    - 1) Any position should be used for the glory of God.
      - a) Remember our primary servanthood is to God.
      - b) There are no class distinctions in Christ.

**1 Corinthians 7 (cont.)**

- 25 ¶ Now concerning virgins I have no commandment of the Lord: but I give my judgment, as one that hath obtained mercy of the Lord to be trustworthy.
- 26 I think therefore that this is good by reason of the distress that is upon us, *namely*, that it is good for a man *{1}* to be as he is. *{1}* *Gr so to be }*
- 27 Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife.
- 28 But shouldest thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Yet such shall have tribulation in the flesh: and I would spare you.
- 29 But this I say, brethren, the time *{1}* is shortened, that henceforth both those that have wives may be as though they had none; *{1}* *Or is shortened henceforth, that both those etc }*
- 30 and those that weep, as though they wept not; and those that rejoice, as though they rejoiced not; and those that buy, as though they possessed not;
- 31 and those that use the world, as not using it to the full: for the fashion of this world passeth away.
- 32 But I would have you to be free from cares. He that is unmarried is careful for the things of the Lord, how he may please the Lord:
- 33 but he that is married is careful for the things of the world, how he may please his *{1}* wife, *{1}* *Some ancient authorities read wife. And there is a difference also between the wife and the virgin. She that is unmarried is careful etc }*
- 34 and is divided. *So* also the woman that is unmarried and the virgin is careful for the things of the Lord, that she may be holy both in body and in spirit: but she that is married is careful for the things of the world, how she may please her husband.
- 35 And this I say for your own profit; not that I may cast a *{1}* snare upon you, but for that which is seemly, and that ye may attend upon the Lord without distraction. *{1}* *Or constraint; Gr noose }*
- 36 ¶ But if any man thinketh that he behaveth himself unseemly toward his *{1}* virgin *daughter*, if she be past the flower of her age, and if need so requireth, let him do what he will; he sinneth not; let them marry. *{1}* *Or virgin (omitting daughter) }*
- 37 But he that standeth stedfast in his heart, having no necessity, but hath power as touching in his own heart, to keep his own *{1}* virgin *daughter*, shall do well. *{1}* *Or virgin (omitting daughter) }*
- 38 So then both he that giveth his own *{1}* virgin *daughter* in marriage doeth well; and he that giveth her not in marriage shall do better. *{1}* *Or virgin (omitting daughter) }*
- 39 ¶ A wife is bound for so long time as her husband liveth; but if the husband be *{1}* dead, she is free to be married to whom she will; only in the Lord. *{1}* *Gr fallen asleep ; See Ac 7:60 }*
- 40 But she is happier if she abide as she is, after my judgment: and I think that I also have the Spirit of God.

3- The advisability of marriage.

vs. 7:25-38

(Or, when is marriage not advised)

- a- The basis of Paul's advice -- his inspired judgment. vs. 25  
i.e., His Holy Spirit controlled judgment. When his words make the list of Scripture (as here) the words are God-Breathed.
- b- The particular setting of his advice. vs. 26  
The occasion was a time of local "distress."  
Perhaps a local situation of paganism & uncertainty was upon them.
- c- He advised against marital change in the "present distress" for social reasons. vs. 26-28
  - 1) It is always foolish to engage in marriage under stress. vs. 28  
Marrying or refraining, however, is not sin.
  - 2) He exhorts dedication in either marital state, however, in view of the shortness of time and opportunities. vs. 7:29-31
- d- He explains the purpose of this advice. vs. 32-38
  - 1) Marriage may be a spiritual hindrance. vs. 32-35
    - a) It may hinder one's service for the Lord. vs. 32
    - b) Virginity may be the better course for the present emergency.
    - c) One should guard against divided allegiance.
  - 2) Marriage may be the better course, however. vs. 36-38
    - a) The decision of marriage should be determined by one's particular passion "gift."
    - b) Though marriage was not a sin, the present emergency seemed to advise not to marry. vs. 38
- 4- The question of widows remarrying. vs. 7:39-40
  - a- Recognize that death severs the marriage vows. vs. 39
  - b- Recognize that death frees the other partner for b-remarriage. vs. 39  
The one restriction -- "in the Lord."
  - c- Paul, however, advised the widows celibacy. vs: 7:40
    - 1) Perhaps also because of the existing emergency.
    - 2) Note Paul's concern in the advice -- Her happiness.

**1 Corinthians 8**

- 1 ¶ Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffeth up, but love {1} edifieth. {1} *Gr buildeth up*
- 2 If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know;
- 3 but if any man loveth God, the same is known by him.
- 4 ¶ Concerning therefore the eating of things sacrificed to idols, we know that no idol is *anything* in the world, and that there is no God but one.
- 5 For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many;
- 6 yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him.
- 7 ¶ Howbeit there is not in all men that knowledge: but some, being used until now to the idol, eat as *of* a thing sacrificed to an idol; and their conscience being weak is defiled.
- 8 But food will not {1} commend us to God: neither, if we eat not, {2} are we the worse; nor, if we eat, {3} are we the better. {1} *Gr present* 2) *Gr do we lack* 3) *Gr do we abound*
- 9 But take heed lest by any means this {1} liberty of yours become a stumblingblock to the weak. {1} *Or power*
- 10 For if a man see thee who hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, {1} be emboldened to eat things sacrificed to idols? {1} *Gr be builded up*
- 11 For {1} through thy knowledge he that is weak perisheth, the brother for whose sake Christ died. {1} *Gr in*
- 12 And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ.
- 13 Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble.

**B- THE USE OF CHRISTIAN LIBERTY DISCUSSED****(8.-10.)**

- 1- The principles governing liberty. vs. 8:1-13
  - a- Note 2 historic problems that precipitated this discussion:
    - 1) Is it right to eat meats at home that have been offered to idols?
    - 2) Is it right to eat meats at social function where these meats have a religious meaning to others?
  - b- Liberty must be used with love. vs. 1
- 2- Flaunting Christian liberty can be dangerous. vs. 2-11
  - 1) An informed believer will recognize we are not related to God by rituals or physical observances. vs. 2-6
    - i. e., the choice of foods in itself is a thing of indifference with God.
  - 2) Beware lest this knowledge become a thing of pride. vs. 2
  - 3) Exercising this liberty before uninformed believers may be an offense and hinder their spiritual growth. vs. 9
  - d- The conscience of others should always be considered. vs. 7-8
    - 1) Remember that liberty always works through the conscience.
    - 2) Do not force mature standards on others who have not developed them through the Word and the conscience.
- 3- The wrong use of liberty is a sin against Christ. vs. 11-12
  - a- The principle of love takes precedence over liberty. vs. 13

**1 Corinthians 9**

- 1 ¶ Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not ye my work in the Lord?
- 2 If to others I am not an apostle, yet at least I am to you; for the seal of mine apostleship are ye in the Lord.
- 3 ¶ My defence to them that examine me is this.
- 4 Have we no right to eat and to drink?
- 5 Have we no right to lead about a wife that is a {1} believer, even as the rest of the apostles, and the brethren of the Lord, and Cephas? {1} *Gr sister*
- 6 Or I only and Barnabas, have we not a right to forbear working?
- 7 What soldier ever serveth at his own charges? who planteth a vineyard, and eateth not the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?
- 8 Do I speak these things after the manner of men? or saith not the law also the same?
- 9 For it is written in the law of Moses, {1} Thou shalt not muzzle the ox when he treadeth out the corn. Is it for the oxen that God careth, {1} *De 25:4*
- 10 or saith he it {1} assuredly for our sake? Yea, for our sake it was written: because he that ploweth ought to plow in hope, and he that thresheth, *to thresh* in hope of partaking. {1} *Or altogether*
- 11 If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?
- 12 If others partake of *this* right over you, do not we yet more? Nevertheless we did not use this right; but we bear all things, that we may cause no hindrance to the {1} gospel of Christ. {1} *See marginal note on 1 Co 4:15*
- 13 Know ye not that they that minister about sacred things eat *of* the things of the temple, *and* they that wait upon the altar have their portion with the altar?
- 14 Even so did the Lord ordain that they that proclaim the {1} gospel should live of the {1} gospel. {1} *See marginal note on 1 Co 4:15*
- 15 ¶ But I have used none of these things: and I write not these things that it may be so done in my case; for *it were* good for me rather to die, than that any man should make my glorifying void.
- 16 For if I {1} preach the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me, if I {1} preach not the gospel. {1} *See marginal note on 1 Co 1:17*
- 17 For if I do this of mine own will, I have a reward: but if not of mine own will, I have a stewardship intrusted to me.
- 18 What then is my reward? That, when I {1} preach the gospel, I may make the {2} gospel without charge, so as not to use to the full my right in the {2} gospel. {1} *See marginal note on 1 Co 1:17. 2) See marginal note on 1 Co 4:15*
- 19 ¶ For though I was free from all *men*, I brought myself under bondage to all, that I might gain the more.
- 20 And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law;
- 21 to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law.
- 22 To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some.
- 23 And I do all things for the {1} gospel's sake, that I may be a joint partaker thereof. {1} *See marginal note on 1 Co 4:15*

4- The principles of liberty illustrated.

vs. 9:1-27

- a- Paul asserts his right of support. vs. 1-6
  - 1) They were his work in the Lord. vs. 1
  - 2) He thus had a right to demand support. vs. 4
  - 3) He furthermore had a right to support for a wife. vs. 5
- b- Paul proves his right of support from them. vs. 7-14
  - 1) The argument from secular life. vs. 7
    - a) The soldier.
    - b) The farm labourer.
    - c) The shepherd.
  - 2) The argument from the Old Testament. vs. 8-11
    - a) The ox treading out the corn. (Dt. 25:4)
    - b) The significance for today. vs. 10
    - c) The principle enunciated. vs. 11
  - 3) The argument from the precedent set by others. vs. 12
  - 4) The argument from the Old Testament priest system. vs. 13
 

The priests had lived on the sacrifices given to the Lord.
  - 5) The argument from the words of Jesus. vs. 14
 

"They that preach the gospel should live of the gospel."
- c- But Paul sacrificed his right of support for higher ends. vs. 15-23
  - 1) Paul's motive in giving up this right. vs. 15-22
    - a) To emphasize that the gospel is without price.
    - b) **To "gain the more" for Christ.** vs. 9:19-22
 

**Note that this is 5 times repeated.**
  - 2) Paul's method of adaptability for the gospel. vs. 19-23
    - a) He adapted his life to all classes of people. To the Jew, Gentiles, weak, strong, etc.
    - b) He invested his liberty for eternal ends. vs. 19

- 24 ¶ Know ye not that they that run in a {1} race run all, but one receiveth the prize? Even so run; that ye may attain. {1} *Gr race-course*
- 25 And every man that striveth in the games exerciseth self-control in all things. Now they *do it* to receive a corruptible crown; but we an incorruptible.
- 26 I therefore so run, as not uncertainly; so {1} fight I, as not beating the air: {1} *Gr box*
- 27 but I {1} buffet my body, and bring it into bondage: lest by any means, after that I {2} have preached to others, I myself should be rejected. {1} *Gr bruise; Lu 18:5. 2) Or have been a herald*

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VOICES FROM THE SILENT CENTURIES

Quote from Harry Rimmer

Pg. 73-74

Strange as it may seem, however, there are some who do not care to rest in the security of the finished work of Christ, and these reject the provisions of the doctrine of Grace; contending that we are safe only as long as we are able to keep ourselves. This school of thought would have us saved one day and lost the next, losing sight of the gracious promise of Jesus, " I GIVE unto them eternal life, and they SHALL NEVER PERISH." Pressed for some verse of Scripture on which **to base their unhappy doctrine**, they generally refer to I Corinthians 9:27. Here Paul writes, " But I keep my body under, and bring it into subjection: lest by any means, when I have preached to others I myself should be a 'castaway.' " This implies, according to these mistaken friends, that Paul was afraid that he would be lost after he had been saved and serving!

This erroneous idea would never have been rooted if we had possessed the knowledge when the New Testament was rendered into the English, that has since come to us from archeology. The whole matter turns on the meaning of the word Paul uses here, ADOKIMOS. This Koine word was lost to the world for ages, and is just recovered from the ostraca. It was a common household word in the days of Paul, and was applied to a certain pottery vessel in sad condition. Remembering that all the utensils of household service were pottery, it is easy to understand how often such would be cracked or broken. This accounts in large measure for the ubiquity of these shards that litter every ancient site. A woman, busy about the hearth stone with a pottery cooking vessel in her hand, in careless haste might bump the pot against the stones and crack it so that it would no longer hold water.

Did she then throw away this leaky vessel? You know she did not! Just step to your own pantry and see how many tea cups there are on that shelf, with a handle broken off, or an unsightly crack marring the smooth surface of the porcelain! Never forget that we are dealing with FOLKS in these old discoveries, and that human nature has not changed one iota in two thousand years! So the ancient housekeeper, having a cracked pot that was no longer fit for boiling water, PUT IT ON THE SHELF. Perhaps she hoped to use it again as a receptacle for beans or wheat, perhaps she was just thrifty, but when a pot was cracked and laid on the shelf, it was called ADOKIMOS ! Was it lost? No '. It was just laid aside.

So Paul, contemplating the effects of sin in the Christian life,. states in terms that his readers could most appreciate, "I strive to live so that I may not be PUT ON THE SHELF!" To how many Living men would that phrase be aptly applied! Do we not all of us know men who have been used of God in His service, who allowed the flesh to gain the ascendancy? Where are those men today? In the language of Paul, which is strangely reminiscent of the slang of this age, "they are on the shelf." So Paul writes of his ministry, and says, "I do not want to be a cracked pot!" (Adokimos.)

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**Figure 02. Linguistic correction to 1 Cor 9:27 . . "Lest I should be put on the shelf".**

d- Paul cites his own personal discipline.

vs. 9:24-27

1) The analogy of boxing and running.

vs. 24-26

The need for striving is the outstanding characteristic.

2) The need for purpose.

vs. 25-26

a) Personal discipline needs a definite purpose.

b) The goal is an incorruptible crown.

3) The need for personal discipline of the body.

vs. 27

a) Bruising his body.

b) Enslaving his body.

4) The danger of being "shelved." See Figure 02.

vs. 27

a) Long service does not reduce this danger.

**1 Corinthians 10**

- 1 ¶ For I would not, brethren, have you ignorant, that our fathers were all under the cloud, and all passed through the sea;
- 2 and were all baptized *{1}* unto Moses in the cloud and in the sea; *{1}* *Gr into*;
- 3 and did all eat the same spiritual food;
- 4 and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was *{1}* Christ. *{1}* *Or the Christ; Compare Heb 11:26*;
- 5 Howbeit with most of them God was not well pleased: for they were overthrown in the wilderness.
- 6 ¶ Now *{1}* these things were our examples, to the intent we should not lust after evil things, as they also lusted. *{1}* *Or in these things they became figures to us*;
- 7 Neither be ye idolaters, as were some of them; as it is written, *{1}* The people sat down to eat and drink, and rose up to play. *{1}* *Ex 32:6*;
- 8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.
- 9 Neither let us make trial of the *{1}* Lord, as some of them made trial, and perished by the serpents. *{1}* *Some ancient authorities read Christ*;
- 10 Neither murmur ye, as some of them murmured, and perished by the destroyer.
- 11 Now these things happened unto them *{1}* by way of example; and they were written for our admonition, upon whom the ends of the ages are come. *{1}* *Gr by way of figure*;
- 12 Wherefore let him that thinketh he standeth take heed lest he fall.
- 13 There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.
- 14 Wherefore, my beloved, flee from idolatry.
- 15 ¶ I speak as to wise men; judge ye what I say.
- 16 The cup of blessing which we bless, is it not a *{1}* communion of the blood of Christ? The *{2}* bread which we break, is it not a *{1}* communion of the body of Christ? *{1}* *Or participation in 2) Or loaf*;
- 17 *{1}* seeing that we, who are many, are one *{2}* bread, one body: for we are all partake *{3}* of the one *{2}* bread. *{1}* *Or seeing that there is one bread, we, who are many, are one body 2) Or loaf 3) Gr from*;
- 18 Behold Israel after the flesh: have not they that eat the sacrifices communion with the altar?
- 19 What say I then? that a thing sacrificed to idols is anything, or that an idol is anything?
- 20 But *I say*, that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God: and I would not that ye should have communion with demons.
- 21 Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot partake of the table of the Lord, and of the table of demons.
- 22 Or do we provoke the Lord to jealousy? are we stronger than he?

3- The danger of abusing liberty.

vs. 10:1-33)

- a- Israel's classic defection is recounted. vs. 1-13
- 1) Her high privileges as God's people. vs. 1-4  
Note the "ails":  
Note the 5 blessings.
  - 2) Israel's disqualification in the wilderness. vs. 10:5
  - 3) Israel's case a warning for today. vs. 6-13
    - a) Beware of lust. vs. 6  
i.e., desiring what God does not want to give.
    - b) Beware of idolatry. vs. 7  
**An idol is anything that takes the place of God in one's life.**
    - c) Beware of fornication. vs. 8  
Often the end result of unrestrained liberty.
    - d) Beware of tempting God. vs. 9  
In regards to how far He will allow sin.
    - e) Beware of complacency. vs. 12  
Our area of strength often become our area of vulnerability.
    - f) Be aware of the way of escape. Remember Gen 39:7-12 vs. 13
      - (1) Expect debilitating testings to come.
      - (2) Exercise haste in taking the way of escape.
- b- The present danger of idolatry. vs. 10:14-22
- 1) Actively flee idolatry. vs. 14-15
  - 2) Beware of inadvertent idolatry. vs. 16-22
  - 3) Likewise, heathen communion constitutes fellowship with demons. vs. 10:19-20  
The application for today:  
**Personal practices must be evaluated in the light of their associations and effects on others.**

**1 Corinthians 10 (cont.)**

- 23 ¶ All things are lawful; but not all things are expedient. All things are lawful; but not all things *{1}* edify.  
*{1} Gr build up}*
- 24 Let no man seek his own, but *each {1}* his neighbor's *good*. *{1} Gr the other's*; See Ro 13:8}
- 25 Whatsoever is sold in the shambles, eat, asking no question for conscience' sake,
- 26 for the earth is the Lord's, and the fulness thereof.
- 27 If one of them that believe not biddeth you *to a feast*, and ye are disposed to go; whatsoever is set before you, eat, asking no question for conscience' sake.
- 28 But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that showed it, and for conscience sake:
- 29 conscience, I say, not thine own, but the other's; for why is my liberty judged by another conscience?
- 30 *{1}* If I partake with thankfulness, why am I evil spoken of for that for which I give thanks? *{1} Or If 1 by grace partake}*
- 31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.
- 32 Give no occasions of stumbling, either to Jews, or to Greeks, or to the church of God:
- 33 even as I also please all men in all things, not seeking mine own profit, but the *profit* of the many, that they may be saved.

c- A summary of the principles governing liberty.

vs. 10:23-33

- 1) The priority of edification over gratification. vs. 23  
The question of legality is really quite elementary.
- 2) The preeminence of love. vs. 24  
It is not question of law, but of love.
- 3) The principle of conscience. vs. 25-32
  - a) Instruct our own conscience as to the liberty one has in Christ concerning eating foods. vs. 25-27
  - b) Be sensitive to the consciences of others. vs. 28-32
- 4) The principle of glorifying God. vs. 31  
Note I Peter 2:16.

**1 Corinthians 11**

- 1 ¶ Be ye imitators of me, even as I also am of Christ.
- 2 Now I praise you that ye remember me in all things, and hold fast the traditions, even as I delivered them to you.
- 3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.
- 4 Every man praying or prophesying, having his head covered, dishonoreth his head.
- 5 But every woman praying or prophesying with her head unveiled dishonoreth her head; for it is one and the same thing as if she were shaven.
- 6 For if a woman is not veiled, let her also be shorn: but if it is a shame to a woman to be shorn or shaven, let her be veiled.
- 7 For a man indeed ought not to have his head veiled, forasmuch as he is the image and glory of God: but the woman is the glory of the man.
- 8 For the man is not of the woman; but the woman of the man:
- 9 for neither was the man created for the woman; but the woman for the man:
- 10 for this cause ought the woman to have *a sign of authority* on her head, because of the angels.
- 11 Nevertheless, neither is the woman without the man, nor the man without the woman, in the Lord.
- 12 For as the woman is of the man, so is the man also by the woman; but all things are of God.
- 13 Judge ye *{1}* in yourselves: is it seemly that a woman pray unto God unveiled? *{1} Or among*
- 14 Doth not even nature itself teach you, that, if a man have long hair, it is a dishonor to him?
- 15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.
- 16 But if any man seemeth to be contentious, we have no such custom, neither the churches of God.

**C- PROBLEMS IN PUBLIC WORSHIP.****vs. 11:1-34**

- 1- The problem of decorum in the worship assembly. vs. 1-16
- a- Note the local setting of this problem.
- 1) Corinth was a licentious city, the believers fresh out of heathendom.
  - 2) Their use of liberty was endangering respectful worship and the proper keeping of the ordinances.
- b- The problem precipitated by women's dress. vs. 11:2-16
- c- The principle of subordination enunciated. vs. 2-3
- 1) Note the order of subordination from God. vs. 3
  - 2) Note the place of women in subordination.
- d- The principle of subordination applied. vs. 4-6
- 1) In Corinth a man covered dishonoured Christ.
  - 2) A woman uncovered was a mark of immodesty.
  - 3) A woman's non-subjection to man became non-subjection to Christ.
- e- The principle argued. vs. 7-10
- 1) As man is the glory of God, woman is the glory of man. vs. 7
  - 2) The woman was made of and for man -- that both might together glorify God. vs. 8-9
- f- The principle qualified. vs. 11-16
- 1) Man is not to think himself independent of the woman. vs. 12  
They are to complement each other.
  - 2) The glory of God is the principle consideration. vs. 13  
"Is it seemly?"
- g- The point emphasized: Humility and decorum in worship glorify God and constitute a witness to the world of the beauty and dignity of Christian worship.

**1 Corinthians 11 (cont.)**

- 17 ¶ But in giving you this charge, I praise you not, that ye come together not for the better but for the worse.
- 18 For first of all, when ye come together {1} in the church, I hear that {2} divisions exist among you; and I partly believe it. {1} Or in congregation 2) Gr schisms}
- 19 For there must be also {1} factions among you, that they that are approved may be made manifest among you. {1} Gr heresies}
- 20 When therefore ye assemble yourselves together, it is not possible to eat the Lord's supper:
- 21 for in your eating each one taketh before *other* his own supper; and one is hungry, and another is drunken.
- 22 What, have ye not houses to eat and to drink in? or despise ye the {1} church of God, and put them to shame that {2} have not? What shall I say to you? {3} shall I praise you? In this I praise you not. {1} Or congregation 2) Or having nothing 3) Or shall I praise you in this? I praise you not.}
- 23 ¶ For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was {1} betrayed took bread; {1} Or delivered up}
- 24 and when he had given thanks, he brake it, and said, This is my body, which {1} is for you: this do in remembrance of me. {1} Many ancient authorities read is broken for you}
- 25 In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink *it*, in remembrance of me.
- 26 For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.
- 27 Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord.
- 28 But let a man prove himself, and so let him eat of the bread, and drink of the cup.
- 29 For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he {1} discern not the body. {1} Gr discriminate}
- 30 For this cause many among you are weak and sickly, and not a few sleep.
- 31 But if we {1} discerned ourselves, we should not be judged. {1} Gr discriminated}
- 32 But {1} when we are judged, we are chastened of the Lord, that we may not be condemned with the world. {1} Or when we are judged of the Lord, we are chastened}
- 33 Wherefore, my brethren, when ye come together to eat, wait one for another.
- 34 If any man is hungry, let him eat at home; that your coming together be not unto judgment. And the rest will I set in order whensoever I come.

2- The problem of demeanor at the Lord's supper.

vs. 11:17-34

a- Note the local setting of this problem.

The Lord's supper was usually preceded by a love-feast in which each brought his own food, some with abundance and some with meagerness. The result was divisions by classes.

b- Social cliquishness causes spiritual divisions. vs. 11:17-22

1) Cliquishness defeats the purpose of communion. vs. 17

2) Doctrinal heresies are wholesome if properly dealt with. vs. 19

3) The supper can be a curse if conducted in an unworthy manner.

c- Paul restates the institution of the Lord's Supper. vs. 11:23-34

1) The divine order given by Paul. vs. 23-25

a) The "bread" -- symbolizing. His body.  
Signified what He gave -- His life.b) The "cup" -- symbolizing His blood.  
Signified what He achieved -- Cov. ratification. (Mt. 26; Mk. 14; Luke 22:19-20)2) The divine purpose -- a remembrance. vs. 26-27a) Pointing backward -- retrospective.b) Pointing forward -- prospective.

c) Pointing inward-- introspective.

3) The divine injunction. vs. 28-34

a) Self-examination and self-judgment. vs. 28-32  
Self-judgment avoids divine judgment.b) Self-sacrifice and consideration toward others. vs. 33-34  
Wait on each other -- promote unity.

**1 Corinthians 12**

- 1 ¶ Now concerning spiritual *gifts*, brethren, I would not have you ignorant
- 2 Ye know that when ye were Gentiles *ye were* led away unto those dumb idols, howsoever ye might led.
- 3 Wherefore I make known unto you, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit.
- 4 Now there are diversities of gifts, but the same Spirit.
- 5 And there are diversities of ministrations, and the same Lord.
- 6 And there are diversities of workings, but the same God, who worketh all things in all.
- 7 But to each one is given the manifestation of the Spirit to profit withal.
- 8 For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit:
- 9 to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit;
- 10 and to another workings of *{1}* miracles; and to another prophecy; and to another discernings of spirits; to another *divers* kinds of tongues; and to another the interpretation of tongues: *{1} Gr powers*
- 11 but all these worketh the one and the same Spirit, dividing to each one severally even as he will.

**IV. DIVERSITY OF SPIRITUAL GIFTS DISCLOSED****(12.-14.)**

(The problem: How to have unity in diversity.)

Note: vs. 1 should read "Now concerning *spirituals* - or *spiritual things*," . . . (the Grk. reads τῶν πνευματικῶν: *spirituals*, or *spiritual things*. Here in Chp. 12. 14. we have 12. spiritual gifts, 13. spiritual fruit, then 14. their regulation.) Ref. 07a - Appendix - A - 1cor12-14 CURRAH<sup>a b</sup> 19 pgs

|  |            |
|--|------------|
| <b>A- THE DISTRIBUTION OF GIFTS</b>  | <b>12.</b> |
| 1- <u>The Spirit's witness is unified.</u>   | vs. 1-3    |
| a- The need for <u>understanding</u> of spiritual gifts.                           | vs. 1      |
| b- The need for spiritual stability (in light of their background.                 | vs. 2      |
| c- The test of spirituality -- Does it exalt Christ?                               | vs. 3      |
| <b>Be aware of the dangers of ecstaticism.</b>                                     |            |
| A good book by Isobel Khunne   |            |
| 2- The whole Trinity's work is unified <sup>c</sup> .                              | vs. 4-31   |
| a- The work of the Trinity introduced.   | vs. 4-6    |
| 1) One Spirit unifies the service of gifts. {Gives the gifts as appropriate.}      | vs. 4      |
| 2) One Lord unifies the ministrations of gifts. {Determines the place of service.} | vs. 5      |
| 3) One God unifies the results of gifts. {Turns on the Power.}                     | vs. 6      |
| b- <u>The purpose of gifts.</u>  | vs. 7      |
| 1) To engage each with a responsibility.   |            |
| 2) To bring profit for all.  |            |
| c- The unification of the gifts by the Spirit.                                     | vs. 8-11   |
| 1) Gifts of intellect.   | vs. 8      |
| (Note: the Grk. allow and hetero) <sup>d</sup>                                     |            |
| 2) Gifts of faith.   | vs. 9-10   |
| 3) Gifts for signs.  | vs. 10     |
| 4) All unified by the sovereign Spirit.  | vs. 11     |

<sup>a</sup> *THE SPIRITUALS – A Fact Book, An Exegetical Commentary On 1 Cor. 12-14*, 2015, Create Space/AMAZON Publishers, Create Space/AMAZON, , ISBN-13: 978-1508838159, N. Carlson, Galen Currah, 196 Pgs.

<sup>b</sup> Dr. Galen Currah & I were students of Dr. Ellisen {NEC}

<sup>c</sup> Ref. Appendix A - AN EXEGETICAL OUTLINE OF I CORINTHIANS 12 - 14, by Galen Currah.

<sup>d</sup> See A. T. Robertson, Word Pictures In The Greek New Testament, ONLINE BIBLE, or Broadman Press.

**1 Corinthians 12 (cont.)**

- 12 ¶ For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ.
- 13 For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit.
- 14 For the body is not one member, but many.
- 15 If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the body.
- 16 And if the ear shall say, Because I am not the eye, I am not of the body; it is not therefore not of the body.
- 17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?
- 18 But now hath God set the members each one of them in the body, even as it pleased him.
- 19 And if they were all one member, where were the body?
- 20 But now they are many members, but one body.
- 21 And the eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you.
- 22 Nay, much rather, those members of the body which seem to be more feeble are necessary:
- 23 and those *parts* of the body, which we think to be less honorable, upon these we *{1}* bestow more abundant honor; and our uncomely *parts* have more abundant comeliness; *{1}* Or *put on*
- 24 whereas our comely *parts* have no need: but God tempered the body together, giving more abundant honor to that *part* which lacked;
- 25 that there should be no schism in the body; but *that* the members should have the same care one for another.
- 26 And whether one member suffereth, all the members suffer with it; or *one* member is *{1}* honored, all the members rejoice with it. *{1}* Or *glorified* }
- 27 ¶ Now ye are the body of Christ, and *{1}*; severally members thereof. *{1}* Or *members each in his part*

d- The unification of their ministrations by the One Lord.

vs. 12-27

- 1) They are unified in "one body" -- In Christ.
- 2) They function as diverse parts of one body. Each has a different function.
- 3) The members are inter-dependent. vs. 12:16-25
  - a) Each one is unique and essential. vs. 16-17
  - b) Independence is impossible. vs. 21
  - c) The less presentable are often the most essential. vs. 22-24
- 4) The members are inter-related. vs. 25-27
  - a) Members should care for one another. vs. 25
  - b) They are related and inter-affected as parts of the body of Christ. vs. 26-27

**1 Corinthians 12 (cont.)**

- 28 And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then *{1}* miracles, then gifts of healings, helps, *{2}* governments, *divers* kinds of tongues. *{1}* *Gr powers* 2) Or *wise counsels*
- 29 Are all apostles? are all prophets? are all teachers? are all *workers of* *{1}* miracles? *{1}* *Gr powers*
- 30 have all gifts of healings? do all speak with tongues? do all interpret?
- 31 But desire earnestly the greater gifts. And moreover a most excellent way show I unto you.

**An exegetical remark on 1 Cor 12:31a and 31b.**

From *THE SPIRITUALS – A Fact Book, An Exegetical Commentary On 1 Cor. 12-14*, Page 68ff, 2015, Create Space/AMAZON Publishers, Create Space/AMAZON, , ISBN-13: 978-1508838159, N. Carlson, Galen Currah, 196 Pgs.

**GOD'S INTEREST IS THE BELIEVER'S BEST INTEREST**

TEXT: I Corinthians 12:28-31

THEME: The Results Of A Believer's Ministry Is Unified By God

INTRODUCTION: vs. 4, "The Holy Spirit Gives the gifts"; vs. 5, "The Lord Jesus Appoints the place of a believer's ministry"; vs. 6 "God the Father turns on the power".

- .
- .
- .
- .

**V. The Corinthians Are Reprimanded For Their Selfseeking - ζηλουτε PAI 2P > ζηλω: vs. 31**

I Cor 12: 31 But ~~cove~~ you are coveting earnestly the ~~best~~ the more showy (*emphatic second attributive position*) gifts. And yet I show unto you a more excellent way.

τα κρειττονα τα κρειπτον. Whereas the Corinthian Christians were coveting gifts, even the better ones, Paul, however, recognized that all spirituals must be operated within the sphere of love. "Covet" can be taken as either imperative or indicative; **if the latter**. It may be either a statement or a question; if the former, then the charismatic aspect of a spiritual ought not to be the center or emphasis.

**Figure 07-03. An Exegetical Remark On 1 Cor 12:31a And 31b.**

e- The unification of the results by one God.

vs. 12:28-31

- 1) Each member is appointed by God.  
He is the Lord of the Harvest. vs. 28
- 2) Three functionaries are noted. vs. 28
  - a) Apostles.
  - b) Prophets.
  - c) Teachers.
- 3) Some sample functions are noted. vs. 28
  - a) Miracles.
  - b) Healings.
  - c) Tongues.
  - d) Helpers, etc.
- 4) The distribution of gifts is noted. vs. 29-30  
All do not have any one gift.
- 5) Their order of preference of gifts is castigated. vs. 31a  
He chastises them for desiring the more “showy” gifts.
- 6) Verse 31b is actually a new sentence, belonging to chapter 13  
“The more excellent way” vs. 31b

**1 Corinthians 13**

- 1 ¶ If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal.
- 2 And if I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing.
- 3 And if I bestow all my goods to feed *the poor*, and if I give my body *{1}* to be burned, but have not love, it profiteth me nothing. *{1} Many ancient authorities read that I may glory}*
- 4 ¶ Love suffereth long, *and* is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth;
- 7 *{1}* beareth all things, believeth all things, hopeth all things, endureth all things. *{1} Or covereth; Compare 1 Pe 4:8}*
- 8 ¶ Love never faileth: but whether *there be* prophecies, they shall be done away; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall be done away.
- 9 For we know in part, and we prophesy in part;
- 10 but when that which is perfect is come, that which is in part shall be done away.
- 11 When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things.
- 12 For now we see in a mirror, *{1}* darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known. *{1} Gr in a riddle}*
- 13 But now abideth faith, hope, love, these three; and the *{1}* greatest of these is love. *{1} Gr greater; Compare Mt 18:1, 4; 23:11}*

**B- THE NECESSARY ACCOMPANIMENT OF GIFTS****(13.)**

- 1- The necessity of love. vs. 1-3
- a- Eloquence without love is futile. vs. 1
  - b- Prophecy without love is non-inspiring, vs.2
  - c- Knowledge without love is unconvincing.
  - d- Faith without love is ineffective.
  - e- Philanthropy without love is without reward. vs. 3
- 2- The nature of love. vs. 4-7
- a- It is longsuffering. vs. 4
  - b- It is kind.
  - c- It is generous.
  - d- It is humble.
  - e- It is courteous. vs. 5
  - f- It is unselfish.
  - g- It is good-natured.
  - h- It is charitable.
  - i- It is sincere. vs. 6
  - j- It is gracious. vs. 7
  - k- It is confident in others.
  - l- It is steadfast.
- 3- The preeminence and permanence of love. vs. 8-13
- a Love is eternal. vs. 8
  - b- Love is preeminent to gifts. vs. 8-12
    - 1) Gifts are temporal as to purpose. vs. 8
    - 2) Gifts are partial as to product. vs. 9-10; 12
    - 3) Gifts are elementary as compared to love. vs. 11
  - c- Love is preeminent to the permanent virtues. vs. 13

For a look at a “Refrigerator” display of Spiritual Fruit see Figure 09-08. of this volume.

**1 Corinthians 14**

- 1 ¶ Follow after love; yet desire earnestly spiritual *gifts*, but rather that ye may prophesy.
- 2 For he that speaketh in a tongue speaketh not unto men, but unto God; for no man *{1}* understandeth; but in the spirit he speaketh mysteries. *{1}* *Gr heareth*
- 3 But he that prophesieth speaketh unto men edification, and *{1}* exhortation, and consolation. *{1}* *Or comfort*
- 4 He that speaketh in a tongue *{1}* edifieth himself; but he that prophesieth *{1}* edifieth the church. *{1}* *Gr buildeth up*
- 5 Now I would have you all speak with tongues, but rather that ye should prophesy: and greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.
- 6 ¶ But now, brethren, if I come unto you speaking with tongues, what shall I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of teaching?
- 7 Even things without life, giving a voice, whether pipe or harp, if they give not a distinction in the sounds, how shall it be known what is piped or harped?
- 8 For if the trumpet give an uncertain voice, who shall prepare himself for war?
- 9 So also ye, unless ye utter by the tongue speech easy to understood, how shall it be known what is spoken? for ye will be speaking into the air.
- 10 There are, it may be, so many kinds of voices in the world, and *{1}* no *kind* is without signification. *{1}* *Or nothing is without voice*
- 11 If then I know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh will be a barbarian *{1}* unto me. *{1}* *Or in my case*
- 12 So also ye, since ye are zealous of *{1}* spiritual *gifts*, seek that ye may abound unto the edifying of the church. *{1}* *Gr spirits*
- 13 Wherefore let him that speaketh in a tongue pray that he may interpret.
- 14 For if I pray in a tongue, my spirit prayeth, but my understanding is unfruitful.
- 15 ¶ What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.
- 16 Else if thou bless with the spirit, how shall he that filleth the place of *{1}* the unlearned say the Amen at thy giving of thanks, seeing he knoweth not what thou sayest? *{1}* *Or him that is without gifts; and so in verses 23, 24*

**C- THE PROPER EXERCISE OF GIFTS****(14.)**

(or the Regulation of the Spirituals)

- 1- The evaluation of the gifts of tongues and prophecy. vs. 1-25
- a- Exercise gifts only in the context of love. vs. 1
- b- Note the value of tongues & prophecy to believers. vs. 1-20
- 1) The value of tongues is for expressly the Evangelization and a Sign to Israel. vs. 2-4  
 It's use in the assembly was for those who came in not speaking the language of the assembly.. However, its use initially was for Jewish evangelism. Isa 28:11  
 For with stammering lips and another tongue will he speak to this people.  
 {stammering...: Heb. stammerings of lip} {Note Acts 2:11} {will...: or, he hath spoken} This gift may have its initial use again during the Tribulation.
- 2) The value of prophecy is edification & evangelical. vs. 4; 12
- 3) The value of gifts is to be always edification. vs. 5-12
- a) Tongues can edify only with an interpreter. vs. 5
- b) Intelligibility is essential to edification. vs. 6-11
- c) Unintelligibility breeds confusion and divisions. vs. 9, 11
- 4) Paul's evaluation of tongues. vs. 9-20
- a) By themselves tongues are unintelligible. vs. 9
- b) Their effect is emotional, rather than mental. vs. 14-18
- (1) A mystical experience is produced apart from the operation of the mind.  
 vs. 14
- (2) The spirit and mind must operate together to channel God's message to men.  
 vs. 15-16

**1 Corinthians 14 (cont.)**

- 17 For thou verily givest thanks well, but the other is not {1} edified. {1} *Gr builded up*
- 18 I thank God, I speak with tongues more than you all:
- 19 howbeit in the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue.
- 20 Brethren, be not children in mind: yet in malice be ye babes, but in mind be {1} men. {1} *Gr of full age; Compare 1 Co 2:6*
- 21 ¶ In the law it is written, {1} By men of strange tongues and by the lips of strangers will I speak unto this people; and not even thus will they hear me, saith the Lord. {1} *Isa 28:11 f*
- 22 Wherefore tongues are for a sign, not to them that believe, but to the unbelieving: but prophesying *is for a sign*, not to the unbelieving, but to them that believe.
- 23 If therefore the whole church be assembled together and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad?
- 24 But if all prophesy, and there come in one unbelieving or unlearned, he is {1} reprov'd by all, he is judged by all; {1} *Or convicted*
- 25 the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is {1} among you indeed. {1} *Or in*
- 26 ¶ What is it then, brethren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying.
- 27 If any man speaketh in a tongue, *let it be* by two, or at the most three, and *that* in turn; and let one interpret:
- 28 but if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

- c) Tongues in the church are almost worthless. vs. 14:17-19
- (1) Paul spoke in tongues, but only privately. vs. 18
- (2) Five words of prophecy in the church are better than 10,000 in tongues. vs. 19
- d) Speaking in tongues is a juvenile experience. vs. 20
- (1) Prevent the development of malice.
- (2) Promote the development of maturity.
- c- The value of tongues to unbelievers. vs. 14:21-25
- 1) The historic purpose for Israel. (Isa. 28:11) vs. 21-22
- a) Designed as a sign to the nation.
- b) Especially as a sign for unbelieving Israel. vs. 22
- (1) Believers did not need an outward sign.
- (2) Believers profit by prophecy, not tongues. vs. 22
- 2) The current value of tongues for unbelievers. vs. 23-25
- a) It will be repulsive, not attracting.
- b) Prophesying, however, will convict the unsaved. vs. 24
- c) He will recognize God's presence.
- 2- The employment of tongues and prophecy. vs. 14:26-40
- a- The use of tongues. vs. 26-28
- 1) Keep edification foremost -- not just a thrill. vs. 26
- 2) Maintain a proper order. vs. 27
- a) Two or three at the most at a service.
- b) Only one at a time.
- 3) Require an interpreter to be present. vs. 28

**1 Corinthians 14 (cont.)**

- 29 And let the prophets speak *by* two or three, and let the others *{1}* discern. *{1}* *Gr discriminate}*
- 30 But if a revelation be made to another sitting by, let the first keep silence.
- 31 For ye all can prophesy one by one, that all may learn, and all may be *{1}* exhorted; *{1}* *Or comforted}*
- 32 and the spirits of the prophets are subject to the prophets;
- 33 for God is not *a God* of confusion, but of peace. As in all the churches of the saints,
- 34 ¶ let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also *{1}* saith the law. *{1}* *Ge 3:16?*
- 35 And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church.
- 36 ¶ What? was it from you that the word of God went forth? or came it unto you alone?
- 37 If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord.
- 38 *{1}* But if any man is ignorant, let him be ignorant. *{1}* *Many ancient authorities read But if any man knoweth not, he is not known. Compare 1 Co 8:3}*
- 39 Wherefore, my brethren, desire earnestly to prophesy, and forbid not to speak with tongues.
- 40 But let all things be done decently and in order.

b- The use of prophesying.

vs. 29-33

1) Order is always to predominate.

2) **Note the test of counterfeits.**

vs. 14:32-33

**Non-control of one's emotion is a sign of counterfeits.**c- The participation of women in worship.

vs. 14:33-35

1) Women are to keep silent in church.

2) The thought is parallel to "be in subjection."

3) He probably refers to the immodest practice of some women at Corinth imposing their opinions on discussions. Evidently does not deny teaching or praying.

(Ref. 11:5)

d- Paul finalizes his counsel.

vs. 36-39

1) He stresses that his counsel is that of the Lord.

vs. 36-37

2) He gives allowance for tongues, if regulated.

Allow it, but don't seek the experience.

vs. 39

3) He insists on the maintenance of decency and order.

vs. 40

Note: Gifts are for the edification of the mind and heart not for the thrilling of the emotions as an end.

**1 Corinthians 15**

- 1 ¶ Now I make known unto you brethren, the {1} gospel which I {2} preached unto you, which also ye received, wherein also ye stand, {1} See marginal note on 1 Co 4:15. 2) See marginal note on 1 Co 1:17}
- 2 by which also ye are saved, if ye hold fast {1} the word which I {2} preached unto you, except ye believed {3} in vain. {1} Gr with what word 2) See marginal note on 1 Co 1:17. 3) Or without cause}
- 3 For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures;
- 4 and that he was buried; and that he hath been raised on the third day according to the scriptures;
- 5 and that he appeared to Cephas; then to the twelve;
- 6 then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep;
- 7 then he appeared to {1} James; then to all the apostles; {1} Or Jacob}
- 8 and last of all, as to the *child* untimely born, he appeared to me also.
- 9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.
- 10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not found {1} vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me. {1} Or void}
- 11 Whether then *it be* I or they, so we preach, and so ye believed.

**V. THE DOCTRINE OF DEATH AND RESURRECTION.****(15.)****A- THE BASIS OF BELIEF IN RESURRECTION****vs. 15:1-19**

- 1- The fact of Christ's resurrection stated. vs. 1-11
- a- He notes the essentials of the "gospel." vs. 1-4  
**This is the one place in the NT where the Gospel is defined!**
- Note --these are the "first" elements of the gospel.
- 1) The divine revelation. . (Gal. 1:12) vs. 3
  - 2) The vicarious death of Christ.
  - 3) The burial and resurrection of Christ.
  - 4) In accord with O. T. prophecy.
- b- He cites witnesses to Christ's resurrection. vs. 5-10  
 Cephas; the Twelve; 500 believers; James; all the apostles; last of all to Paul,
- 2- The radical nature of the doctrine of resurrection.
- a- Bodily resurrection was a strange concept to the Greeks.
- b- Also the views of the Greek pagan philosophies had filtered into the church to an extent.
- c- Paul argued first Christ's resurrection, and from this, the resurrection of all "in Christ."

If they ask how to be born again you might turn to 1 Cor 15:1-58, the only place in the Bible where the Gospel is defined. The requirement is Faith., See Section 2.2.3.3.1.1 The Apostle Paul's Gospel Defined. That is, they (Muslims) and we MUST believe that Jesus (Arabic transl. of IHSOUS - Issa/Isa) was supernaturally conceived and is The Son Of God.:

1. Died for their (and our) sins according to the Scriptures. (Psm 22 and Isaiah (Dhul-Kifl?) 52:13-53:12) This implies that they must believe He was the sinless, virgin born (Isaiah 7:14, 9:6 with Luke 1:26-35) Here, Mary really mattered) Son of God (Psm 2 with Luke 1:32-35), and that therefore He was able to be the complete satisfaction to the Father for their/our sins (1 John 2:2), and finally that they repent (Grk. *μετάνοια* metanoia met-an'-oy-ah: a change of mind, as it appears to one who repents, of a purpose he has formed or of something he has done, of their sins (Luke 24 47).
2. That He Was Buried.
3. That He Rose again the third day according to the Scriptures (Psm 16:9-11, Jonah 1:17 with Mat 12:39-40, Luke 24:46-47, Acts 13:31-37, 46-47.)
4. And that he is coming again to take His Church, His Body, (1 Cor 15:35-58, 1 Thess 4:13-18, 2 Thess 2:1-3a) home to be with Him, where resides each believer's citizenship (Phil 3:20-21.)  
**20 For our citizenship is in heaven; from where also we look for the Saviour, the Lord Jesus Christ:**  
**21 Who shall change our vile body (The one received from the first Adam), that it may be fashioned like unto His (The Last Adam's) glorious body, according to the working whereby He is able even to subdue all things unto Himself. NEC}**

<sup>a</sup> MUSLIM EVANGELISM, *Fantasies From The Arabian Knights, Or Strange Tails By A False Prophet*, 2014, Create Space/AMAZON Publishers, ISBN-13: 978-1495251351, N. Carlson, 244 pgs

<sup>b</sup> A DISPENSATIONALIST EXAMINES TULIP, *Can A Dispensationalist Believe The Reformed Doctrine Of Predestination?* 2015, Create Space/AMAZON Publishers, ISBN-13: 978-1508739906, N. Carlson, 158 Pgs.

**1 Corinthians 15 (cont.)**

- 12 ¶ Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead?
- 13 But if there is no resurrection of the dead, neither hath Christ been raised:
- 14 and if Christ hath not been raised, then is our preaching {1} vain, {2} your faith also is {1} vain. {1} Or void 2) Some ancient authorities read *our*}
- 15 Yea, we are found false witnesses of God; because we witnessed of God that he raised up {1} Christ: whom he raised not up, if so be that the dead are not raised. {1} *Gr the Christ*}
- 16 For if the dead are not raised, neither hath Christ been raised:
- 17 and if Christ hath not been raised, your faith is vain; ye are yet in your sins.
- 18 Then they also that are fallen asleep in Christ have perished.
- 19 {1} If we have only hoped in Christ in this life, we are of all men most pitiable. {1} Or *If in this life only we have hoped in Christ etc*}
- 20 ¶ But now hath Christ been raised from the dead, the firstfruits of them that are asleep.
- 21 For since by man *came* death, by man *came* also the resurrection of the dead.
- 22 For as in Adam all die, so also in {1} Christ shall all be made alive. {1} *Gr the Christ*}
- 23 But each in his own order: Christ the firstfruits; then they that are Christ's, at his {1} coming. {1} *Gr presence*}
- 24 Then *cometh* the end, when he shall deliver up the kingdom to {1} God, even the Father; when he shall have abolished all rule and all authority and power. {1} *Gr the God and Father*}
- 25 For he must reign, till he hath put all his enemies under his feet.
- 26 The last enemy that shall be abolished is death.
- 27 For, He put all things in subjection under his feet. {1} But when he saith, {2} All things are put in subjection, it is evident that he is excepted who did subject all things unto him. {1} Or *But when he shall have said, All things are put in subjection (evidently excepting him that did subject all things unto him), when, I say, all things etc* 2) Ps 8:6}
- 28 And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.

3- The importance of Christ's resurrection.

vs. 15:12-19

a- With relation to faith.

vs. 12-17

- 1) Without His resurrection, faith is vain.
- 2) Without His resurrection, faith has no objective verification.
- 3) Without His resurrection, we are then yet in our sins.

vs. 17

b- With relation to hope.

vs. 18-19

- 1) Without His resurrection, hope of our resurrection is lost.
- 2) Without His resurrection, hope of spiritual redemption is also lost.

**B- THE CONSEQUENCE OF CHRIST'S RESURRECTION****vs. 15:20-28**1- It guarantees the believer's resurrection.

vs.20-24

a- The concept of "firstfruits" **guarantees it.**

vs. 20

b- The analogy with Adam **assures it.**

vs. 21-22

## c- Note the order of resurrection -- "each in his own order."

vs. 23

- 1) First Christ, the Firstfruits.
- 2) They that are His at His coming.
- 3) The end of the Millennium -- the final resurrection is implied.

2- It guarantees God's final victory.

vs. 15:24-28

a- Christ's future world reign is essential.

vs. 24-25

- 1) All his enemies will then be conquered.
- 2) His last enemy, death, will then be destroyed.

b- Christ will finally deliver the Kingdom back to God.

vs. 24, 28

- 1) This will fulfill His "Kingdom Program."
- 2) This will fulfill His original commission. (Gen 3:15)

**1 Corinthians 15 (cont.)**

- 29 Else what shall they do that are baptized for the dead? If the dead are not raised at all, why then are they baptized for them?
- 30 Why do we also stand in jeopardy every hour?
- 31 I protest by *{1}* that glorifying in you, brethren, which I have in Christ Jesus our Lord, I die daily. *{1}* Or *your glorying*}
- 32 If after the manner of men I fought with beasts at Ephesus, *{1}* what doth it profit me? If the dead are not raised, let us eat and drink, for to-morrow we die. *{1}* Or *what doth it profit me, if the dead are not raised? Let us eat etc*}
- 33 Be not deceived: Evil companionships corrupt good morals.
- 34 Awake to soberness righteously, and sin not; for some have no knowledge of God: I speak *this* to move you to shame.
- 35 ¶ But some one will say, How are the dead raised? and with what manner of body do they come?
- 36 Thou foolish one, that which thou thyself sowest is not quickened except it die:
- 37 and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind;
- 38 but God giveth it a body even as it pleased him, and to each seed a body of its own.
- 39 All flesh is not the same flesh: but there is one *flesh* of men, and another flesh of beasts, and another flesh of birds, and another of fishes.
- 40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the *glory* of the terrestrial is another.
- 41 There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

**C- THE LOGIC OF RESURRECTION ARGUED****15:29-34**

- 1- It was the general expectation of Christians. vs. 29
- a- He cites even the errorists<sup>a</sup> as expecting resurrection. vs. 29
- b- Note that he speaks of them as "they."
- 2- It was the driving motivation of Paul's ministry. vs. 30-32
- a- He lived in "death" because he believed in resurrection.
- b-Note that Paul evidently conceived of no other resurrection but physical.
- 3- It constitutes a driving motivation for believers today. vs. 33-34  
**This hope is a curb to permissive living.**

**D- THE NATURE OF RESURRECTION EXPLAINED****vs. 15:35-49**

- 1- Now is resurrection possible? vs. 35-37
- a- The principle -- Life grows out of death. vs. 36
- b- The illustration -- A seed must die in the ground to germinate.
- 2- What kind of body will arise? vs 38-41
- a- The answer -- A body suitable for the new conditions of resurrection life. vs. 39-42
- b- Resurrection illustrated in the vegetable kingdom. vs.15:37-38  
The new sprout arising is similar to the seed planted, but in many ways different.
- c- The principle illustrated in the animal kingdom. vs.39  
Each has a physical body suitable to its own conditions.
- d- The principle illustrated in the celestial kingdom. vs. 40-41  
Each creation of God is provided a body suitable to its peculiar glory or position.

<sup>a</sup> **THE KINGDOMS OF THE FRAUDS. " – *The Major Religions And Cults Of The World – A Christian Apologetic*, 2014, Create Space/AMAZON Publishers, ISBN-13: 978-1499770643, N. Carlson, W. Martin. 478 Pgs. Section 1. "Before we stop with verse 29, a look at verse 30 should establish that **the Baptism for the dead was a pagan ritual and not to be practiced by the Church.** The "we" refers to all believers in Jesus Christ. Us'ins that is. Unless of course you have not trusted Him as your sacrifice for your sins. **The pagans who practiced the Baptism for the dead in Paul's day (and our's) were the "they's" referred to in vs. 29.****

1 Cor 15: 30 And why stand we in jeopardy every hour?

**1 Corinthians 15 (cont.)**

- 42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:
- 43 it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power:
- 44 it is sown a {1} natural body; it is raised a spiritual body. If there is a {1} natural body, there is also a spiritual *body*. {1} *Gr psychological*
- 45 So also it is written, {1} The first man Adam became a living soul. The last Adam *became* a life-giving spirit. {1} *Ge 2:7*
- 46 Howbeit that is not first which is spiritual, but that which is {1} natural; then that which is spiritual. {1} *Gr psychological*
- 47 The first man is of the earth, earthy: the second man is of heaven.
- 48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.
- 49 And as we have borne the image of the earthy, {1} we shall also bear the image of the heavenly. {1} *Many ancient authorities read let us also bear*
- 50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.
- 51 ¶ Behold, I tell you a mystery: {1} We all shall not sleep, but we shall all be changed, {1} *Or We shall not all etc*
- 52 in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.
- 53 For this corruptible must put on incorruption, and this mortal must put on immortality.
- 54 But when {1} this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, {2} Death is swallowed up {3} in victory. {1} *Many ancient authorities omit this corruptible shall have put on incorruption, and 2) Isa 25:8. 3) Or victoriously*
- 55 {1} O death, where is thy victory? O death, where is thy sting? {1} *Ho 13:14*
- 56 The sting of death is sin; and the power of sin is the law:
- 57 but thanks be to God, who giveth us the victory through our Lord Jesus Christ.
- 58 ¶ Wherefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not {1} vain in the Lord. {1} *Or void*

3- What will be the characteristics of the resurrection body?

vs.42-49

- a- It will be incorruptible. vs.42
  - 1) The seed of corruption will be gone.
  - 2) Its glory will be increasing, not fading.
- b- It will be a body of power. vs. 43
- c- It will be a spirit-body. vs. 44-45
  - 1) He contrasts it with our present "soul-body."
  - 2) It will be equipped primarily for satisfying spirit desires, as opposed to bodily passions.
- d- It will be a body similar to that of Christ's. vs. 45-49  
It will be equipped for heaven and its pleasures.

**E- A MYSTERY CONCERNING THE RESURRECTION REVEALED vs. 15:50-58**

- 1- The problem of how living saints will be resurrected.  
Since death is essential to resurrection, will the living saints at Christ's coming have to retain their present bodies?
- 2- The answer -- Flesh and blood must be changed. vs. 50  
The present composition of man's body is inadaptable to the future state of glory.
- 3- The mystery disclosed. vs. 51-53
  - a- The living as well as the dead must put on incorruption and immortality.
  - b- The bodily change will occur instaneously. vs. 15:52
    - 1) It will take place in a "moment" (atom of time).
    - 2) It will occur at the "last trump." Signifies the final call or gathering of the church.
- 4- The ultimate result of this resurrection of the body. vs. 15:54-57
  - a- Death's seeming victory will become defeat. vs. 55
  - b- Sin, the "sting of death," will have been extracted forever from the body. vs. 56
  - c- That body will not be subject to outward law, but to inward motivation of the Lordship of Christ. vs. 56-57

**F- THE PRACTICAL EXHORTATION OF THIS DOCTRINE vs. 15:58**

- 1- Be steadfast in the Word of the Lord. (Stabilized in doctrine)
- 2- Be steadfast in the work of the Lord. (Stimulated in duty)

**1 Corinthians 16**

- 1 ¶ Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye.
- 2 Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come.
- 3 And when I arrive, *{1}* whomsoever ye shall approve, them will I send with letters to carry your bounty unto Jerusalem: *{1}* *Or whomsoever ye shall approve by letters, them will I send etc}*
- 4 and if it be meet for me to go also, they shall go with me.
- 5 ¶ But I will come unto you, when I shall have passed through Macedonia; for I pass through Macedonia;
- 6 but with you it may be that I shall abide, or even winter, that ye may set me forward on my journey whithersoever I go.
- 7 For I do not wish to see you now by the way; for I hope to tarry a while with you, if the Lord permit.
- 8 But I will tarry at Ephesus until Pentecost;
- 9 for a great door and effectual is opened unto me, and there are many adversaries.

**VI. DELIVERY OF PERSONAL EXHORTATIONS**

**(16:1 -24.)**

**A- CONCERNING THE COLLECTION**

**16:1-4**

1- He counsels systematic giving.

vs.1-2

2- He counsels proportionate giving.

vs.2

3- He counsels careful administration.

vs. 3-4

**B- CONCERNING PAUL'S PERSONAL PLANS**

**16:5-9**

1- His plan to remain at Ephesus -- till Pentecost.

2- His plan to visit Corinth soon.

**1 Corinthians 16 (cont.)**

- 10 ¶ Now if Timothy come, see that he be with you without fear; for he worketh the work of the Lord, as I also do:
- 11 let no man therefore despise him. But set him forward on his journey in peace, that he may come unto me: for I expect him with the brethren.
- 12 But as touching Apollos the brother, I besought him much to come unto you with the brethren: and it was not all *{1}* his will to come now; but he will come when he shall have opportunity. *{1}* Or, God's will that he should come now; Compare Ro 2:18 margin}
- 13 ¶ Watch ye, stand fast in the faith, quit you like men, be strong.
- 14 Let all that ye do be done in love.
- 15 Now I beseech you, brethren (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have set themselves to minister unto the saints),
- 16 that ye also be in subjection unto such, and to every one that helpeth in the work and laboreth.
- 17 And I rejoyce at the *{1}* coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they supplied. *{1}* Gr presence; 2 Co 10:10}
- 18 For they refreshed my spirit and yours: acknowledge ye therefore them that are such.
- 19 ¶ The churches of Asia salute you. Aquila and Prisca salute you much in the Lord, with the church that is in their house.
- 20 All the brethren salute you. Salute one another with a holy kiss.
- 21 The salutation of me Paul with mine own hand.
- 22 If any man loveth not the Lord, let him be anathema. *{1}* Maranatha. *{1}* That is O (or Our) Lord, come!}
- 23 The grace of the Lord Jesus Christ be with you.
- 24 My love be with you all in Christ Jesus. Amen.

**C-...CONCERNING PAUL'S FELLOW-WORKERS****vs. 16:10-18**

- 1- He requests respect be shown Timothy. vs.10-11
  - a- Timothy was not a forceful personality.
  - b- He had evidently experienced some disrespect because of his youth.
- 2- He notes his hope that Apollos would soon visit them. vs. 12
- 3- He exhorts them to stability and love. vs. 13-14
- 4- He exhorts them to aid each other in the work of the Lord. vs.15-18

**D- HIS FINAL GREETINGS****vs. 16:19-24**

- 1- Salutations. vs.19-21
- 2- A warning. vs. 22
- 3- The benediction. vs. 23-24
  - a- The grace of the Lord.
  - b- The love of the apostle.

**Table 01. Table Of Spiritual Gifts.**

|   | TRUE   | SOULISH COUNTERFEIT   | SATANIC COUNTERFEIT  |
|---|--|---|--|
| Gift(s) of the Holy Spirit                                  | In exercise of gift the natural powers function freely but are voluntarily submitted to the Holy Spirit  | Natural powers function independently of the Holy Spirit. In this state they are under influence of Satan   | Natural powers, consciously or unconsciously, are under direct influence or control of evil spirits, e.g. cults (satanic)  |
| Preaching - Rom 12:6, 1 Cor 12:10, 1 Cor 14:2 1 Tim 4:13-16 | Preaching revealed truth in power and demonstration of the Holy Spirit   | Preaching with enticing words of human wisdom, depending upon oratory, emotionalism, sentimentalism, etc. 1 Cor 2:1, 4, 2 Cor 4:2   | Preaching doctrines that are false and untrue to God's word, under direct inspiration of evil spirits. 1 Tim. 4:1  |
| Teaching - Rom 12:7 2 Tim 2:2                               | Teaching things of the Holy Spirit with wisdom and light given by the Holy Spirit Eph 1:16-19  | Teaching in man's wisdom, depending on man's ability to give wisdom & understanding. Col. 2:18, Rev. 2:20   | Teaching of false or unsound doctrine under inspiration of an evil spirit. 1 Tim 4:1, 2 Cor 11:14,15   |
| Faith - 1 Cor 12:9  | The Holy Spirit's given faith in, and accordance with, God's Word & will   | An effort to believe that depends entirely upon will power and emotional attitudes.   | Faith inspired by evil spirits, in occult power of any kind or in false doctrine or satanically inspired political systems. 1 Cor 10:20  |
| Utterance of Wisdom - 1 Cor 12:8                            | The Holy Spirit's given clarity in the stating of revealed spiritual truth   | Spiritual truth stated with reliance on natural ability to give understanding.  | Revelations supposedly from the spirit world received from evil spirits.   |
| Utterance of Knowledge - 1 Cor 12:8                         | Application of spiritual truth to practical experiences of life under illumination by the Holy Spirit.   | Human wisdom's attempt to attest spiritual truth to the practical things of life. Acts 26:9, Rom. 10:2  | Satan-inspired systems, based on satanic principles, for the betterment of conditions among men and nations.   |
| Paraclete Gift - Rom 12:8                                   | The Holy Spirit's given acts of love, manifesting Christ' love (agape).  | Effort to help & counsel based on human wisdom.   | Counsel inspired by Satan & based on his principles, e.g. Peter's advice to Christ. Matt. 16:22,23   |
| Mercy Acts of Love - Rom 12:8                               | The Holy Spirit's given counsel, consolation, etc. manifesting the pure love and wisdom of Christ.   | Acts of love promoted by human kindness alone. Limited by the limits of human love (philia)   | Manifestations of interest in human welfare - guided by Satan. Gen. 3:1, 4, 5, e.g. Mormonism  |
| Giving - Rom 12:8   | Giving under the Holy Spirit's control. (cheerfully) 2 Cor 9:7   | Giving for merit or merely as a duty or in response to emotional or sentimental appeals (under pressure). 2 Cor 9:7   | Giving inspired by Satan which supports that which carries out his purpose. <b>False systems don't lack for money.</b>   |
| Discernment of Spirits - 1 Cor 12:10                        | Given by the Holy Spirit to distinguish between truth and what is satanic deception  | Human wisdom's attempt to judge between what is of God and what is of Satan. Heb. 4:12  | Evil spirits immediately discern what is of Christ and may impart that knowledge to one under their control. Mk. 1:23, 24; 3:11; 5:7; Acts 9:15; Jas. 2:19                                   |
| Serviceable Ministrations - Rom 12:7                        | Material service rendered under guidance of and wisdom of the Holy Spirit. Ex. 35:30-35; Acts 6:1-7  | Material service done in man's wisdom & power & offered to God.   | Ability & cunning given by Satan to those he is using, enabling them to carry out satanic enterprises.   |
| Ruler (Administration Oversight) - Rom 12:8                 | Ruling under the guidance and wisdom of the Holy Spirit. (What Every Elder Needs.)   | Dependence on human ability, such as the psychology of leadership, for ruling and leading   | Ability to rule, displayed by wisdom & personality, given by evil spirits.   |
| Miracles - 1 Cor 12:10                                      | Direct intervention of divine power in response to faith given by the Holy Spirit  | Natural phenomena or coincidences attributed to God's intervention by emotional-religious enthusiasm.   | Miracles wrought through satanic power. Ex 5:1-8:7   |
| Healing - 1 Cor 12:9  | Healing wrought by God's power in response to Holy Spirit given faith. Jas 5:13-15   | Healing real or imagined resulting from employing psychic means such as suggestion, and attributed to divine intervention.  | Healing wrought by satanic power as seen in certain false cults.   |
| Varieties of tongues - 1 Cor 12:10                          | Utterance of a real human language, produced on certain occasions, in a believer, by the Holy Spirit, for a particular purpose. Is. 28:11, Acts 2:4-16; Joel 2:28-29; 1 Cor 14:21-23 | Ecstatic utterance produced by bringing certain soul powers into a state of unnatural excitement or by feigning such utterance, confusion and he glorifying of the flesh are results. | Utterance of an evil spirit through a person under its control, such utterances may feign piety but are unsound & often vile. Confusion and unscriptural doctrine & practice are the result. |
| Interpretation of tongues - 1 Cor 12:10                     | Revelation given by the Holy Spirit of the meaning of an utterance (in another tongue) given.  | A feigned interpretation, an imagined interpretation, as a result of religious excitement that is purely emotional.   | Interpretation suggested to the mind by evil spirits. May feign piety but is unsound & often unholy!"argh"   |

**QUESTIONS ON I CORINTHIANS**

1. What is the general theme of the Epistle?
2. Give the sixfold division of 1 Corinthians.
3. Where was Paul when he wrote 1 Corinthians and what was the immediate cause for his writing it?
4. What is unique about Paul's introduction in the first 9 verses?
5. Name the first problem with which Paul deals.
6. What does Paul see as the focal point of divine wisdom?
7. Name two things creating divisions in chapters 1 - 4.
8. What benefit does Paul see as coming through divine wisdom but unattainable through human wisdom?
9. Name one restriction resulting because of their carnality.
10. What three kinds of builders does Paul name and what three results follow from their building?
11. In Paul's preaching what did he discount, and what does he exalt?
12. What picture does Paul paint of ministers and apostles in chapter 4?  
  
What is the temple of God spoken of in 3:16, 17?
13. What was Paul's relation to the Corinthians ?
14. How did the Corinthians respond to the sin of fornication in their midst and how should they have responded?

15. What is the result of failure to promote discipline in the assembly?
16. What specific action does Paul now advise?
17. Why does Paul deny Christians taking trivial legal actions against a brother to court?
18. What solution does Paul offer to these litigations?
19. Give two reasons why the Christian should maintain moral conduct as stated by Paul in 6:15-20.
20. On what subject is chapter 7 a classical passage?
21. What mutual obligations are involved in the marriage relation?
22. How does one determine if he has the gift of celibacy from the Lord or not?
23. Why does Paul exhort young ladies; not to marry in chapter 7?
24. What principle governs liberty?
25. What two kinds of Christians does Paul speak of as the weak and the strong?
26. What is the danger in using Christian liberty?
27. What liberty did Paul give up in chapter 9? And what was the purpose?
28. How did Paul personally meet the danger of abusing his liberty?
29. What classic example of history did Paul give of those that abused their liberties?

30. Who is Paul warning in chapter 10, the weak or strong?
  
31. Why was it wrong to eat meat in idol temples?
  
32. What two problems does Paul consider in chapter 11?
  
33. What three directions does the Lord's Supper cause one to look?
  
34. What was the problem concerning gifts in the 12th chapter?
  
35. How is this seen to be solved?
  
36. Suggest a twofold outline of the love chapter (13) relating to the idea of gifts.
  
37. List three advantages of the gift of prophecy over the gift of tongues.
  
38. List three rules to be observed in the use of tongues as given by Paul.
  
39. What does Paul cite as the basis of a hope in resurrection in chapter 15?
  
40. Give two consequences listed of Christ's resurrection.
  
41. How does Paul answer the question of how a dissolved body can be resurrected?
  
42. What question does Paul answer in declaring the mystery of the resurrection?

43. To what practical admonition does the discussion of the resurrection lead and how does he immediately apply it?

For extra Credit

1). Name 32 aspects of the Gospel related to the Godhead, essential for salvation by completing: The **Person** and **Work** of **Jesus Christ** are **essential fo** salvation.

A. The Person of Jesus: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

B. The Work of Jesus: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

2). What is true Biblical Repentance? **From the Grk. Word μετανοεω metanoeeo: , realizing that they are an offense to a Holy Just God.**

3). Define Justification. \_\_\_\_\_

4). What does Atonement mean? \_\_\_\_\_

5). What is another word used for Propitiation? \_\_\_\_\_.

6). Describe what resurrection means. \_\_\_\_\_  
\_\_\_\_\_

7). Is resurrection important to the Gospel? **Yes/No.** Why? Or Why not? **It ain't important It Is Essential.**

8). Is water baptism essential for salvation? **No** Why? Or Why not? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

9). What is the essential item for salvation? \_\_\_\_\_.

10). What 3 acts in our text are essential to the Gospel? 1. \_\_\_\_\_  
2. \_\_\_\_\_ .3. \_\_\_\_\_.

Copy these 4 pages, type your answers, and hand in or send by email toswede@thecfbc.com

**APPENDIX 01. - AN EXEGETICAL OUTLINE OF I CORINTHIANS 12 - 14**

**By  
Galen Currah**

**A  
Master's Dissertation  
From The  
Western Conservative Baptist Seminary  
Circa 1971.**

**Information in {brackets} are editorial changes and were not part of  
Mr. Currah's Thesis. NEC**

# AN EXEGETICAL OUTLINE OF I CORINTHIANS 12 - 14

By Galen Currah

A Thesis Presented to the Faculty of The Western Conservative Baptist Seminary in Partial Fulfillment of the Requirements for the Master of Theology Degree.

{With comments and footnotes by NEC.}

## AN EXEGETICAL OUTLINE OF I CORINTHIANS 12 - 14

### 1. INTRODUCTION (12:1-3)

A\* Ignorance about spirituals depreciated (1)

B. Spiritual sources contrasted (2-3)

1. The deception of idolatry (2)

2. The enlightenment of the Spirit (3)

### II. THE UNITY OF SPIRITUALS (12:4-11)

A. Their relation to the Trinity (4-6)

1. Gifts and the Spirit (4)

2\* Ministries and the Son (5)

3. Effects and the Father (6)

B Their common purpose (7)

C. Their distribution (8-10)

1\* Message gifts (8)

2. Miraculous gifts (9-10a)

3. Glossolalia (10b)

D. Their sovereign bestowment (11)

### III. THE ANALOGY OF THE BODY (12:12-30)

A. The principle: unity in diversity (12:12-26)

1. The body compared to Christ (12)

2 Comparison to Christ explained (19)

a. Social diversity

b. Spiritual unity

3. Comparison of body explained (14-26)

a. Statement of diversity (14)

b. Deductions (15-17)

(1) An unpossessed function does not disqualify (15-16)

(2) A Body of one member is absurd (17)

c. Statement of divine placement (18)

d. Absurdity of equal parts (19)

e. Statement of unity (20)

f. Deductions (21-25)

(1) No part to be excluded (21)

(2) Every part necessary (22)

(3) Every part valued (23-24a)

g. Application (24b-25)

(1) To divine order (2b)

(2) To divine purpose (25)

h. Results of unity for parts (26)

B. The application to Christian unity (27)

**C. The application to Christian diversity (28-30)**

- 1. The divine order of gifts (28)**
- 2. The evident differentiation of gifts (29-30)**

**IV. A SUPERIOR APPROACH (12:31-13:13)****A. The actual concerns (12:31)**

1. Of the Corinthians
2. Of the apostle

**B. The dangers of lovelessness (13:1-3)**

1. In glossolalia (1)
2. In prophecy, knowledge and faith (2)
3. In giving (3)

**C. The character of love (4-7)**

1. In Its behavior (4-6)
2. In Its extent (7)

**D. The superiority of love over gifts (8-13)**

1. The endurance of love (8a)
2. The temporality of gifts (8b-12)
  - a. Termination predicted (8b)
    - (1) Of prophecies and knowledge
    - (2) Of glossolalia
  - b. Explanation of partiality (9)
  - c. A principle propounded (10)
  - d. A personal illustration (11)
  - e. A further explanation (12)
3. The conclusion (13)

**V. THE REGULATION OF SPIRITUALS (14:1-36)****A. In general (1-12)**

1. A command to prefer prophesying over glossolalia (1)
2. The reason (2-5)
  - a. Their directions (2-3)
  - b. Their objects (4)
  - c. Their results (5)
3. An example (6-12)
  - a. A -hypothetical situation (6) ,,
  - b. A comparison with nature (7-9)
    - (1) Sound in nature (7-8)
      - (a) In music (7)
      - (b) In war (8)
    - (2) Glossolalia (9)
  - c. An application (10-12).
    - (1) By principle (10)
    - (2) By obvious inference (11)
    - (3) By command (12)

**B. In particular (13-36)**

1. For tongue speakers (13-25)
  - a. The employment of glossolalia (13-19)
    - (1) Command to seek interpretation (13)
    - (2) Explanation (14-15)
      - (a) Example (14)
      - (b) Conclusion (15)
    - (3) Reason (16-17)

- (a) Example (16)
- (b) Explanation (17)
- (4) Personal example (18-19)
  - (a) Possessing the gift (18)
  - (b) Preferring others (19)
- b. The purpose of glossolalia (20-25)
  - (1) Command to mature thinking (20)
  - (2) Old Testament example (21)
  - (3) Logical deduction: sign to unfaithful Israel (22)
  - (4) Application to the church (23-25)
    - (a) The inferiority of tongues (23)
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- 2. For public worship (26-32)
  - a. Diversity of contributors (26)
  - b. Limitations on contributors (27-32)
    - (1) On tongue speakers (27-28)
      - (a) With an interpreter (27)
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- 3. For women (33b-36)
  - a. Prohibition (33b-34a)
    - (1) The standard (33b)
    - (2) The statement (34a)
  - b. Explanation: an interdict (34b)
  - c. Directions for education (35)
    - (1) Their sphere
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## VI. CONCLUSION (14:37-39)

- A. Authority of Scripture (37)
- B. Danger of ignorance (38)
- C. Desirability of prophesying and of orderliness (39)

## GLOSSOLALIA IN I CORINTHIANS 12-14

This discussion will attempt to briefly trace the argument of I Corinthians 12-14, in reference to the exercise of glossolalia. The outline followed is that obtained through a personal exegesis of the passage. Principles deduced which are applicable to glossolalia will be offset to the left and indicated by an asterisk (\*).

### I. Introduction (12:1-3).

- A. Ignorance about spirituals depreciated (1).

The problem alluded to here is not ignorance about the fact of spiritual things, but of their purpose and employment, for the Corinthians had no lack of gifts (1:7). The church had been using their gifts in a competitive, unharmonious manner, some supposing

to have a greater share of the Spirit, not comprehending the essential unity in matters of the Spirit.

The Gk. pneumatikon should probably be understood as neuter in gender, spiritual things or gifts, rather than masculine, spiritual men, because the discussion soon turns to spiritual enablements, all believers assumed to possess the Spirit (12:3,12,13).<sup>1</sup>

1\* Glossolalia can be exercised in a manner characterized by ignorance about spiritual things.

B. Spiritual sources contrasted (2-3).

"Wherefore" introduces a conclusion based upon the reminder of former spiritual error and instability. The message inspired by the Spirit of God is consistent in its teaching.

2\* True glossolalia is consistent in its message content, recognizing the Lordship of Jesus.

## II. The Unity of the Spirituals (12:4-7).

The unity of all the spirituals is demonstrated by virtue of their common source, purpose and distribution.

### A. Their relation to the Trinity (4-6).

There are three dimensions to each spiritual: (1) a gift, (2) a ministry; and (3) an effect. These aspects are always present in perfect harmony in a true spiritual, even as the Persons of the Trinity work in perfect harmony.

3\* Glossolalia must be exercised in harmony with the other spirituals.

### B Their common purpose (7).

Spirituals are here recognized as "manifestations of the Spirit." Every believer-is said to receive one, so we must conclude that there are no ungifted Christians\* These manifestations are for advantage or profit; / they are not to be used for destructive purposes\*

4\*. True glossolalia must be exercised for constructive purposes.

### C. Their distribution (8-10).

The distribution of all of the spirituals is traced the agency (passive verb with *en* and the instrumental case-) of the same Holy Spirit. No one of the gifts can claim to be the exclusive or "special" manifestation of the Spirit. "Kinds of tongues" and their interpretation, however) are indeed spirituals, but identifiably distinguished from the others by the use of heteros for their recipients in the same context with allos," {Note: The Greek heteros usually means Another of a different kind, variety, or species, while usually allos means another of the same kind. When used in the same context these terms should be distinguished. NEC} <sup>1</sup>

5\*. Glossolalia is one of many distinguishable manifestations of the Spirit\*

6\* Glossolalia and its interpretation comprise a distinguishable subclass within the whole class of spirituals\*

### D. Their sovereign bestowment (II).

Again it is emphasized that it is the Same Spirit Who is responsible for the spiritual which each person receives\* And it is not the recipient who decided which spiritual he shall receive, but the Spirit\* The determining factor is according to the standard (Gk. *kathos*) of the Spirit's own deliberate decision<sup>5</sup>. Each individual believer receives a spiritual with respect to that individual alone, as is indicated by the adverbial use of *idios*<sup>6</sup> it is not a product of group dynamics or by the prayers, etc\*, of others, although the exercise of the gift will be for the benefit of all\*

7\* The Spirit alone determines which individuals shall receive glossolalia.

## III. The Analogy of the Body (12:12-30).

The organisms of the human body and of the church are viewed as analogous by virtue of their common Creator, and certain observations are valid for both. The unified functions of the various parts of the body compare to that of the spirituals.<sup>7</sup>

### A. The principle: unity in diversity (12:12-26).

1. The body compared to Christ (12)
2. The comparison to Christ explained (13)

Other than the predictions by the Evangelists and Jesus (Acts 1:5), this is the only mention of a Spirit-baptism in the New Testament. Although Christians are of various social classes and ethnic groups, as the body is one, so are all believers "one body." The reason for this is that all believers share a common identity (the meaning of "baptism"), having come to possess the same Spirit who abides in them all. "The doctrine taught is clear, viz., that by receiving the Spirit we are all made members of the body of Christ, and that it is in virtue of the indwelling of the Spirit that the church is one.<sup>8</sup>

8\* All believers, glossolalist and non-glossolalist alike, have (already) participated in the "baptism" work of the Holy Ghost, and they all have His indwelling.

### 3. Comparison of body explained (14-19)

The observation that the body is many parts leads to several deductions: 1. The lack of a particular function does not eliminate any part from full participation in the body (15-16); 2. A body of parts all with an identical function is absurd (17). The fact of partition by divine design for a body shows that: 3. Sameness of parts precludes a body (18-19). But the unity of the body (20) further evidences that: 4. No part can exclude another (21); 5. Every part fulfills a necessary function; 6. Each part should be consciously assigned recognition. The application of this explanation is that; 7. cooperation is the divine design, and 8. unity should be preserved by mutual care among the parts (24b-25). The result of all this leads to 9. A common interest of all the parts. i.e.. The Glory Of GOD.

12\* Glossolalia fulfills a particular function (not identified at this point) which should be properly identified\*

13\* The glossolalist should be sensitive to the contribution which he makes to others, and theirs to him, and vice versa\*

#### B The application to Christian unity (27).

This relates the relation of believer with one another to those within the illustration of the body. Principles 9\*-13\*, therefore, should follow as suggested\*

#### C. The application to Christian diversity (28-30).

Christian unity having been established, it is safe to discuss then the diversity of the spirituals. But no mere list or exhaustive enumeration is given. Rather a selection, and that presented in order of importance within the church<sup>9</sup>  
The first three spirituals correspond to offices (Cp. Eph. 4:11). '

9\* The non-possession of (glossolalia) does not exclude one from full participation in the life of the church.

10\* For all to exercise glossolalia would be abnormal.

11\* The glossolalist cannot properly depreciate them who do not exercise glossolalia

12\* Glossolalia fulfills a particular function (not identified at this point) which should be properly identified\*

13\* The glossolalist should be sensitive to the contribution which he makes to others, and theirs to him, and vice versa.

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**14\* Glossolalia is of lesser eminence among the spirituals.**

The established fact that every believer has already been Spirit-baptized, has already received the Spirit, and has already been given a manifestation of the Spirit should make it clear that not all are to have the same spirituals, for all do not have the same\* This should be obvious from simple observation within the church. The rhetorical questions in verses 29-30 employing the negative particle Gk οὐ demand a negative response, "No, not all are apostles," etc.<sup>10</sup>

**15\* Not all are to exercise glossolalia**

The present tense verbs used in verse 30 perhaps indicate that even those who exercise the spirituals mentioned do not continue to do so indefinitely, or will not (from the author's point of reference).<sup>11</sup>

**IV. A Superior Approach (12:31-13:13).**

The possession and exercise Of spirituals is not the highest aim of the Christian life. It is rather love. Spirituals can be misused for selfish purposes, love cannot\*

**A. The actual concerns (12:31).**

Whereas the Corinthian Christians were coveting gifts, even the better ones, Paul, However, recognized that all spirituals must be operated within the sphere of love. "Covet" can be taken as either imperative or indicative; if the latter, it may be either a statement or a question. If the former, then the charismatic aspect of a spiritual ought not to be the center or emphasis.

{ *The context indicates a declarative statement of derision It should probably be translated vs.30. : . . . "But you(all) are seeking the more showy gifts, vs.31, and yet I show unto you a more excellent way". Note that vs 31 of our text is really the first sentence of the next paragraph & should be appended to chapter 13 vs. 1. NEC* }

**16\* Glossolalia is not the highest aim of the spiritual life.**

**B. The dangers of lovelessness (13:1-3).**

Both the best and, the least of spirituals are explicitly stated to be of no value unless they be exercised with love, the greatest of Christian virtues. Verse 1: "If by the tongues of men I should speak, and of angels..." The "tongues of men" are doubtless the normal languages spoken by people, but what are the "tongues" of angels? Are they special heavenly dialects not comprehended by the unaided intellect of man? If that were so, it presents a difficult problem, for "if these tongues are ecstatic utterances, they could be duplicated fraudulently,"<sup>12</sup> and therefore be impossible to detect. And "it must be admitted that Satan can perform this phenomenon. He has done so in the past; he may be doing it today."<sup>13</sup>

It is Bellshaw's contention that "the uniform usage of the word tongue in the New Testament is that which signifies a language used by inhabitants of the world."<sup>14</sup> Although the principal lexicons list ecstatic utterances as a definition of glossa, it is based upon a presupposition about the nature of tongues in I Corinthians.

Bellshaw elucidates:

The setting in which this gift was exercised lends further weight to the viewpoint that these were known languages which were uttered, the Acts 2 people had

come from many foreign countries. (Acts 2:5, 9-11). In Acts 10 Cornelius was a foreigner (Acts 10:1). In Acts 19 Paul was in a foreign country. In Corinth Paul's ministry was to a seaport community which was a melting pot for peoples from many parts of the world. It was a city where many languages were spoken. Therefore, the ability to speak a foreign tongue without previous acquaintance with that language would arrest the attention of these people, and commend that message as a supernatural one.<sup>15</sup>

The glossolalia of the Acts and of I Corinthians should be equated as the same phenomenon, because (1) both use the same terminology (glossa and lalein) and (2) Luke wrote about five years after Paul and still used the same terminology, fearing no confusion. Major non-biblical Greek lexicons<sup>16</sup> not only- do *not* consider ecstasies a valid definition of glossa. but a comprehensive consideration of biblical usage would seem to preclude any such glossal were known human languages:

- (1) The normal meaning was the organ of, content of and designation of groups denoted by a known language\*
- (2) The reference in Mark 16 employs the adjective kainos (new in quality), not neos (new in kind or time){ *In fact, the longer ending, vs 9-19, of Mark 16, has been textually shown to be added by some unknown scribe at a later date. See A Textual Commentary On The Greek New Testament United Bible Societies pp 122-128. A portion from that work titled A TEXTUAL COMMENTARY ON THE GREEK NEW TESTAMENT is extracted for students use, in Appendix A. NEC*}
- (3) The tongues of Acts 2 were clearly known dialects, for they required no interpreter.
- (4) Acts 10 (cp. 11:17) was the same situation\*
- (5) Acts 19 employs the same terminology\*
- (6) Attempts to feign glossolalia in the flesh may have mistaken "anathema" for "maranatha" (I Cor. 12:3). See Appendix II
- (7) Kinds (genos) of the known and the unknown languages would not have been kinds of the same thing.
- (8) Tongues in Scripture are always translatable.
- (9) The "tongues of men and of angels" are grammatically one class, are only hypothetical (can), and are always comprehensible when angels converse in Scripture.
- (10) The word "unknown" at 14:2, 4, 13, 14, 19, 27 is an unjust insertion in the A. V.
- (11) The tongues which "no man understands" pertained to the use of glossolalia in the then current services of the church, not to the nature of the tongues.
- (12) They were known languages produced at Babel.
- (13) The illustration of 14:7ff depreciated orderless sounds.
- (14) If Isaiah 28:11f pertained to known Assyrian, then I Corinthians 14:22 is known languages.
- (15) Luke wrote sometime after Paul wrote I Corinthians but used the same terminology.
- (16) Unintelligible sounds would not have been indicative of any miracle.
- (17) All known angelic communications were in understandable languages\*
- (18) That tongues were unintelligible, ecstatic utterances awaits to be proved.<sup>17</sup>

What at first glance seem to be two orders of tongues in I Corinthians 13:1 are, as seen after closer examination, an assertion of just the opposite. Gromacki gives three reasons why this must be so:

First, Paul was describing a hypothetical case {"if;" Gk εαν –introduces a 3<sup>rd</sup> class conditional clause. NEC}.

This does not mean that he had spoken in angelic languages even though he later admitted that he did speak in tongues (I Cor 14:18)

Second, the very fact that the word "tongues" is used just once with "\*men" and

"angels" shows that human and angelic languages can be grouped together<sup>a</sup>. They have something in common. They are both languages, known and understood by the listeners.

Third, whenever men and angels conversed together in biblical times, they were able to carry on an intelligent conversation in known languages without difficulty or interpretation. Rather than dividing languages into known and unknown, Paul is affirming that all tongues phenomena were in the form of definite languages, not ecstatic utterances.<sup>18</sup>

17\* Biblical glossolalia consists only of known languages.

C. The character of love (4-7).

18\* Glossolalia exercised in love is righteous and selfless.

D. The superiority of love over spirituals (8-13).

Love never fails, "i.e., it endures forever. It is not designed and adapted, as are the gifts under consideration, merely to the present state of existence) but to our future and immortal state of being."<sup>19</sup>

**Two spirituals in particular are selected to explicitly state their temporality - prophecies and knowledge. But that is not to imply that prophesying and knowing will ever cease.**

That prophecy (Gk. propheteia) and knowledge (Gk. gnosis) refer to the content of prophecy and knowledge, rather than to the act of prophesying and speaking knowledge, and is evident for several reasons.

First, In I Corinthians 12:8 Paul describes the gift of expressing knowledge by the term word of knowledge, but in I Corinthians 13:8 he employs the simple term knowledge, The former looks at the expression of knowledge; the latter refers to that which is known or the knowledge itself.

Second, verse nine emphasizes the content of prophecy and knowledge more than the act.

Third the two are brought together in I Corinthians 14:6 where the last term, doctrine indicates all the preceding terms refer to content.

The point is, as we shall see, that the imperfect content of the spirituals will eventually be superseded.<sup>b</sup>

However) it is, in the case of tongues) not the message content that will be eliminated, but the practice itself "shall cease". An important grammatical distinction must also be observed. In the case of prophecies and knowledge, they shall "be made" Invalid, abrogated, *abolished*<sup>21</sup> (passive voice), but tongues shall merely cease<sup>22</sup> "of themselves" (middle voice). Both the change In verb and the change In voice of the verbs with the omission of mention of tongues In verses 9 and 12, all In the same context, seems to be significant.<sup>23</sup> The cessation of tongues is in no wise viewed as concomitant with the abolishment of prophecies at a future point, (to be determined shortly). "The Implication is clear. Tongues will not be in existence, to be rendered Inoperative" at that time.<sup>24</sup>

Verse 9 states' the problem of imperfection in spirituals.

Verse 10 states a gnomic (customary) principle about the eventual abrogation of imperfections. Verse 11 illustrates such, and verse 12 explains by application when the imperfect content of spirituals will be abolished, viz., "when the Lord Jesus

<sup>a</sup> Imagine the angels at our Lord's birth speaking in an unknown ecstatic language. Or those angels speaking ecstatically in Rev 5:12. Note also that only men can sing or make music. The angels did not sing the night our Lord was born! NEC

<sup>b</sup> See footnote a, on next page.NEC



comes.<sup>25a</sup> "The speaking face to face quite evidently is a reference to prophecy.  
..Numbers 12; 6-8."<sup>26</sup>

19\* Biblical glossolalia was to cease of itself at an unspecified future time before the Lord\* s return.

#### V. The Regulation of Spirituals (14:1-36).

The essential unity of all the spirituals, their sovereign, divine distribution, their common purpose, and their varying importance all lend to the following principles for their regulation.

##### A. In general (1-12).

The church is clearly commanded to continually pursue love, and to prefer to prophesy over their desire for spirituals. The act of prophesying is distinguished from the spiritual "prophecy" and the spiritual "prophet", for it is something all can do (Verse 31). The reason is that prophesying edifies others, glossolalia does not, unless interpreted. The church ought to give prominence to prophecy, or preaching ("that you might preach")

20\* To prophesy is preferable to glossolalia.

##### B. In particular (13-36).

The very incomprehensible nature of tongues for most people (they who have not learned the particular language--"the unlearned"?)

Requires that tongues be interpreted to be of any benefit to them. i.e., the very purpose of spirituals. (13-19)

21\* Glossolalia must be Interpreted when exercised among them who do not understand the language in use\*

Mature thinking (cp. 13:9-11) is demanded to understand the very purpose of tongues. From the quotation of Isaiah 28:11-12, it is deduced (Gk hoste. "wherefore") that tongues are for a sign.<sup>27</sup> But the objects of the sign are "this people," i.e., the Jewish nation, who are further said to not give heed, and that in Messianic times.<sup>28</sup>

"Accordingly directed as it is to an unbelieving people, the" true, function of the gift is 'for a sign to unbelievers' ...The adjective (apistos~) under these circumstances would--in contrast to a participial form--express pure description as over against the action of believing involved in the foregoing participle.<sup>29</sup> It is unbelieving Israel as a special class who are by nature "faithless" for whom tongues were intended. Individual believers are not here in question (23-25); tongues are no more for them than for those who already exercise belief.

"When Paul came to Corinth he proclaimed to the Jews that Jesus was the Messiah (Acts 18:5). They considered this to be a blasphemous message, but God authenticated it to them by giving to the believers in Corinth the gift of tongues 11:30 "It is also clear from the Acts of the Apostles that whenever the gift of tongues was exercised Jews were present."<sup>31</sup>

<sup>a</sup> There is another argument about when the revelation of God has been completed (approx. 96 AD) Those gifts of new revelation involving content will be caused to cease because we have a "more sure word of prophecy". The mirror illustration of 13:12 is taken as a reference to the Word of God! Notice this same figure is used in II Cor 3:18 and refers directly to the Word of God. We are instructed to be sanctified by it (changed into Christ's Image). Also in James 1:21-25 the mirror of the Word is used to illustrate not only the saving of our soul, but the progressive sanctification of the believer. Because the gift of tongues was only to be used in the presence of Jews as a sign the Messiah had come, (Is 28:11-12), The gift would have ceased by itself at the destruction of the temple by the Roman general Titus in 70 AD. NEC

**22\* Glossolalia is a sign for the faithless nation of Israel.**

It has already been observed that glossolalia was to cease sometime before the return of the Lord. The very nature of tongues as a sign, and in particular to the nation of Israel, especially at the time of Messiah, indicates when that spiritual was to cease. It can be demonstrated from Scripture that (1) the object of the sign, i.e., Israel, ceased to exist, that therefore (2) the purpose of the spiritual, i.e., to be a sign, lost all relevance, and, therefore, that (3) the spiritual ceased,

Jesus Himself predicted the soon destruction of the nation of Israel as an identifiable entity "until the times of the Gentiles be fulfilled" (Luke 21:20-24).<sup>32</sup> By the time that the Epistle to the Hebrews was written, the sign spirituals had ceased, having fulfilled their purpose of confirmation of the Word among Jews (Hebrews 2:3-4; cp. Mark 16:17 and 20).<sup>33</sup> "To exalt the gift, while overlooking the purpose for which God gave it, is to betray an immaturity which is inappropriate to spiritual adulthood."<sup>34</sup>

**23\* Biblical glossolalia ceased with the destruction of Israel for the duration of the Times of the Gentiles, and with the confirmation of the Word of God.**

In public worship (26-32), everything, glossolalia included, must be done for edification. No tongues should be spoken without an interpreter. With an interpreter, only two or three may speak.

**24\* In the church, glossolalia must be interpreted and closely regulated, otherwise silenced.**

It is expressly forbidden to women to speak in the church (33b-36). No Jew would ever attend to a woman attempting to predicate.

**25\* Women are forbidden to exercise glossolalia in the church.****VI. Conclusion (14:37-39).**

The authority of Scripture must be recognized in all exercise of spirituals. If a man remains ignorant of the foregoing principles, he is not known (to be spiritual). Although prophesy is superior) glossolalia is not to be forbidden (it has ceased of itself).

**26\* Glossolalia is subject to the authority of Scripture.**

## CONCLUSION

From this brief consideration of I Corinthians 12-14, it appears:

- (1) that Biblical glossolalia was the super-natural ability to speak known languages which were not understood by the speaker,
- (2) that glossolalia was a special sign for the confirmation of the Word before unbelieving Israel until the destruction of Jerusalem, which began the Times of the Gentiles, and
- (3) that the exercise of glossolalia is therefore no longer valid. "The failure of the modern tongues movement to display any discernible consciousness of the plain Biblical purpose of this gift stands as a powerful argument against the movement's genuineness and validity."<sup>35</sup>

Twenty-Six principles have been deduced from the same material for the regulation and proper understanding of glossolalia. The failure of all known glossolalia movements to observe these revealed truths precludes the validity of those movements, and suggests that their origin is not divine. See Table 01.

It is recommended that all receptive believers be carefully educated concerning the true nature of spirituals and warned about this false movement which is sweeping so many saints into spiritual deception, that we might all be rightly edified and exercised in love.

## ENDNOTES

- <sup>1</sup> Cf. Grosheide, The First Epistle to the Corinthians, The New International Commentary of the New Testament. pp, 278f.; Robertson and Plummer, Corinthians. The International Critical Commentary
- <sup>2</sup> Arndt and Gingrich, Greek-English Lexicon, p. 787.
- <sup>3</sup> DM and Mantey, A Mailual Granmer. p. 162.
- <sup>4</sup> Trench, Synonyms of the New Testament, pp 354ff.
- <sup>5</sup> Cf. Arndt and Gingrich, pp. 145f; Cremer, Biblico-Theological Lexicon pp. 143ff.
- <sup>6</sup> Cf. Arndt and Gingrich, pp. 379ff.
- <sup>7</sup> Cf. Robertson, p. 269.
- <sup>8</sup> Hodge, An Exposition of the First Epistle to the Corinthians, pp. 253-256.
- <sup>9</sup> So Hodge, Grosheide and Robertson. Robertson, pp 278f, suggests that Gk  $\mu\epsilon\nu\ \delta\epsilon$  would have been used for equality\*
- <sup>10</sup> Dana and Mantey, p. 265.
- <sup>11</sup> Suggested by Gerlicher, An Exegetical Approach to First Corinthians Twelve to Fourteen (M.Th. Thesis), p 51
- <sup>12</sup> Bellshaw, "Confusion of Tongues,"\* Bib, Sac., Ap-Jn, p. 148.
- <sup>13</sup> Gromacki, The Modern Tongues Movement, p. 10.
- <sup>14</sup> Bellshaw, p. 147'
- <sup>15</sup> Bellshaw, p. 148'
- <sup>16</sup> E.g., Liddell and Scott, Greek-English Lexicon, p. 295.
- <sup>17</sup> Gromacki, pp. 58ff.
- <sup>18</sup> pp. 62-63
- <sup>19</sup> Hodge, p. 271.
- <sup>20</sup> Toussaint, "First Corinthians Thirteen and the Tongues Question," Bibliotheca Sacra. October-December, 1963, p. 311.
- <sup>21</sup> Abbott-Smith, Manual Greek Lexicon. p. 238
- <sup>22</sup> Abbott-Smith, p. 350.
- <sup>23</sup> Toussaint, p. 315.
- <sup>24</sup> Ibid.
- <sup>25</sup> Ibid.
- <sup>26</sup> Ibid.
- <sup>27</sup> Hodge, "The Purpose of Tongues," Bibliotheca Sacra. July-September, 1963, p. 229.
- <sup>28</sup> Cf. Ibid, n. 2.
- <sup>29</sup> Ibid., pp. 229-230.
- <sup>30</sup> Bellshaw, p. 150.
- <sup>31</sup> Ibid., p. 149
- <sup>32</sup> Hodge, p. 233. 33 Johnson, "The Gift of Tongues and the Book of Acts," Bibliotheca Sacra. Oct.-Dec. '63, p. 311, n. 2.
- <sup>34</sup> Hodge, p. 231.
- <sup>35</sup> Hodge, p, 233.

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The topic concerns glossolalia in I Corinthians and its duration. It is fitting that each of us have some familiarity with glossolalia in history for this discussion. Please see;

Dollar, George W., "Church History and the Tongues Movement," *Bib, Sac.* Oct.-Dec., 1963

This article appears In a series of articles on the movement In this and the previous issue of *Bib., Sac.*, all of which would be profitable,

Gromackl, Robert G., *The Modern Tongues Movement* (231.32 G875). This excellent work may be ordered from most Email Bible sellers See his chapter "A Historical Survey of Speaking in Tongues." pp. 5-30. Check the definitions of glossa in several of your Greek lexicons. Then compare Dr. Gromackl's discussion on the Biblical usage of the word. *Ibid.*, pp. 58ff.

Gromackl also has a descriptive chapter on the working principles and practices within the modern tongues movement.

To the above add:

Rogers, Cleon, L., "The Gift of Tongues In the Post Apostolic Church" *Bib, Sac.* April-June 1965.

Rogers suggests four (4) significant Inferences from the place which tongues played in church history after canonization. See especially the references to gifts In Justin Martyr which he cites.

A new book with a chapter of several possible (probable) explanations of the present day phenomena Is:

Burdick, Donald W., *Tongues, To Speak or Not to Speak*, Moody Press, 1969, paperback. See "Possible Explanations," pp. 68ff.

Some insightful exegesis and textual observation from the Acts and I Corinthians 12-14 are contained in: Johnson, Hodge, Toussaint, Dollar, Rogers., "A Symposium on the Tongues Movement," *Bib. Sac.* July-Sept, and Oct.-Dec. 1963

There are, of course, piles of books, booklets and articles written In favor of the practice of glossolalia, seldom exegetical.

For some of the theological problems Involved in the present day exercise of glossolalia, you might see:

Hoekema, Anthony A., *What About Tongues Speaking*, Eerdmans, 1966

Five (5) principal theological difficulties are enumerated on pp. 103ff. Then six (6) positives "lessons" to be learned from the tongues movement are advanced on pp. 125ff.

{To this we add:

Dr. John F. MacArthur, Jr., "The Charismatics, A Doctrinal Perspective, © 1978 by John F. MacArthur, ISBN-0-310-28490, Zondervan Publishing House. NEC}

Perhaps one of the more Influential and quoted books on glossolalia from the proponent's point of view is:

Borton, Wade.H., The Glosolalia Phenomenon. Pathway Press, 1966.

Two chapters present the glossolalist's interpretation of the facts of history as touching upon the occurrence of the action during the past two millenium (pp. 67ff, 95ff.) \*General Editor

Several works from the glossolalia movement can be found in the 231.32 section of A well stocked library See also the journal Paraclete, several issues. Psychological considerations are dealt with in journals given to that sort of thing.

Cf. periodical indexes, under "glossolalia "

The standard commentaries by Godet, Hodge, Grosheide (N.E. C.C.), and Bobertson and Plunner (I.C.C.) seen to be frequently cited\*

For a theologian's approach to the whole matter, 'see, e.g., Walvoord, John P., The Holy Spirit. Dunham, 1958, pp. 288ff.

### ENDNOTES NEC

1. Richar Chenevix Trench, Synonyms Of The New Testament, allos-heteros – pp. 357-361, Wm. B. Eerdmans Publishing Company, 9<sup>th</sup> edition – 1880, See especially his reference to 1 Cor 12:8-10, on page 361.

**Part A.**

**The Following Was Extracted From:**

**A TEXTUAL COMMENTARY ON THE GREEK NEW TESTAMENT**

**THE GOSPEL ACCORDING TO MARK © 1971**

**by United Bible Societies pp 125 and 126**

**This was inserted by N. Carlson**

“. . . . In short, all these features indicate that the section was added by someone who knew a form of Mark that ended abruptly with ver. 8 and who wished to supply a more appropriate conclusion. In view of the seeming inconsistencies between verses 1-8 and 9-20, it is unlikely that the long ending was composed ad hoc to fill up an obvious gap; it is more likely that the section was excerpted from another document, dating perhaps from the first half of the second century.

The internal evidence for the shorter ending (2) is decidedly against its being genuine.<sup>6</sup> Besides containing a high percentage of non-Markan words, its rhetorical tone differs totally from the simple style of Mark's Gospel.

Finally it should be observed that the external evidence for the shorter ending (2) resolves itself into additional testimony supporting the omission of verses 9–20. No one who had available as the conclusion of the Second Gospel the twelve verses 9–20, so rich in interesting material, would have deliberately replaced them with four lines of a colorless and generalized summary. Therefore, the documentary evidence supporting (2) should be added to that supporting (1). Thus, on the basis of good external evidence and strong internal considerations it appears that the earliest ascertainable form of the Gospel of Mark ended with 16:8.<sup>7</sup> At the same time, however, out of deference to the evident antiquity of the longer ending and its importance in the textual tradition of the Gospel, the Committee decided to include verses 9-20 as part of the text, but to enclose them within double square brackets to indicate that they are the work of an author other than the evangelist. . . .

6 For a full discussion of the Greek and Latin evidence for the endings of Mark, with a more favorable estimate of the originality of the shorter ending, see the article by Aland in the *Festschrift* for Matthew Black, referred to in footnote I of p. 122 above.

7 Three possibilities are open: (a) the evangelist intended to close his Gospel at this place; or (b) the Gospel was never finished; or, " seems most probable, (c) the Gospel accidentally lost its last leaf before it was multiplied by transcription."

## **THE BOOK OF 2 CORINTHIANS**

**INTRODUCTION**

**PRINCIPLES**

**TEXT**

**OUTLINE**

**QUESTIONS**

Adapted from the larger work (under contract - prior his home-going) of

**Dr. Stanley Ellisen, Professor of English Bible**

**And Interpretation**

**At The Western Baptist Theological Seminary.**

This Monograph was prepared for Seminary,  
Bible College, Church and Home Bible studies.

Also contained in each book is an Introduction and  
on opposing pages the associated Biblical text taken from  
the ASV Version of 1901; and a list of  
Class Questions.

## SECOND CORINTHIANS

### INTRODUCTION

#### I. THE AUTHORSHIP

The Pauline authorship and genuineness of the Epistle have been practically uncontested.

#### II. THE ADDRESSEES

- A- It was addressed to the same church as 1 Corinthians, "with all the saints which are in all Achaia, "
- B- Two groups seem to be addressed: a repentant group who were the majority (section 1 - 9), and a contentious minority group (section 10 - 13).

#### III. THE HISTORICAL SETTING

##### A- THE DATE

It was written about 6 months after the first Epistle. It must have been written a few months before Paul himself made his final trip to Corinth in the winter of 56/57.

##### B- THE OCCASION SUMMARIZED

- 1- 1 Corinthians was delivered by Titus and "a brother" (12:18) in the early spring of 56/57. (Titus then returned to Ephesus. )
- 2- Timothy arrived in Corinth just after the first letter arrived (1 Corinthians 16:10), A crisis was developing which Timothy could not handle and he returned to Ephesus,
- 3- Another "lost letter" was evidently sent to Corinth by Paul between the two inspired Epistles (2:3, 4, 9; 7:8-12). This could have hardly been 1 Corinthians and may be that to which Paul refers as his coming "in heaviness" in 2 Corinthians 2:1.
- 4- Paul had intended to remain at Ephesus till Pentecost (1 Corinthians 16:8), but was forced to leave early, even despairing of his life.
- 5- In the meantime Paul had sent Titus to Corinth (perhaps with the severe lost letter), When Paul left Ephesus, he went to Troas, hoping to meet Titus there, but looked for him in vain. He remained there for some time, possibly establishing the church there, But his longing to see Titus with his report from Corinth caused Paul to go to Macedonia, stopping perhaps at Philippi (2:12, 13), He may have been in ill health

and Luke the Physician was also at Philippi (Acts 20:6), While waiting for Titus, Paul was in great distress here, "without were fightings, within were fears" (2 Corinthians 7:5).

- 6- Titus then arrived from Corinth with the report that the church had a spiritual revival of repentance towards God as well as concerning Paul. This occurred about the Fall of 56/57 AD.
- 7- With this consolation Paul wrote the second Epistle.
- 8- After writing this Epistle Paul remained in Macedonia about two months, then went down to Corinth where he stayed in the house of Gaius 3 months (Acts 20:3), writing the Epistles to the Galatians and Romans,

#### IV THE PURPOSE AND THEME OF II CORINTHIANS

The theme of 2 Corinthians is the comfort and grace of God in the Christian ministry. There is, however, a multiple purpose in the Epistle. Paul had written several letters to the church and had sent several special messengers to them to bring about repentance and correction of the evils that were prevalent. Paul was greatly relieved to receive word by Titus that the church had responded, cleared themselves, and put away the evil, He now felt that the way was clear for him to visit them, but before doing so he wrote this Epistle to further establish an attitude of reconciliation and prepare for his visit. These purposes may be summed up as follows:

- 1- To explain his not coming directly to them before going to Macedonia (1:15-24: 2:1-3),
- 2- To express his thanks and joy at their responding to his former admonitions (7:3, 4),
- 3- To urge restoration of the repentant transgressor (2:6-9),
- 4- To urge that they gather contributions for the poor saints at Jerusalem (8, 9),
- 5- To warn them against false teachers (11:3, 4) and to vindicate his apostleship (11, 12),
- 6- To further warn those who were yet unrepentant (12:21: 13:2).

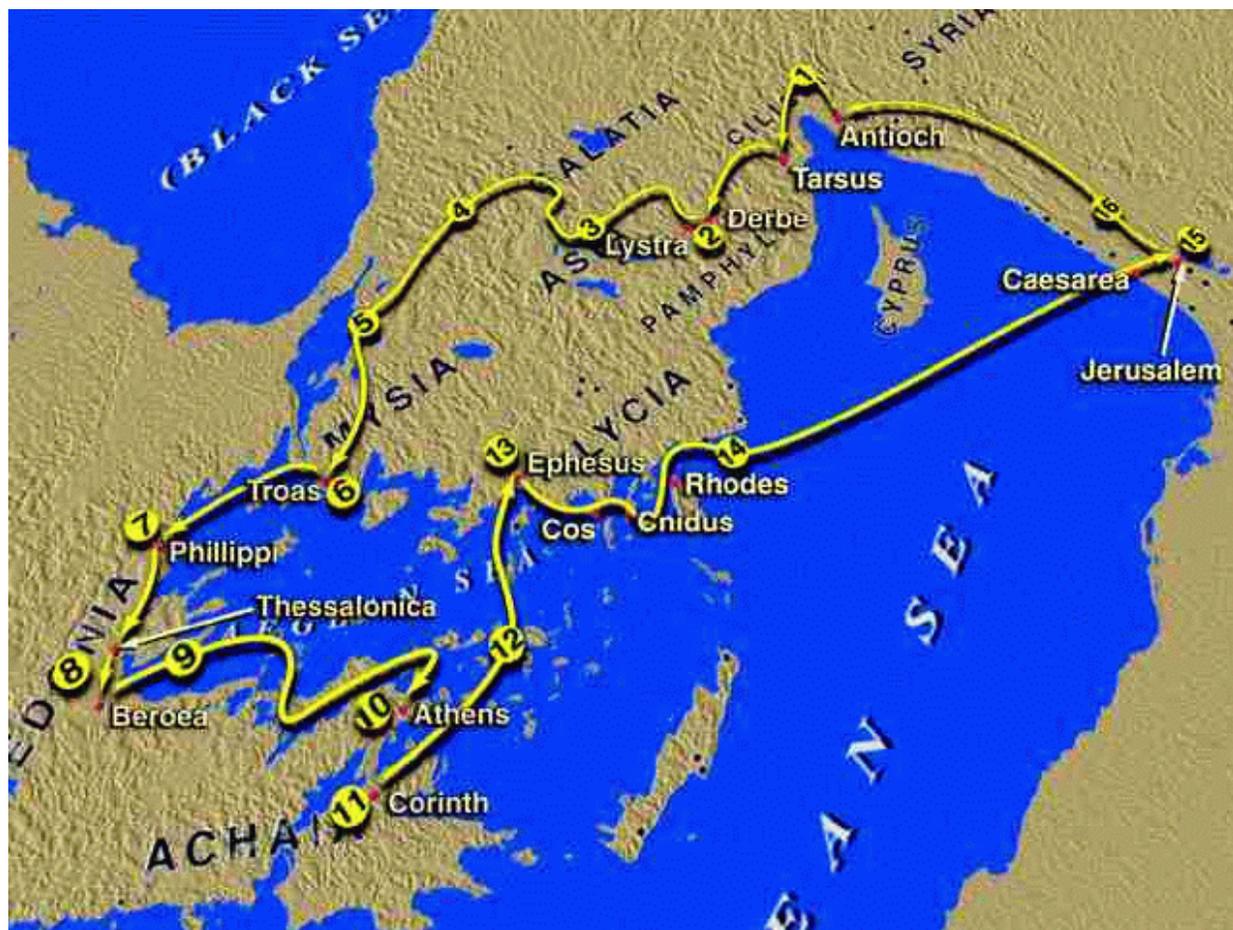


Figure 08-01. Map Of Paul's Second Missionary Journey

## OUTLINE OF II CORINTHIANS

I. His Personal Reconciliation. 1.-7.

- A- Paul's Introduction.
- B- Paul's Personal Plans Explained.
- C- The Gospel Ministry Expounded.

II. His Financial Solicitation. 8.-9.

- A- The Macedonians' Example of Giving.
- B- The Motivational Principle of Giving.
- C- The Messengers: Titus & the Brother
- D- The Ministry Value of Giving.

III. His Apostolic Vindication. 10.-13.

- A- Paul's Basis of Authority.
- B- Paul's Credentials of Authority.
- C- Paul's Plan to Visit Them.
- D- Paul's Conclusion and Benediction.

Theme: The comfort and grace of God in the Christian ministry.

Or: **The Ministry**

**2 Corinthians 1**

- 1 ¶ Paul, an apostle of Christ Jesus through the will of God, and Timothy *{1}* our brother, unto the church of God which is at Corinth, with all the saints that are in the whole of Achaia: *{1}* *Gr the brother*
- 2 Grace to you and peace from God our Father and the Lord Jesus Christ.
- 3 ¶ Blessed *be* *{1}* the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; *{1}* *Or God and the Father; See Ro 15:6 margin*
- 4 who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God.
- 5 For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ.
- 6 But whether we are afflicted, it is for your comfort and salvation; or whether we are comforted, it is for your comfort, which worketh in the patient enduring of the same sufferings which we also suffer:
- 7 ¶ and our hope for you is stedfast; knowing that, as ye are partakers of the sufferings, so also are ye of the comfort.
- 8 For we would not have you ignorant, brethren, concerning our affliction which befell *us* in Asia, that we were weighed down exceedingly, beyond our power, insomuch that we despaired even of life:
- 9 *{1}* yea, we ourselves have had the *{2}* sentence of death within ourselves, that we should not trust in ourselves, but in God who raiseth the dead: *{1}* *Or but we ourselves 2) Gr answer*
- 10 who delivered us out of so great a death, and will deliver: on whom we have *{1}* set our hope that he will also still deliver us; *{1}* *Some ancient authorities read set our hope; and still will he deliver us*
- 11 ye also helping together on our behalf by your supplication; that, for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf.

**I. HIS PERSONAL RECONCILIATION WITH THE CORINTHIANS (1.-7.)**

(Paul vindicates himself by explaining his actions)

**A- PAUL'S INTRODUCTION****vs. 1:1-11**1- Salutation.

vs. 1-2

- a- The writer and associate  
Paul and Timothy
- b- The addressees: The church at Corinth. Also all the saints in Achaia.
- c- The benediction: Grace and Peace.

2- Consolation.

vs. 3-7

(His beatitude to the Father)

a- The recourse for suffering.

vs. 3-4

The Father is the natural recourse for suffering.

b- The purpose in suffering.

vs. 4-5

- 1) God suffered for our comfort.
- 2) We likewise become comforters through suffering.

## c- The identification of the believer in suffering.

vs. 5-7.

We identify with Christ in suffering for Him.

3- Explanation.

vs. 8-11

## a- He explains his harrowing escape from Ephesus.

vs. 8

- 1) He had even despaired of life.
- 2) This narrow escape is not recorded in Acts.

## b- He notes his recourse to God in the ordeal.

vs. 9

c- He declares his great faith in God's deliverance.

vs. 9-10

- 1) He lived as one with the sentence of death pronounced.
- 2) His faith in a resurrection God sustained him.
- 3) He believed in a past, present, and future deliverance.

## d- He declared his need for their prayer.

vs. 11

He reckoned with the fact that God (though sovereign) works through the prayers of His people.

**2 Corinthians 1 (cont.)**

- 12 ¶ For our glorifying is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God, we behaved ourselves in the world, and more abundantly to you-ward.
- 13 For we write no other things unto you, than what ye read or even acknowledge, and I hope ye will acknowledge unto the end:
- 14 as also ye did acknowledge us in part, that we are your glorying, even as ye also are ours, in the day of our Lord Jesus.
- 15 ¶ And in this confidence I was minded to come first unto you, that ye might have a second *{1}* benefit; *{1} Or grace; Some ancient authorities read joy }*
- 16 and by you to pass into Macedonia, and again from Macedonia to come unto you, and of you to be set forward on my journey unto Judaea.
- 17 When I therefore was thus minded, did I show fickleness? or the things that I purpose, do I purpose according to the flesh, that with me there should be the yea yea and the nay nay?
- 18 But as God is faithful, our word toward you is not yea and nay.
- 19 For the Son of God, Jesus Christ, who was preached among you *{1}* by us, *even {1}* by me and Silvanus and Timothy, was not yea and nay, but in him is yea. *{1} Gr through }*
- 20 For how many soever be the promises of God, in him is the yea: wherefore also through him is the Amen, unto the glory of God through us.
- 21 Now he that establisheth us with you *{1}* in Christ, and anointed us, is God; *{1} Gr into }*
- 22 *{1}* who also sealed us, and gave us the earnest of the Spirit in our hearts. *{1} Or seeing that he both sealed us }*
- 23 But I call God for a witness upon my soul, that to spare you I forbore to come unto Corinth.
- 24 Not that we have lordship over your faith, but are helpers of your joy: for in *{1}* faith ye stand fast. *{1} Or your faith }*

## B- PAUL'S PERSONAL PLANS EXPLAINED

(1:12.-2:13.)

- 1- His change of plans necessitated. vs. 1:12-2:4
- a- He defends his sincerity toward them. vs. 1:12-22
- 1) He had not been fickle. vs. 12-17  
His earlier promise to visit them was not insincere.
- 2) Nor was his gospel insincere. vs. 18
- 3) Nor was Christ Himself fickle or unreliable. vs. 19-22
- a) He did not confuse with a "yes" and a "no."  
b) All the promises of God are of like certainty.  
c) The Spirit within us likewise speaks with certainty.
- b- He declares the reason for his delay. vs. 1:23-2:4
- 1) It was for their benefit-- to spare them. vs. 23  
(Doubtless besides other reasons)
- 2) He denies, however, any role of dictatorship over them. vs. 24

**2 Corinthians 2**

- 1 ¶ *{1}* But I determined this for myself, that I would not come again to you with sorrow. *{1}* *Some ancient authorities read For}*
- 2 For if I make you sorry, who then is he that maketh me glad but he that is made sorry by me?
- 3 And I wrote this very thing, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.
- 4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be made sorry, but that ye might know the love that I have more abundantly unto you.
- 5 ¶ But if any hath caused sorrow, he hath caused sorrow, not to me, but in part (that I press not too heavily) to you all.
- 6 Sufficient to such a one is this punishment which was *inflicted* by *{1}* the many; *{1}* *Gr the more}*
- 7 so that contrariwise ye should *{1}* rather forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow. *{1}* *Some ancient authorities omit rather}*
- 8 Wherefore I beseech you to confirm *your* love toward him.
- 9 For to this end also did I write, that I might know the proof of you, *{1}* whether ye are obedient in all things. *{1}* *Some ancient authorities read whereby}*
- 10 But to whom ye forgive anything, I *forgive* also: for what I also have forgiven, if I have forgiven anything, for your sakes *have I forgiven it* in the *{1}* presence of Christ; *{1}* *Or person}*
- 11 that no advantage may be gained over us by Satan: for we are not ignorant of his devices.
- 12 ¶ Now when I came to Troas for the *{1}* gospel of Christ, and when a door was opened unto me in the Lord, *{1}* *Gr good tidings; See marginal note on Mt 4:23}*
- 13 I had no relief for my spirit, because I found not Titus my brother: but taking my leave of them, I went forth into Macedonia.
- 14 But thanks be unto God, who always leadeth us in triumph in Christ, and maketh manifest through us the savor of his knowledge in every place.
- 15 For we are a sweet savor of Christ unto God, in them that *{1}* are saved, and in them that *{2}* perish; *{1}* *Or are being saved 2) Or are perishing}*
- 16 to the one a savor from death unto death; to the other a savor from life unto life. And who is sufficient for these things?
- 17 For we are not as the many, *{1}* corrupting the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ. *{1}* *Or making merchandise of the word of God; Compare 2 Pe 2:3}*

- 3) His real reason was his great love and concern for them.  
He delayed going to them with a "whip."

vs. 2:1-4

- 2- His advice concerning the erring brother. vs. 2:5-11
- a- He exhorts-them to show forgiveness. vs. 5-7
- 1) Discipline must be kept within bounds.
- 2) Prolonged punishment is detrimental.
- b- He exhorts that love he shown after the discipline,
- c- He warns them of the dangers of an unforgiving spirit. vs. 9-11
- 1) Failure to forgive is disobedient to God. vs. 9
- 2) Satan takes advantage of an unforgiving spirit. vs. 11  
This is one his key devices.
- 3- His anxietLto hear from Titus. vs. 12-13
- a- Travelling to Troas, Paul found an open door to preach.
- b- His anxious and restless spirit, however, prevent<sup>r</sup> his ministering there.
- c- Concerned to hear from Titus, (He went to Macedonia).

**C- THE GOSPEL MINISTRY EXPOUNDED****(2:14.-7:16.)**

- 1- The triumph of the gospel. vs. 14-17
- a- The secret of the gospel's victory. vs. 14  
Victory is always "in Christ."
- b- The sweet fragrance of the gospel's witness. vs. 15-17
- 1) in them that are saved.
- 2) In them also that are not saved.  
The gospel witness is a fragrance to God whether men respond positively to it or not.

**2 Corinthians 3**

- 1 ¶ Are we beginning again to commend ourselves? or need we, as do some, epistles of commendation to you or from you?
- 2 Ye are our epistle, written in our hearts, known and read of all men;
- 3 being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables *that are* hearts of flesh.
- 4 And such confidence have we through Christ to God-ward:
- 5 not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God;
- 6 ¶ who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.
- 7 But if the ministration of death, *{1}* written, *and* engraven on stones, came *{2}* with glory, so that the children of Israel could not look stedfastly upon the face of Moses for the glory of his face; which *glory* *{3}* was passing away: *{1}* *Gr in letters* 2) *Gr in* 3) *Or was being done away*; Compare 1 Co 13:8, 10}
- 8 how shall not rather the ministration of the spirit be with glory?
- 9 *{1}* For if the ministration of condemnation hath glory, much rather doth the ministration of righteousness exceed in glory. *{1}* *Many ancient authorities read For if the ministration of condemnation is glory*}
- 10 For verily that which hath been made glorious hath not been made glorious in this respect, by reason of the glory that surpasseth.
- 11 For if that which *{1}* passeth away *was* *{2}* with glory, much more that which remaineth *is* in glory. *{1}* *Or is being done away* ; See verse 7 margin 2) *Gr through*}
- 12 ¶ Having therefore such a hope, we use great boldness of speech,
- 13 and *are* not as Moses, *who* put a veil upon his face, that the children of Israel should not look stedfastly *{1}* on the end of that which *{2}* was passing away: *{1}* *Or unto* 2) *Or was being done away*; See verse 7 margin}
- 14 but their *{1}* minds were hardened: for until this very day at the reading of the old covenant the same veil *{2}* remaineth, it not being revealed *to them* that it is done away in Christ. *{1}* *Gr thoughts*; 2 Co 4:4; 11:3. 2) *Or remaineth unlifted; which veil is done away*}
- 15 But unto this day, whensoever Moses is read, a veil lieth upon their heart.
- 16 But whensoever *{1}* it shall turn to the Lord, the veil is taken away. *{1}* *Or, a man shall turn*}
- 17 Now the Lord is the Spirit: and where the Spirit of the Lord is, *there* is liberty.
- 18 But we all, with unveiled face *{1}* beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit. *{1}* *Or reflecting as a mirror*}

2- The transforming power of the gospel.

vs. 3:1-18

- a- The Corinthians constituted Paul's letter of commendation. vs. 1-5  
 (Note the analogies he makes)
- 1) The letter -- The Corinthians. vs. 2
  - 2) The Penman -- Christ. vs. 3
  - 3) The Pen-- Paul. vs. 2.
  - 4) The Ink-- The Holy Spirit. vs. 3.
  - 5) The tablet -- The hearts of the Corinthians. vs. 3
  - 6) The readers -- Known and read of all men. vs. 2
- b- The Holy Spirit has instituted a new covenant of sanctification. vs. 6-16
- 1) Note the essence of the new covenant. vs. 6
    - a) It is not based on a legal code or regulations.
    - b) It is rather a ministry of the Spirit in the life.
  - 2) Note the contrast with the old legal covenant. vs. 7-16
    - a) The law system was a ministration of death. vs. 7  
It brought condemnation.
    - b) The Spirit ministers life and glory. vs. 8-10  
He ministers righteousness to the life.  
His glory is a continuing glory.
    - c) Israel's blindness to the new ministration vs. 11-15  
is due to their blindness to the true purpose of the old.
    - d) Their blindness is only removed as recognizing vs. 14-16  
"Jesus (The Christ) is the end of the law. "
- c- The Spirit has a dynamic program of transformation. vs. 3:17-18
- 1) His purpose -- To give true liberty. vs. 17
  - 2) His program -- Beholding the Glory of Christ.  
Note: John 16:7-15!
  - 3) His power -- His own power within the believer.
  - 4) His progressive working -- Gradual, from Glory to Glory.
  - 5) His product -- Believers in the image of Christ.

**2 Corinthians 4**

- 1 ¶ Therefore seeing we have this ministry, even as we obtained mercy, we faint not;
- 2 but we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God.
- 3 And even if our *{1}* gospel is veiled, it is veiled in them that *{2}* perish: *{1}* See marginal note on 2 Co 2:12. 2) Or are perishing}
- 4 in whom the god of this *{1}* world hath blinded the *{2}* minds of the unbelieving, *{3}* that the *{4}* light of the *{5}* gospel of the glory of Christ, who is the image of God, should not dawn upon them. *{1}* Or age 2) Gr thoughts 3) Or that they should not see the light...image of God 4) Gr illumination 5) See marginal note on 2 Co 2:12}
- 5 For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your *{1}* servants *{2}* for Jesus' sake. *{1}* Gr bondservants; Compare 1 Co 9:19. 2) Some ancient authorities read through Jesus}
- 6 Seeing it is God, that said, *{1}* Light shall shine out of darkness, who shined in our hearts, to give the *{2}* light of the knowledge of the glory of God in the face of Jesus Christ. *{1}* Ge 1:3. 2) Gr illumination}
- 7 But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves;
- 8 ¶ we are pressed on every side, yet not straitened; perplexed, yet not unto despair;
- 9 pursued, yet not *{1}* forsaken; smitten down, yet not destroyed; *{1}* Or left behind}
- 10 always bearing about in the body the *{1}* dying of Jesus, that the life also of Jesus may be manifested in our body. *{1}* Gr putting to death}
- 11 For we who live are always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh.
- 12 So then death worketh in us, but life in you.
- 13 But having the same spirit of faith, according to that which is written, *{1}* I believed, and therefore did I speak; we also believe, and therefore also we speak; *{1}* Ps 116:10}
- 14 knowing that he that raised up *{1}* the Lord Jesus shall raise up us also with Jesus, and shall present us with you. *{1}* Some ancient authorities omit the Lord}
- 15 For all things are for your sakes, that the grace, being multiplied through *{1}* the many, may cause the thanksgiving to abound unto the glory of God. *{1}* Gr the more}
- 16 Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day.
- 17 For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory;
- 18 while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

3- The transparent light of the gospel.

vs. 4:1-6

- a- He makes his appeal to every man's conscience. vs. 1-2
  - 1) A minister does not appeal to the intellect alone.
  - 2) A minister's life must display his product.
- b- He note that God alone can give light to the spiritual blind. vs. 3-6
  - 1) God is the only Giver of light.
  - 2) Spiritual darkness cannot be penetrated by intellectual brilliance or argumentation.

4- The transcendant glory of suffering for the gospel.

(4:7-5:10)

- a- The present glory of suffering. vs. 7-16
  - 1) Our weakness enables God to show His strength. vs. 7
  - 2) Personal strength often shuts God out.
  - 3) Life often (will grow) grows out of death in us. vs. 12-16
    - a) Death in us produces life in others. (John 12:24) . vs. 12
    - b) Christ also imparted His life by dying. vs. 10
    - c) Concentrate concern on the growth of the inward man, not preservation of the outward man.
- b- The future glory of suffering. (4:17.-5:10.)
  - 1) View suffering in the light of eternity. vs. 17-18
    - a) Beware of a myopic view of suffering.
    - b) Affliction adds weight to future glory.

**2 Corinthians 5**

- 1 ¶ For we know that if the earthly house of our {1} tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. {1} Or *bodily frame*; Compare Wis 9:15}
- 2 For verily in this we groan, longing to be clothed upon with our habitation which is from heaven:
- 3 if so be that being clothed we shall not be found naked.
- 4 For indeed we that are in this {1} tabernacle do groan, {2} being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life. {1} Or *bodily frame*; Compare Wis 9:15. 2) Or *being burdened, in that we would not be unclothed, but would be clothed upon*}
- 5 Now he that wrought us for this very thing is God, who gave unto us the earnest of the Spirit.
- 6 Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord
- 7 (for we walk by faith, not by {1} sight); {1} *Gr appearance*}
- 8 we are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord.
- 9 Wherefore also we {1} make it our aim, whether at home or absent, to be well-pleasing unto him. {1} *Gr are ambitious*; See Ro 15:20 margin}
- 10 For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things *done* {1} in the body, according to what he hath done, whether *it be* good or bad. {1} *Gr through*}
- 11 Knowing therefore the fear of the Lord, we persuade men, but we are made manifest unto God; and I hope that we are made manifest also in your consciences.
- 12 ¶ We are not again commending ourselves unto you, but *speak* as giving you occasion of glorying on our behalf, that ye may have wherewith to answer them that glory in appearance, and not in heart.
- 13 For whether we {1} are beside ourselves, it is unto God; or whether we are of sober mind, it is unto you. {1} *Or were*}
- 14 For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died;
- 15 and he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again.
- 16 ¶ Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know *him so* no more.
- 17 Wherefore if any man is in Christ, {1} *he is* a new creature: the old things are passed away; behold, they are become new. {1} *Or, there is a new creation* }
- 18 But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation;
- 19 to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having {1} committed unto us the word of reconciliation. {1} *Or placed in us*}
- 20 We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech *you* on behalf of Christ, be ye reconciled to God.
- 21 Him who knew no sin he made *to be* sin on our behalf; that we might become the righteousness of God in him.

- 2) Remember that an eternal body awaits the believer.  
We live in a temporal, dissolving body. vs. 5:1-4
- 3) The Spirit within is our guarantee of better things. (Eph 1:13-14) vs. 5
- 4) Remember that death can only issue in glory.  
Death only puts us into the presence of the Lord. vs. 6-8
- 5) Live life with a view to standing before Christ. vs. 9-10
- a) Our main purpose in life -- to be well-pleasing to Him.
- b) His "bema" will evaluate all our lives, the good and the worthless activities.
- c) Notice that the bema of Christ **is a works judgment**<sup>a</sup> for His Body, the Church.  
No unbelievers here. All are saved but may lose rewards.
- 5- The reconciling nature of the ministry. (5:11.-6:10.)
- a- The responsibility of persuading men. vs. 11-21
- 1) As those that must give account to the Lord. vs. 11
- 2) As constrained by the love of Christ. vs. 5:14-15
- a) Christ died that we might die to self. vs. 14
- b) Christ arose that He might reign in our lives. vs. 15
- 3) As viewing men from Christ's perspective. vs. 16-17
- a) We have come to know Christ not by natural wisdom, but by our renewed spirit.
- b) Likewise, we view all things from our new world-view-- -- from our heavenly perspective.
- 4) As ambassadors for Christ. vs. 5:18-21
- a) Making manifest God's world reconciliation. vs. 18-19  
In Christ, God put the world in a place of reconciliation with respect to the sin question.
- b) Making mandatory man's personal reconciliation. vs. 20
- (1) The Word of reconciliation must be preached to individuals.
- (2) Note the 2-way exchange offered.
- (4) He offers His righteousness for our sins. vs. 21
- (3) Note the transforming effect of reconciliation.

<sup>a</sup> As is every other Judgment. Ref Rev 20:12-13 – This means God is always even handed in His judgments. The unbelievers problem is that his name has not been written in the "Lamb's Book Of Life." NEC

**2 Corinthians 6**

- 1 ¶ And working together *with him* we entreat also that ye receive not the grace of God in vain  
2 (for he saith, {1} At an acceptable time I hearkened unto thee, And in a day of salvation did I succor thee: behold, now is the acceptable time; behold, now is the day of salvation): {1} *Isa 49:8*  
3 giving no occasion of stumbling in anything, that our ministration be not blamed;  
4 but in everything commending ourselves, as ministers of God, in much {1} patience, in afflictions, in necessities, in distresses, {1} *Or steadfastness*  
5 in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings;  
6 in pureness, in knowledge, in long suffering, in kindness, in the Holy Spirit, in love unfeigned,  
7 in the word of truth, in the power of God; {1} by the armor of righteousness on the right hand and on the left, {1} *Gr through*  
8 by glory and dishonor, by evil report and good report; as deceivers, and *yet* true;  
9 as unknown, and *yet* well known; as dying, and behold, we live; as chastened, and not killed;  
10 as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.  
11 ¶ Our mouth is open unto you, O Corinthians, our heart is enlarged.  
12 Ye are not straitened in us, but ye are straitened in your own affections.  
13 Now for a recompense in like kind (I speak as unto *my* children), be ye also enlarged.  
14 Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness?  
15 And what concord hath Christ with {1} Belial? or what portion hath a believer with an unbeliever? {1} *Gr Beliar*  
16 And what agreement hath a {1} temple of God with idols? for we are a {1} temple of the living God; even as God said, {2} I will dwell in them, and walk in them; and I will be their God, and they shall be my people. {1} *Or sanctuary* 2) *Le 26:12; Ex 29:45; Eze 37:27; Jer 31:1*  
17 Wherefore {1} Come ye out from among them, and be ye separate, saith the Lord, And touch no unclean thing; And I will receive you, {1} *Isa 52:11*  
18 {1} And will be to you a Father, And ye shall be to me sons and daughters, saith the Lord Almighty. {1} *Ho 1:10; Isa 43:6*

- b- The responsibility of approving ourselves. vs. 6:1-18
  - 1) The partnership -- "Synergizing" with God. vs. 1-2
    - a) A divine-human partnership.
    - b) This partnership is concerned with salvation, not with self-pleasing. vs. 2
  - 2) The purpose. vs. 2-6
    - a) That the grace of God be not aborted in individuals.
    - b) That the gospel does not become a stumbling block.
  - 3) The program of approving ourselves. vs. 4-7
    - a) Note the preposition "in" 18 times.
    - b) In all these circumstances we commend ourselves.
  - 4) The method of approving ourselves. vs. 7-8
    - a) Note the preposition "by" 3 times.
    - b) By righteous responses to all circumstances.
    - c) By exploiting both good and evil situations.
  - 5) The Christ-like character of approving ourselves. vs. 8-10
    - a) Note the preposition "as" 7 times.
    - b) As completely self-abnegating for the good of others.
- 6- The requisites for an effective ministry. (6:11.-7:16.)
  - a- He appeals for separation. (6:11.-7:1.)
    - 1) Enlarge your hearts. vs. 6:11-13.  
They needed enlarged hearts rather than enlarged alliances and affluence.
    - 2) Beware of compromising social alliances. vs. 14.  
Concerns situations where spiritual compromise is involved.
    - 3) Be aware: unholy alliances cuts fellowship with God. vs. 15-18.
      - a) Christ also lived a life of separation. (Heb. 7:26)
      - b) Note that separation concerns fellowship, not salvation.

**2 Corinthians 7**

- 1 ¶ Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.
- 2 {1} Open your hearts to us: we wronged no man, we corrupted no man, we took advantage of no man. {1} *Gr Make room for us*
- 3 I say it not to condemn *you*: for I have said before, that ye are in our hearts to die together and live together.
- 4 Great is my boldness of speech toward you, great is my glorying on your behalf: I am filled with comfort, I overflow with joy in all our affliction.
- 5 ¶ For even when we were come into Macedonia our flesh had no relief, but *we were* afflicted on every side; without *were* fightings, within *were* fears.
- 6 Nevertheless he that comforteth the lowly, *even* God, comforted us by the {1} coming of Titus; {1} *Gr presence; Compare 2 Th 2:9*
- 7 and not by his {1} coming only, but also by the comfort wherewith he was comforted in you, while he told us your longing, your mourning, your zeal for me; so that I rejoiced yet more. {1} *Gr presence; Compare 2 Th 2:9*
- 8 For though I made you sorry with my epistle, I do not regret it: though I did regret *it* {1} (for I see that that epistle made you sorry, though but for a season), {1} *Some ancient authorities omit for*
- 9 I now rejoice, not that ye were made sorry, but that ye were made sorry unto repentance; for ye were made sorry after a godly sort, that ye might suffer loss by us in nothing.
- 10 For godly sorrow worketh repentance {1} unto salvation, *a repentance* which bringeth no regret: but the sorrow of the world worketh death. {1} *Or unto a salvation which bringeth no regret*
- 11 For behold, this selfsame thing, that ye were made sorry after a godly sort, what earnest care it wrought in you, yea what clearing of yourselves, yea what indignation, yea what fear, yea what longing, yea what zeal, yea what avenging! In everything ye approved yourselves to be pure in the matter.
- 12 ¶ So although I wrote unto you, I *wrote* not for his cause that did the wrong, nor for his cause that suffered the wrong, but that your earnest care for us might be made manifest unto you in the sight of God.
- 13 Therefore we have been comforted: And in our comfort we joyed the more exceedingly for the joy of Titus, because his spirit hath been refreshed by you all.
- 14 For if in anything I have gloried to him on your behalf, I was not put to shame; but as we spake all things to you in truth, so our glorying also which I made before **Titus** was found to be truth.
- 15 And **his** affection is more abundantly toward you, while **he** remembereth the obedience of you all, how with fear and trembling **ye received him**.
- 16 I rejoice that in everything I am of good courage concerning you.

b- He appeals for reconciliation.

vs. 7:1-16

- 1) He notes his continual desire to see them. vs. 1-5  
He again cites his anguish of soul over them.
- 2) He notes his joy at their repentance. vs. 6-16
  - a) Titus had brought tidings of their repentance.
  - b) Paul's sharp letter had taken affect. vs. 8-9  
It had produced a godly sorrow.
  - c) Their repentance had confirmed his confidence in them. vs. 12-16
  - d) Paul had boasted of them to Titus. vs. 14.

**2 Corinthians 8**

- 1 ¶ Moreover, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia;
- 2 how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their *{1}* liberality. *{1}* *Gr singleness; See Ro 12:8}*
- 3 For according to their power, I bear witness, yea and beyond their power, *they gave* of their own accord, 4 beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to the saints:
- 5 and *this*, not as we had hoped, but first they gave their own selves to the Lord, and to us through the will of God.
- 6 Insomuch that we exhorted Titus, that as he made a beginning before, so he would also complete in you this grace also.
- 7 ¶ But as ye abound in everything, *in* faith, and utterance, and knowledge, and *in* all earnestness, and *in* *{1}* your love to us, *see* that ye abound in this grace also. *{1}* *Some ancient authorities read our love to you}*
- 8 I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love.
- 9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.
- 10 And herein I give *my* judgment: for this is expedient for you, who were the first to make a beginning a year ago, not only to do, but also to will.
- 11 But now complete the doing also; that as *there was* the readiness to will, so *there may be* the completion also out of your ability.
- 12 For if the readiness is there, *it is* acceptable according as *a man* hath, not according as *he* hath not.
- 13 For *I say* not *this* that others may be eased *and* ye distressed;
- 14 but by equality: your abundance *being a supply* at this present time for their want, that their abundance also may become *a supply* for your want; that there may be equality:
- 15 as it is written, *{1}* He that *gathered* much had nothing over; and he that *gathered* little had no lack. *{1}* *Ex 16:18}*
- 16 ¶ But thanks be to God, who putteth the same earnest care for you into the heart of Titus.
- 17 For he accepted indeed our exhortation; but being himself very earnest, he went forth unto you of his own accord.
- 18 And we have sent together with him the brother whose praise in the *{1}* gospel *is spread* through all the churches; *{1}* *See marginal note on 2 Co 2:12}*
- 19 and not only so, but who was also appointed by the churches to travel with us in *the matter of* this grace, which is ministered by us to the glory of the Lord, and *to show* our readiness:
- 20 Avoiding this, that any man should blame us in *the matter of* this bounty which is ministered by us:
- 21 for we take thought for things honorable, not only in the sight of the Lord, but also in the sight of men.
- 22 and we have sent with them our brother, whom we have many times proved earnest in many things, but now much more earnest, by reason of the great confidence which *he hath* in you.
- 23 Whether *any inquire* about Titus, *he is* my partner and *my* fellow-worker to you-ward, or our brethren, *they are* the *{1}* messengers of the churches, *they are* the glory of Christ. *{1}* *Gr apostles}*
- 24 *{1}* Show ye therefore unto them in the face of the churches the proof of your love, and of our glorying on your behalf. *{1}* *Or Show ye therefore in the face...on your behalf unto them.}*

**II. HIS FINANCIAL SOLICITATION OF THE CORINTHIANS****(8.-9.)**(A classic New Testament stewardship passage - **How many times does it mention money?**)**A- THE MACEDONIANS' EXAMPLE OF GIVING****vs. 8:1-6**

- 1- How they gave -- out of their poverty. vs. 1-2
- 2- Why they gave -- willingly, without any coercion. vs. 3-4  
They urged Paul to receive it.
- 3- What they gave . vs. 5
  - a- They 1st gave themselves -- the rest was easy.
  - b- In this they followed the example of God. (Rom. 8:32)
- 4- Where they gave -- to "us" -- the work of the church.

**B- THE MOTIVATIONAL PRINCIPLE OF GIVING****vs. 7-15**

- 1- He exhorts they add generosity to their virtues. vs. 7-8
  - a- Note Paul's psychology and tact in drawing out this virtue.
  - b- Monetary giving is a genuine test of love.
- 2- He reminds them of the example of Christ. vs. 9
  - a- He enriched us by becoming poor.
  - b- This displayed His greatest virtue -- Grace.
- 3- He reminds them of their previous commitment. vs. 10-12
  - a- He exhorts they keep their faith pledges made a year ago. vs. 10
  - b- Willingness is futile without fulfillment.
- 4- He suggests that giving be a mutual church arrangement. vs. 8:13-15
  - a- Mutual helpfulness is a sound principle for church relations.
  - b- He reminds them that God is the ultimate Provider. vs. 15

**C- THE MESSENGERS: TITUS AND "THE BROTHER"****vs. 16-24**

- 1- The messengers were men of good reputation. vs. 18
  - a- They were known throughout the churches for their fidelity.
  - b- The "brother" spoken of may have been Luke.
- 2- He cautions against engaging in slander. vs. 20-23
  - a- Honor before both God and man is needed in business affairs. vs. 21
  - b- For this purpose he sent messengers to collect the alms from the contributing churches.
- 3- He again urges them to justify his confidence in them. vs. 24  
He notes that he had boasted to others of them.

**2 Corinthians 9**

- 1 ¶ For as touching the ministering to the saints, it is superfluous for me to write to you:
- 2 for I know your readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past; and {1} your zeal hath stirred up {2} very many of them. {1} *Or emulation of you* 2) *Gr the more part*}
- 3 But I have sent the brethren, that our glorying on your behalf may not be made void in this respect; that, even as I said, ye may be prepared:
- 4 lest by any means, if there come with me any of Macedonia and find you unprepared, we (that we say not, ye) should be put to shame in this confidence.
- 5 I thought it necessary therefore to entreat the brethren, that they would go before unto you, and make up beforehand your aforepromised {1} bounty, that the same might be ready as a matter of bounty, and not of {2} extortion. {1} *Gr blessing* 2) *Or covetousness*}
- 6 ¶ But this *I say*, He that soweth sparingly shall reap also sparingly; and he that soweth {1} bountifully shall reap also {1} bountifully. {1} *Gr with blessings*; Compare verse 5}
- 7 *Let* each man *do* according as he hath purposed in his heart: not {1} grudgingly, or of necessity: for God loveth a cheerful giver. {1} *Gr of sorrow*}
- 8 And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work:
- 9 as it is written, {1} He hath scattered abroad, he hath given to the poor; His righteousness abideth for ever. {1} *Ps 112:9*}
- 10 And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness:
- 11 ye being enriched in everything unto all {1} liberality, which worketh through us thanksgiving to God. {1} *Gr singleness*; Compare 2 Co 8:2}
- 12 For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God;
- 13 seeing that through the proving *of you* by this ministration they glorify God for the obedience of your confession unto the {1} gospel of Christ, and for the {2} liberality of *your* contribution unto them and unto all; {1} *Gr good tidings*; See marginal note on 2 Co 2:12. 2) *Gr singleness*; Compare 2 Co 8:2}
- 14 while they themselves also, with supplication on your behalf, long after you by reason of the exceeding grace of God in you.
- 15 Thanks be to God for his unspeakable gift.

**D- THE MATURING SPIRITUAL EFFECT OF GIVING.**

vs. 9:1-15

- 1- He commends them for their early pledges they had made to give. vs. 1-5
  - a- Note how he provokes them with love and praise.
  - b- Paul sent messengers to help them fulfill his boast. vs. 5
- 2- He stresses the principle of sowing and reaping. vs. 6
- 3- He adds the principle of willing hearts in giving. vs. 7  
Stewardship must be in love, not law.
- 4- He declares that charity to men is also giving to God. vs. 12
  - a- Giving to others brings praise to God. (Prov. 19:17)
  - b- One can't give to God except through men.
- 5- He reminds them of God's unspeakable Gift. vs. 15  
(dorea, not charisma)  
Generosity should characterize God's children.

**2 Corinthians 10**

- 1 ¶ Now I Paul myself entreat you by the meekness and gentleness of Christ, I who in your presence am lowly among you, but being absent am of good courage toward you:
- 2 yea, I beseech you, that I may not when present show courage with the confidence wherewith I count to be bold against some, who count of us as if we walked according to the flesh.
- 3 For though we walk in the flesh, we do not war according to the flesh
- 4 (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds),
- 5 casting down *{1}* imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; *{1}* Or reasonings; Ro 2:15}
- 6 and being in readiness to avenge all disobedience, when your obedience shall be made full.
- 7 ¶ *{1}* Ye look at the things that are before your face. If any man trusteth in himself that he is Christ's, let him consider this again with himself, that, even as he is Christ's, so also are we. *{1}* Or Do ye look...face?}
- 8 For though I should glory somewhat abundantly concerning our authority (which the Lord gave for building you up, and not for casting you down), I shall not be put to shame:
- 9 that I may not seem as if I would terrify you by my letters.
- 10 For, His letters, they say, are weighty and strong; but his bodily presence is weak, and his speech of no account.
- 11 Let such a one reckon this, that, what we are in word by letters when we are absent, such *are we* also in deed when we are present.
- 12 ¶ For we are not bold *{1}* to number or compare ourselves with certain of them that commend themselves: but they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding. *{1}* Gr to judge ourselves among, or to judge ourselves with}
- 13 But we will not glory beyond *our* measure, but according to the measure of the *{1}* province which God apportioned to us as a measure, to reach even unto you. *{1}* Or limit; Gr measuring-rod}
- 14 For we stretch not ourselves overmuch, as though we reached not unto you: for we *{1}* came even as far as unto you in the *{2}* gospel of Christ: *{1}* Or were the first to come; 2) Gr good tidings; See marginal note on 2 Co 2:12}
- 15 not glorying beyond *our* measure, *that is*, in other men's labors; but having hope that, as your faith groweth, we shall be magnified in you according to our *{1}* province unto *further* abundance, *{1}* Or limit; Gr measuring-rod}
- 16 so as to *{1}* preach the gospel even unto the parts beyond you, *and* not to glory in another's *{2}* province in regard of things ready to our hand. *{1}* Gr bring good tidings; Compare Mt 11:5. 2) Or limit; Gr measuring-rod}
- 17 *{1}* But he that glorieth, let him glory in the Lord. *{1}* Jer 9:24}
- 18 For not he that commendeth himself is approved, but whom the Lord commendeth.

### III. HIS APOSTOLIC VINDICATION BEFORE THE CORINTHIANS (10.-13.)

(Note Paul's changed tone in the following)

#### A- PAUL'S BASIS OF AUTHORITY (10.)

- 1- His authority did not inhere<sup>a</sup> in an impressive personality. vs. 1-7
  - a- He notes the mode of Christ's ministry -- gentleness and meekness.  
Christ was "The Gentleman."
  - b- He notes that the battle is not a fleshly one. vs. 3-4  
It can't be won by mere personal gifts.
  - c- He declares our weapon to be the Word and power of God. vs. 4-6
    - 1) This alone can combat unseen enemies.
    - 2) This power operates as we are obedient vs. 6.
  - d- His point -- do not be over impressed by outward appearances. vs. 7
- 2- His authority was not merely in his powerful letters. vs. 8-11
  - a- He declared that he would confront them personally in accord with the strong warnings of his letters.
- 3- His authority, he declared, was from the Lord. vs. 12-18
  - a- He renounced the mere commendations of men. vs. 12
  - b- Paul went to Corinth by commission of the Lord. vs. 10:13-18
    - 1) He was the one that had started the work there.
    - 2) This commendation of the Lord should have been decisive.  
: involved in the constitution or character of something : belonging by nature or habit : risks *inherent* in the venture

<sup>a</sup> **inhere: Verb:1.** exist essentially or permanently in.2. Law: (of rights, powers, etc.) be vested in a person or group or attached to the ownership of a property.

**2 Corinthians 11**

- 1 ¶ Would that ye could bear with me in a little foolishness: {1} but indeed ye do bear with me. {1} Or nay indeed bear with me}
- 2 For I am jealous over you with {1} a godly jealousy: for I espoused you to one husband, that I might present you *as* a pure virgin to Christ. {1} Gr a jealousy of God}
- 3 But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your {1} minds should be corrupted from the simplicity and the purity that is toward Christ. {1} Gr thoughts; See 2 Co 3:14}
- 4 For if he that cometh preacheth another Jesus, whom we did not preach, or *if* ye receive a different spirit, which ye did not receive, or a different {1} gospel, which ye did not accept, ye do well to bear with *him*. {1} Gr good tidings; Compare 2 Co 2:12}
- 5 ¶ For I reckon that I am not a whit behind {1} the very chiefest apostles. {1} Or those preeminent apostles}
- 6 But though *I be* rude in speech, yet *am I* not in knowledge; {1} nay, in every way have we made *this* manifest unto you in all things. {1} Or nay, in everything we have made it manifest among all men to you-ward}
- 7 Or did I commit a sin in abasing myself that ye might be exalted, because I {1} preached to you the gospel of God for nought? {1} Gr brought good tidings; See 2 Co 10:16}
- 8 I robbed other churches, taking wages *of them* that I might minister unto you;
- 9 and when I was present with you and was in want, I was not a burden on any man; for the brethren, when they came from Macedonia, supplied the measure of my want; and in everything I kept myself from being burdensome unto you, and *so* will I keep *myself*.
- 10 As the truth of Christ is in me, no man shall stop me of this glorying in the regions of Achaia.
- 11 Wherefore? because I love you not? God knoweth.
- 12 But what I do, that I will do, that I may cut off {1} occasion from them that desire an occasion; that wherein they glory, they may be found even as we. {1} Gr the occasion of them}
- 13 For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ.
- 14 And no marvel; for even Satan fashioneth himself into an angel of light.
- 15 It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness, whose end shall be according to their works.
- 16 ¶ I say again, let no man think me foolish; but if *ye do*, yet as foolish receive me, that I also may glory a little.
- 17 That which I speak, I speak not after the Lord, but as in foolishness, in this confidence of glorying.
- 18 Seeing that many glory after the flesh, I will glory also.
- 19 For ye bear with the foolish gladly, being wise *yourselves*.
- 20 For ye bear with a man, if he bringeth you into bondage, if he devoureth you, if he taketh you *captive*, if he exalteth himself, if he smiteth you on the face.
- 21 I speak by way of disparagement, as though we had been weak. Yet whereinsoever any is bold (I speak in foolishness), I am bold also.
- 22 ¶ Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.
- 23 Are they ministers of Christ? (I speak as one beside himself) I more; in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft.
- 24 Of the Jews five times received I forty *stripes* save one.
- 25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep;
- 26 *in* journeyings often, *in* perils of rivers, *in* perils of robbers, *in* perils from *my* {1} countrymen, *in* perils from the Gentiles, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren; {1} Gr race; Compare Ac 7:19}
- 27 *in* labor and travail, *in* watchings often, *in* hunger and thirst, *in* fastings often, *in* cold and nakedness.
- 28 {1} Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches. {1} Or Besides the things which I omit; Or Besides the things that come out of course}
- 29 Who is weak, and I am not weak? who is caused to stumble, and I burn not?
- 30 If I must needs glory, I will glory of the things that concern my weakness.
- 31 {1} The God and Father of the Lord Jesus, he who is blessed {2} for evermore knoweth that I lie not. {1} Or God and the Father; See Ro 15:6. 2) Gr unto the ages}
- 32 In Damascus the {1} governor under Aretas the king guarded the city of the Damascenes in order to take me: {1} Gr ethnarch}
- 33 and through a window was I let down in a basket by the wall, and escaped his hands.

**B- PAUL'S CREDENTIALS OF AUTHORITY****(11:1.-12:18.)**

(He here gives a satire of braggadocio for the braggarts)

- 1- He cites the reason for his concern and the satire. vs. 1-6
  - a- He had a personal concern as their "father" in faith. vs. 1-3
    - 1) He had personally introduced them to Christ.
    - 2) He longed to present them as a "chaste virgin" to Christ.
    - 3) He feared their straying from the simplicity in Christ.
  - b- He desired to show up the false apostles. vs. 4-6
    - 1) Paul admitted rudeness of speech, but not of knowledge.
    - 2) He himself had demonstrated apostleship in many ways.
- 2- He notes that he had refused their financial support. vs. 11:7-15
  - a- In a sense, this policy had "robbed" other churches. vs. 7-9.
  - b- His purpose -- to deny false apostles an occasion to reprove. vs. 11:10-12
  - c- He notes the deceitful character of false apostles. vs. 13-15
- 3- He gives a satire on boasting of service and suffering. vs. 16-33
  - a- His apology for boasting -- "since you enjoy the foolish." vs. 16-21
  - b- He cites his superior pedigree. vs. 22
    - No one had better credentials than he as a "religionist."
  - c- He cites his superior service. vs. 23
    - (He here bares facts of his personal life not mentioned in the Book of Acts or elsewhere)
  - d- He cites his superior suffering. vs. 23-28
    - A catalogue of suffering experiences difficult to match.
  - e- He cites his superior weakness. vs. 29-33
    - 1) He notes his weaknesses rather than his strengths.
    - 2) In so doing he contrasts the false teachers who were living in ease and "bleeding" the Corinthians.

**2 Corinthians 12**

- 1 ¶ *{1}* I must needs glory, though it is not expedient; but I will come to visions and revelations of the Lord.  
*{1}* Some ancient authorities read *Now to glory is not expedient, but I will come etc*
- 2 I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven.
- 3 And I know such a man (whether in the body, or apart from the body, I know not; God knoweth),
- 4 how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter.
- 5 On behalf of such a one will I glory: but on mine own behalf I will not glory, save in *my* weaknesses.
- 6 For if I should desire to glory, I shall not be foolish; for I shall speak the truth: but I forbear, lest any man should account of me above that which he seeth me *to be*, or heareth from me.
- 7 And by reason of the exceeding greatness of the *{1}* revelations, that I should not be exalted overmuch, there was given to me a *{2}* thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch. *{1}* Some ancient authorities read *revelations—wherefore, that etc* 2) Or *stake*
- 8 Concerning this thing I besought the Lord thrice, that it might depart from me.
- 9 And he hath said unto me, My grace is sufficient for thee: for *my* power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may *{1}* rest upon me. *{1}* Or *cover me*; Gr *spread a tabernacle over me*; See Re 7:15}
- 10 Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.
- 11 ¶ I am become foolish: ye compelled me; for I ought to have been commended of you: for in nothing was I behind *{1}* the very chiefest apostles, though I am nothing. *{1}* Or *those preeminent apostles*
- 12 Truly the signs of an apostle were wrought among you in all *{1}* patience, by signs and wonders and *{2}* mighty works. *{1}* Or *steadfastness* 2) Gr *powers*
- 13 For what is there wherein ye were made inferior to the rest of the churches, except *it be* that I myself was not a burden to you? forgive me this wrong.
- 14 Behold, this is the third time I am ready to come to you; and I will not be a burden to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.
- 15 And I will most gladly spend and be *{1}* spent for your souls. If I love you more abundantly, am I loved the less? *{1}* Gr *spent out*
- 16 But be it so, I did not myself burden you; but, being crafty, I caught you with guile.
- 17 Did I take advantage of you by any one of them whom I have sent unto you?
- 18 I exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? walked we not *{1}* in the same spirit? *walked we not in the same steps?* *{1}* Or *by the same Spirit*

**2 Corinthians 12 (cont.)**

- 19 *{1}* Ye think all this time that we are excusing ourselves unto you. In the sight of God speak we in Christ. But all things, beloved, *are* for your edifying. *{1}* Or *Think ye...you?*
- 20 For I fear, lest by any means, when I come, I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means *there should be* strife, jealousy, wraths, factions, backbitings, whisperings, swellings, *{1}* tumults; *{1}* Or *disorders*
- 21 lest again when I come my God should humble me before you, and I should mourn for many of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed.

4- Paul continues his boast: His vision and personal thorn.

vs. 12:1-11

- a- He notes his glorious vision 14 years previous. vs. 1-6
    - 1) It possibly occurred when stoned at Lystra.
    - 2) He there received an unspeakable revelation. vs. 6  
Of this he was not allowed even to speak.
  
  - b- He notes his thorn in the flesh. vs. 7-8
    - 1) It was given as a "messenger of Satan."
    - 2) Yet it was ultimately from the Lord.  
Its purpose was to check any human arrogance in Paul.
    - 3) Of what did this "thorn" consist"?
  
  - c- He notes the all-sufficiency of God's grace. vs. 9-10
    - 1) God provided something better than healing -- grace.
    - 2) The value of weakness -- tends to lead to God's strength.
  
  - d- He then apologizes for his boasting. vs. 11
- 5- Paul notes his credentials as an apostle. vs. 12-18
- a- His miracles demonstrated his apostleship. vs. 12  
(Note the signs of an "apostle")
  
  - b- He notes their "inferiority" to other churches. vs. 13-15
    - 1) They were not trained in stewardship and support.  
For this failure Paul asks their forgiveness.
    - 2) He confesses a parental indulgence as their father. vs. 14-15  
Their welfare had been his concern.
  
  - c- He clears himself concerning the collection later received. vs. 16-18

**2 Corinthians 12 (cont.)**

- 19 *{1}* Ye think all this time that we are excusing ourselves unto you. In the sight of God speak we in Christ. But all things, beloved, *are* for your edifying. *{1}* Or *Think ye...you?*
- 20 For I fear, lest by any means, when I come, I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means *there should be* strife, jealousy, wraths, factions, backbitings, whisperings, swellings, *{1}* tumults; *{1}* Or *disorders*
- 21 lest again when I come my God should humble me before you, and I should mourn for many of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed.

**2 Corinthians 13**

- 1 ¶ This is the third time I am coming to you. At the mouth of two witnesses or three shall every word be established.
- 2 I have said *{1}* beforehand, and I do say *{1}* beforehand, *{2}* as when I was present the second time, so now, being absent, to them that have sinned heretofore, and to all the rest, that, if I come again, I will not spare; *{1}* Or *plainly*; Compare 1 Th 3:4. 2) Or *as if I were present the second time, even though I am now absent*
- 3 seeing that ye seek a proof of Christ that speaketh in me; who to you-ward is not weak, but is powerful in you:
- 4 for he was crucified through weakness, yet he liveth through the power of God. For we also are weak *{1}* in him, but we shall live with him through the power of God toward you. *{1}* *Many ancient authorities read with*
- 5 Try your own selves, whether ye are in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you? unless indeed ye be reprobate.
- 6 But I hope that ye shall know that we are not reprobate.
- 7 ¶ Now we pray to God that ye do no evil; not that we may appear approved, but that ye may do that which is honorable, *{1}* though we be as reprobate. *{1}* *Gr and that*
- 8 For we can do nothing against the truth, but for the truth.
- 9 For we rejoice, when we are weak, and ye are strong: this we also pray for, even your perfecting.
- 10 For this cause I write these things while absent, that I may not when present deal sharply, according to the authority which the Lord gave me for building up, and not for casting down.

**C- PAUL'S PLAN TO VISIT THEM****(12:19.-13:10.)**

- 1- His haunting fear -- their lack of repentance. vs. 19-21
  - a- He was afraid he would be driven to harsh measures. vs. 20  
Would he have to come to them with a "stick"?
  - b- He saw their carnality as personally humbling to himself. vs. 21
- 2- His warning to the unrepentant. vs. 13:1-10
  - a- He will exert apostolic authority. vs. 3
  - b- He warns he will use harsh measures if necessary.
  - c- He reminds them that Christ was meek, but not powerless. vs. 3-4  
**Meekness is not weakness.**
  - d- He exhorts them to self-examination. vs. 5-6  
**Test whether you are really regenerate or deceitfully reprobate.**
  - e- He concludes the warning with a word of sacrificial anxiety. vs. 7-10

**2 Corinthians 13 (cont.)**

- 11 ¶ Finally, brethren, *{1}* farewell. Be perfected; be comforted; be of the same mind; live in peace: and the God of love and peace shall be with you. *{1} Or rejoice: be perfected}*
- 12 Salute one another with a holy kiss.
- 13 All the saints salute you.
- 14 The **grace of the Lord Jesus Christ**, and the **love of God**, and the **communion of the Holy Spirit**, be with you all.

**D- PAUL'S CONCLUSION AND BENEDICTION**

**13:11-14.**

- 1- The concluding exhortation. vs. 11-12  
    "Be perfected," etc. i. e., attend to your deficiencies.
  
- 2- The salutation. vs. 13
  
- 3- The Trinitarian benediction. vs. 14
  - a- His classical benediction.
  - b- Grace, love, and communion of God -- their great deficiencies.

## QUESTIONS FOR II CORINTHIANS

- 1- Where was Paul when he wrote 2 Corinthians and from what city did he recently come?
- 2- Give three reasons why Paul wrote 2 Corinthians.
- 3- What is the general theme or the Epistle?
- 4- Name an outstanding feature of this book in contrast to most of hip other epistles.
- 5- How many letters altogether were evidently written by Paul to Corinth?
- 6- Give the three general divisions of the Epistle.
- 7- In what two ways is God pictured in the first chapter?
- 8- What specific contribution does chapter 1 make to the book of Acts?
- 9- What advice does Paul give concerning the offender and with what warning in view?
- 10- Who was the messenger that Paul had sent to Corinth and who met him at Macedonia?
- 11- What did Paul claim as his commendation in the gospel?
- 12- What result flows from the unveiled glory of the new covenant as noted in chapter 3?

13- To what does the gospel primarily commend itself in man, as noted in chapter 4?

14- What three incentives for the ministry does Paul note in chapter 5?

15- Name several ways in which the minister approves himself as a minister of God as noted in chapter 6?

16- What opened the way for their reconciliation with Paul, as noted in chapter 7?

17- What is the classic theme of chapters 8 and 9?

18- How does Paul begin to prod Corinth in the matter of giving?

19- What other great example does he set before them?

20- What precaution does he take in gathering the funds?

21- What principle does he enunciate as a further incentive to giving?

22- What does Paul renounce as the basis of his authority and what does he claim as the basis?

23- What two reasons did Paul give for refusing material support from Corinth?

24- For what purpose did Paul boast in chapters 11 and 12?

25- Why did Paul boast in the area of his infirmities and not in the area of his strength and victories?

26- What "parent indulgence" does Paul confess in chapter 12?

27- What turn does Paul give the argument in chapter 12?

28- Quote the final benediction in the book.

29- What does this benediction suggest?

Copy these 3 pages, type your answers, and hand in or send by email to [toswede@thecfbc.com](mailto:toswede@thecfbc.com)

## A SELECTIVE BIBLIOGRAPHY FOR 1<sup>ST</sup> AND 2<sup>CND</sup> CORINTHIANS

### 1<sup>ST</sup> CORINTHIANS

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## **THE EPISTLE TO THE GALATIANS**

**INTRODUCTION**

**PRINCIPLES**

**TEXT**

**OUTLINE**

**QUESTIONS**

Adapted from the larger work (under contract - prior his home-going) of

**Dr. Stanley Ellisen, Beloved Professor of English Bible**

**And Interpretation**

**At The Western Baptist Theological Seminary.**

This Monograph was prepared for Seminary,  
Bible College, Church and Home Bible studies.

Also contained in each book is an Introduction and  
on opposing pages the associated Biblical text taken from  
the ASV Version of 1901; and a list of  
Class Questions.



**INTRODUCTION****I. THE AUTHORSHIP**

The Pauline authorship is confirmed externally by nearly the whole gamut of early tradition from Polycarp, and internally its genuineness has never been seriously questioned.

**II. THE ADDRESSEES****A- THE PROBLEM OF ADDRESSEES**

Galatia may refer ethnologically to the region inhabited by the Celtic tribes (Gauls) known as Galatians, or politically to the Roman province which included Lycaonia, Isauria, and parts of Phrygia and Pisidia. Regarding it in the ethnological or geographical sense is known as the North Galatian theory (held by Lightfoot); accepting the political sense is known as the South Galatian theory (held by Ramsay). A third theory called the mixed theory regards it as addressed to both north and south, the whole Roman province of Galatia.

**B- THE NORTH GALATIAN THEORY**

The Epistle was written to the churches in the cities of Tavium, Pessinus, and Ancyra (in tribes of Trooni, Tolistobogil, and Tectosages). Ancyra was the capital. These churches were established by Paul

(Acts 16:6) on his second missionary journey when he was evidently halted on his way by some sickness (Galatians 4:13-16), about 51 A.D. The date of the writing is thus set at a later date, perhaps 56/57.

**C- THE SOUTH GALATIAN THEORY**

This theory holds the Epistle was written to the southern cities of the province of Galatia, i.e., Antioch in Pisidia, Iconium, Lystra, and Derbe. These were established on Paul's first missionary journey

(Acts 13, 14). The Epistle was then written just after the first missionary journey and just prior to the Apostolic council at Jerusalem.

**D- THE MIXED THEORY**

The mixed theory holds that the Epistle was written to the churches of the entire province of Galatia, north and south.

The mixed theory has the least in its favor as the context seems to indicate a circumscribed area. Either the north or south theories can support the late date of c. 57 A.D. The north theory, which has been held most generally in history, perhaps is the most plausible (Cf. Lightfoot and Ramsay).

## E- THE HISTORY OF THE GALATIAN PEOPLE

The Galatians (Galatae or Gauls) came from northern and central France in the 4th century B.C., migrating through Germany, Italy, Illyricum, and Greece (sacking Rome on their way) and settled in Asia Minor in 278 B.C. Though an ally of Rome in the 1st century B.C.,

they were restricted in 25 B.C. to the province of Galatia, consisting of three tribes and three main cities. The province, however, reached into the political area known as Phrygia, including the cities of Antioch of Pisidia, Iconium, Lystra, and Derbe.

Several characteristics of these people are noted:

- 1- They were affectionate, kind, and demonstrative (Galatians 4:14,15; 3:4)
- 2- They were impetuous, impulsive, enthusiastic, and emotional (Galatians 3:1; 4:14, 15, 17, 18; 5:7).
- 3- They were fickle, easily fascinated, swayed, and inconstant (Galatians 1:6; 4:9-11, 15; 5:1).

## F- THE DATE OF WRITING

**C . 57 .**

The stylistic pattern seems to fit into the approximate time of 2 Corinthians and Romans, probably between them. Lightfoot feels that Paul followed a certain doctrinal and stylistic pattern in his writing. It could have been written either during his stay in Ephesus, the following short stay in Macedonia, or at Corinth. But the fact that Paul was unable to make a trip to Galatia at the time of writing would probably suggest his short stay at Macedonia or Corinth (Galatians 4:19-20). The best date would be c. 56/57 in the late fall just after he had written 2 Corinthians at Macedonia and just prior to the writing of Romans at Corinth.

## III. THE HISTORICAL SETTING

- A- Paul had established the churches of Galatia either on his first missionary journey (12 years earlier) or on his second and third missionary journeys (Acts 16:6; 18:23), depending on which theory one espouses.
- B- Though these churches were not necessarily predominantly Jewish, they had a number of Jews and were greatly affected by their influence. Judaizers claiming authority from Jerusalem were endeavoring to put Gentile believers under the yoke of the Mosaic law, and had denied Paul's apostolic standing, impugning his teaching of grace. They were attempting to make Christianity a branch of Judaism rather than distinct from it. Paul had just spent about three years at Ephesus with great success, had been forced to leave, spent some time at Troas, then Macedonia. Here he met Titus with word from Corinth and wrote 2 Corinthians. He remained in Macedonia perhaps two months before proceeding to Corinth where he wrote Romans. During this short stay at Macedonia or during his three-month stay with Gaius at Corinth. Paul received word of the defection at the Galatian region, was unable to go personally to them, and therefore wrote this Epistle.

## IV. THE PURPOSE AND THEME OF GALATIANS

**The theme** of Paul's Epistle to the Galatians is "**The just shall live by faith.**" It was written to distinguish forever between Judaism and Christianity, to set forth grace in contrast to law, and faith in contrast to works. In contrast to 2 Corinthians, the problem here is not moral and doctrinal, but predominantly doctrinal. False teachers had come from Jerusalem preaching an admixture of grace and law for salvation and holy living.

Paul writes here to **clarify the strict distinction between the law principle and the grace principle, between salvation by works and salvation by faith.** As a saving and sanctifying principle, the two are mutually exclusive. The law principle ended when "the promise by faith of Jesus Christ" came, and to combine the two rendered both inoperative (Romans 11:6). His purpose, however, was not to foster antinomianism, but to indicate that holiness of life is possible only by being led of the Spirit in faith, not by law observance.

- I. Personal Vindication of the Apostle. 1.-2.**
  - A- Introduction.
  - B- Paul's challenge.
  - C- Paul's claim.
  - D- Paul's contacts.
  - E- Paul's conclusion.
  
- II. Positional Justification of the believer. 3.-4.**
  - A- The Doctrine expounded.
  - B- The Doctrine explained.
  
- II. Practical Application of the Doctrine. 5.-6.**
  - A- The dangers of legalism.
  - B- The precaution of liberty.
  - C- The abiding secret of liberty.
  - D- The liberality of liberty.
  - E- The conclusion and benediction.

**Theme: "The just shall live by faith."**

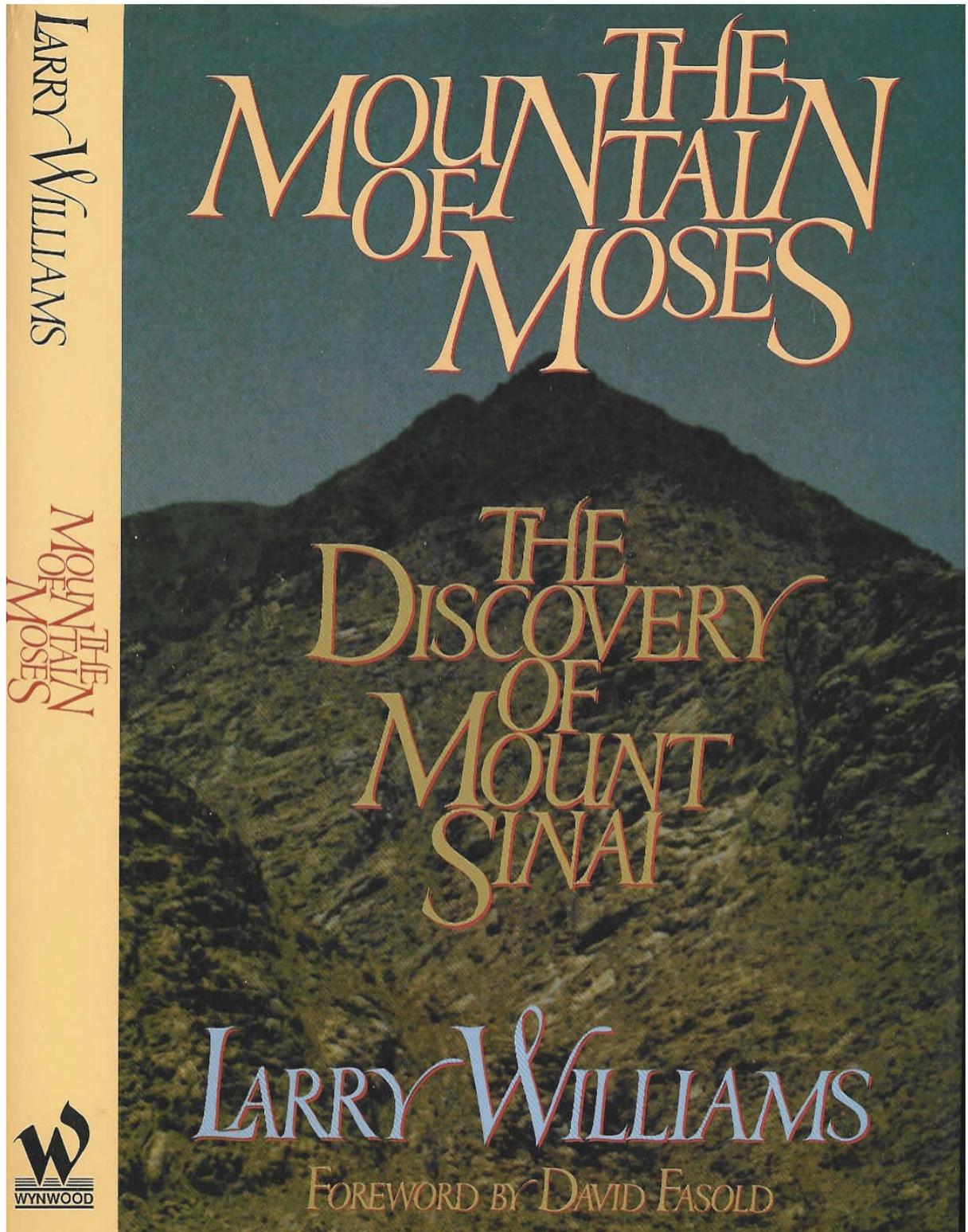


Figure 01. Cover of Book Documenting The Trip Of Bob Cornuke and Larry Williams to Jabal al-Lawz.

Picture courtesy of Dr. Bob Cornuke and Larry Williams.

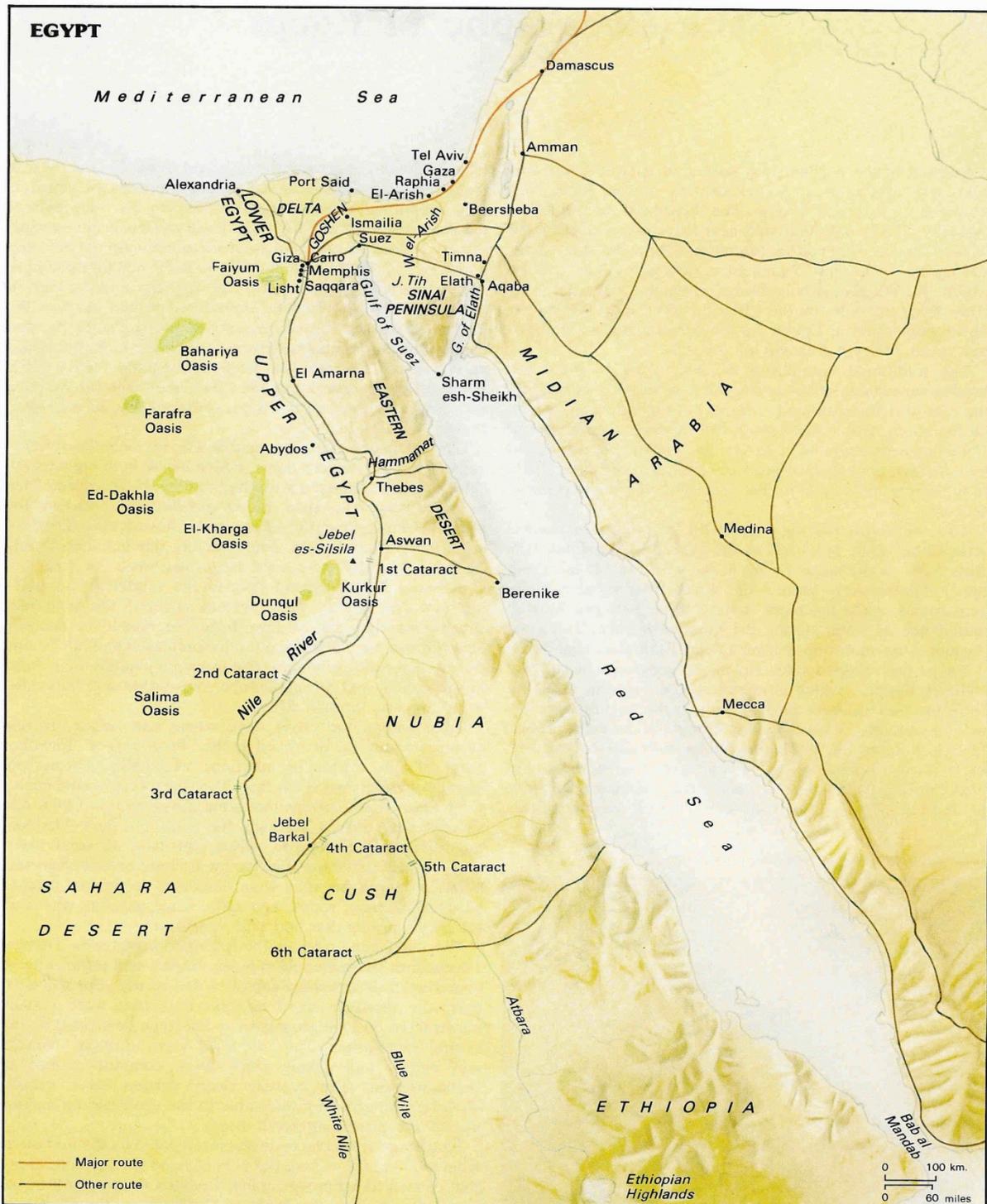


Figure 02. Map of Egypt, parts of Ethiopia, Sinai Peninsula, and Midian in Saudi Arabia. .

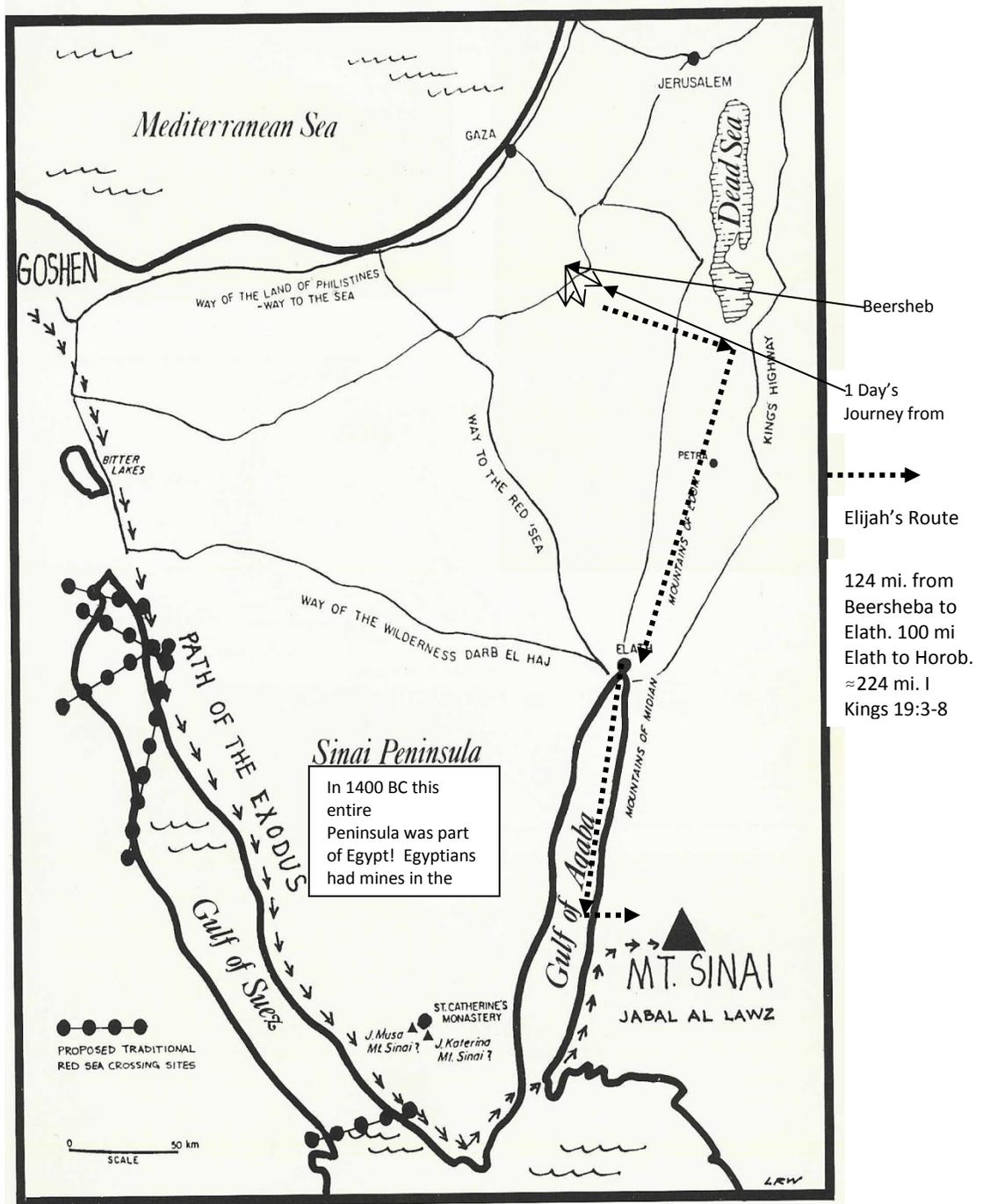
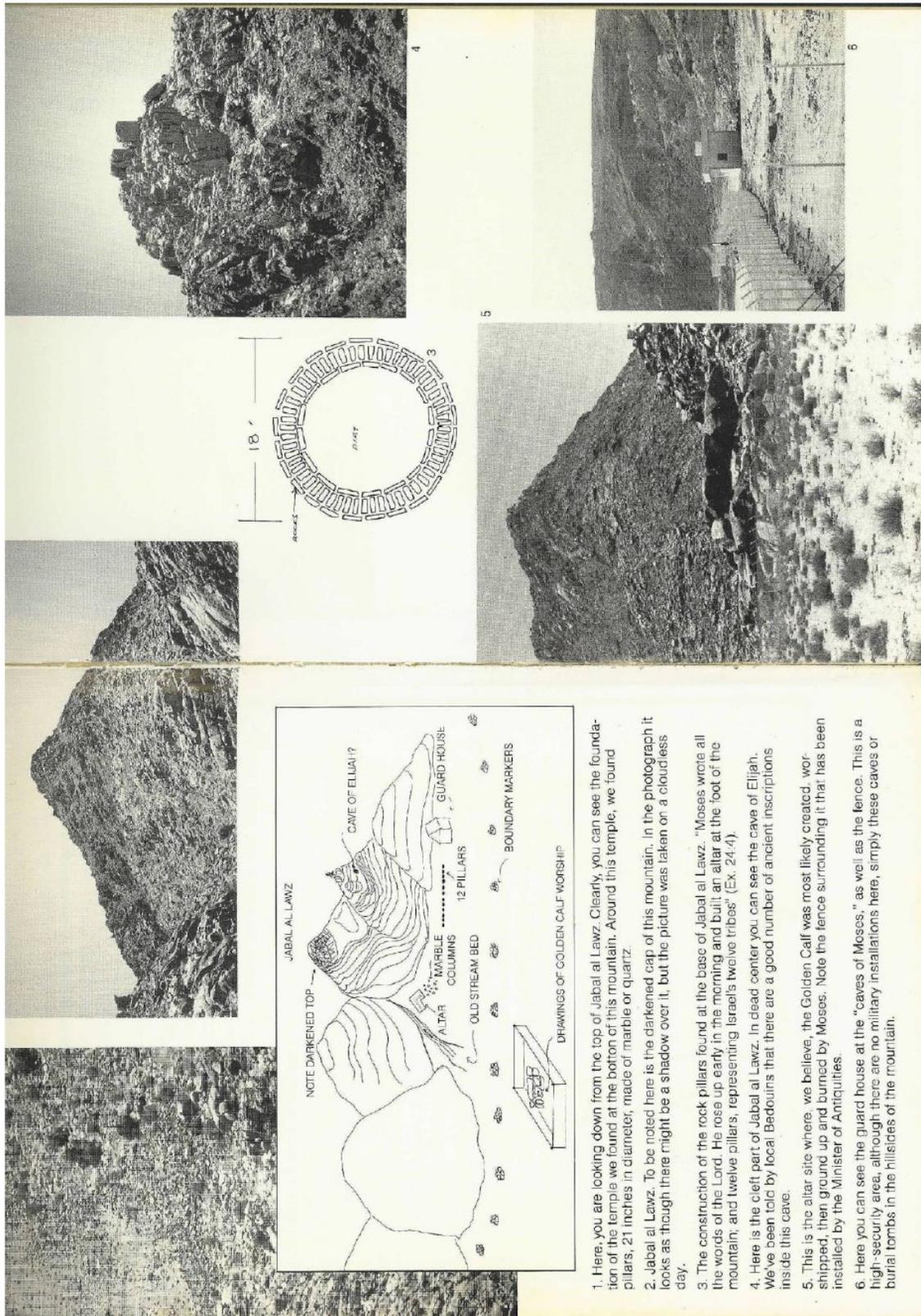


Figure 03. Proposed Route(s) To Jabal al Lawz (The Real Mt. Sinia

Map Courtesy of Dr. Bob Cornuke and Larry Williams.



**Figure 04. Satellite Photo of Parts of Egypt, Ethiopia, The “Sinai” Peninsula, and Midian in Saudi Arabia.**



1. Here, you are looking down from the top of Jabal al Lawz. Clearly, you can see the foundation of the temple we found at the bottom of this mountain. Around this temple, we found pillars, 21 inches in diameter, made of marble or quartz.
2. Jabal al Lawz. To be noted here is the darkened cap of this mountain. In the photograph it looks as though there might be a shadow over it, but the picture was taken on a cloudless day.
3. The construction of the rock pillars found at the base of Jabal al Lawz. "Moses wrote all the words of the Lord. He rose up early in the morning and built an altar at the foot of the mountain; and twelve pillars, representing Israel's twelve tribes" (Ex. 24:4).
4. Here is the cleft part of Jabal al Lawz. In dead center you can see the cave of Elijah. We've been told by local Bedouins that there are a good number of ancient inscriptions inside this cave.
5. This is the altar site where, we believe, the Golden Calf was most likely created, worshipped, then ground up and burned by Moses. Note the fence surrounding it that has been installed by the Minister of Antiquities.
6. Here you can see the guard house at the "caves of Moses," as well as the fence. This is a high-security area, although there are no military installations here, simply these caves or burial tombs in the hillsides of the mountain.

**Figure 05. Photos And Topographical Feature Of Jabel Al Lawz.**

Picture courtesy of Dr. Bob Cornuke and Larry Williams

Why, in the middle of NOWHERE have the Saudi's built a fence with armed guards around a portion of Gebel Musa {Mountain of Moses}(Jabal Al Lawz)..

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### A BIBLICAL USE OF LOVE

The fruit of the (Holy) Spirit as found in Gal 5:22-23 is simply LOVE (Agape). It is likened to a bunch of grapes where the top one is love. All the rest are different manifestations of LOVE. The other words following are statements of what this LOVE is:

|               |   |
|---------------|---|
| JOY           | The Prize of eternal life set before us as the gift from God, so that God is the Christian's delight.   |
| PEACE         | The tranquility of mind based on the consciousness of a right relationship with God.  |
| LONGSUFFERING | Steadfastness of a soul under provocation. Includes patient Endurance and forbearance of wrong under ill-treatment. (This is a passive concept)   |
| KINDNESS      | Goodness, excellence, uprightness. That which should mellow a harsh and austere personality. This concept is neutral in nature. The same Greek word is used to describe wine that has been mellowed with age. Notice the YOKE of Christ has nothing harsh or galling about it, Matt 11:29-30.   |
| GOODNESS      | The active outworking of the word for KINDNESS. It Describes the moral quality which being inherently good in it's Character, is beneficial in it's effect.   |
| FAITH         | Confidence. Here used passively in the sense of fidelity and Faithfulness produced in the life of the yielded Christian.  |
| MEEKNESS      | Gentleness. The temper of spirit towards God in which we accept His dealings with us as good, and therefore don't dispute or resist. The word doesn't suggest weakness, but inner strength.   |
| SELF-CONTROL  | Mastery, control, or self-control in all things. It is the responsibility that attaches to a creature with a will, the power to choose his own course. Used figuratively of athletes, who, in preparing for the Greek games exercised rigid self control (restraint) for the sake of the prize offered. They denied the natural appetites lest by self indulgence they should lose the prize. |

As a result this word AGAPE must be exercised in the power of the Holy Spirit. We can't fake it. The natural man will under the best of behavior exercise STORGE Greek word for Family love (Rom 1:31) and PHILOS Greek word for brotherly love Matt 21:15-17. He cannot, however, exercise AGAPE because it is a (the) fruit of the Spirit. "The natural man receives not the things of the Spirit of God, for they are foolishness unto him; neither can he know them for they are spiritually discerned." (I Cor 2:14)

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Figure 06. A List Of The Nine Fruits Of The Holy Spirit From Ga 5:22-23.



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**Seek 1) The Historical Significance; 2) The Theological Truths; and 3) The Abiding Principles.**


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**Galatians 1**

- 1 ¶ Paul, an apostle (not from men, neither through {1} man, but through Jesus Christ, and God the Father, who raised him from the dead), {1} *Or a man*}
- 2 and all the brethren that are with me, unto the churches of Galatia:
- 3 Grace to you and peace {1} from God the Father, and our Lord Jesus Christ, {1} *Some ancient authorities read from God our Father, and the Lord Jesus Christ*}
- 4 who gave himself for our sins, that he might deliver us out of this present evil {1} world, according to the will of {2} our God and Father: {1} *Or age* 2) *Or God and our Father*}
- 5 to whom *be* the glory {1} for ever and ever. Amen. {1} *Gr unto the ages of the ages*}
- 6 ¶ I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different {1} gospel; {1} *Gr good tidings*; See marginal note on Mt 4:23}
- 7 {1} which is not another *gospel* only there are some that trouble you, and would pervert the {2} gospel of Christ. {1} *Or which is nothing else save that there etc* 2) *Gr good tidings*; See verse 6}
- 8 But though we, or an angel from heaven, should {1} preach {2} unto you any gospel {3} other than that which we {1} preached unto you, let him be anathema. {1} *See marginal note on Mt 11:5.* 2) *Some ancient authorities omit unto you* 3) *Or contrary to that*}
- 9 As we have said before, so say I now again, if any man {1} preacheth unto you any gospel {2} other than that which ye received, let him be anathema. {1} *See marginal note on Mt 11:5.* 2) *Or contrary to that*}
- 10 ¶ For am I now seeking the favor of men, or of God? or am I striving to please men? if I were still pleasing men, I should not be a {1} servant of Christ. {1} *Gr bondservant* }

**I. THE PERSONAL VINDICATION OF THE APOSTLE.****(1.-2.)****A THE INTRODUCTION.****vs. 1:1-5**

- 1- His address. vs. 1-2
  - a- Paul's apostleship is emphasized.
    - 1) His authority not from man.
    - 2) His authority from Jesus Christ and the Father.
  - b- Several churches of Galatia are addressed.

This suggests the wide spread of heresy to be discussed.
- 2- The blessing. vs. 3-5
  - a- Grace and peace are commended.
  - b- The work of Christ is immediately stressed. vs. 4-5
    - 1) His substitutionary sacrifice.
    - 2) His sanctifying purpose.
    - 3) His accord with the Father's will.

**B- PAUL'S CHALLENGE - - ANOTHER GOSPEL****vs.6-10**

- 1- The Galatians' fickleness noted. vs. 6-7
  - a- Being drawn to another (heteros) gospel.
  - b- Perverting the gospel of Christ.
- 2- The gospel's exclusiveness noted. vs. 8-10
  - a- Twice stated to make emphatic. All substitutes condemned.
  - b- All future revelations must accord with Paul's gospel. Beware of any "angelic" voice that contradicts this gospel.

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**Seek 1) The Historical Significance; 2) The Theological Truths; and 3) The Abiding Principles.**


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**Galatians 1 (cont.)**

- 11 For I make known to you, brethren, as touching the {1} gospel which was {2} preached by me, that it is not after man. {1} *Gr good tidings*; See verse 6. 2) See marginal note on Mt 11:5}
- 12 For neither did I receive it from {1} man, nor was I taught it, but *it came to me* through revelation of Jesus Christ. {1} *Or a man*}
- 13 For ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and made havoc of it:
- 14 and I advanced in the Jews' religion beyond many of mine own age {1} among my countrymen, being more exceedingly zealous for the traditions of my fathers. {1} *Gr in my race*; Compare 2 Co 11:26}
- 15 But when it was the good pleasure of God, who separated me, *even* from my mother's womb, and called me through his grace,
- 16 to reveal his Son in me, that I might {1} preach him among the Gentiles; straightway I conferred not with flesh and blood: {1} *See marginal note on Mt 11:5*}
- 17 neither went I up to Jerusalem to them that were apostles before me: but I went away into Arabia; and again I returned unto Damascus.
- 18 Then after three years I went up to Jerusalem to {1} visit Cephas, and tarried with him fifteen days. {1} *Or become acquainted with*}
- 19 But other of the apostles saw I none, {1} save {2} James the Lord's brother. {1} *Or but only* 2) *Or Jacob*}
- 20 Now touching the things which I write unto you, behold, before God, I lie not.
- 21 Then I came unto the regions of Syria and Cilicia.
- 22 And I was still unknown by face unto the churches of Judaea which were in Christ:
- 23 but they only heard say, He that once persecuted us now {1} preacheth the faith of which he once made havoc; {1} *See marginal note on Mt 11:5*}
- 24 and they glorified God in me.

**C- PAUL'S CLAIMS****vs.1:11-17**

- 1- He received a direct revelation. vs. 11-12
  - a- It was not received from man. vs. 11
  - b- It was given directly by Jesus Christ. vs. 12
- 2- He acknowledged his former legalistic religion. vs. 13-14
  - a- He formerly persecuted the church. vs. 13  
This he did thinking he was serving God.
  - b- He became a leader in the Judaic religion. vs. 14  
Thus he was thoroughly familiar with the legalistic position.
- 3- He claimed a special commission to the Gentiles. vs. 15-17
  - a- It was a divinely ordained commission.
  - b- It was a commission to reveal God's Son.
  - c- It was especially to the Gentiles. vs. 16
  - d- Evidently given to Paul **in Arabia.** vs. 17  
Ref. Figure 05 for location of Jabel Al-Lawz (The real Mt. Sinai, in Arabia! )

**D- PAUL'S CONTACTS IN JERUSALEM****(1:18.-2:10.)**

- 1- His 1<sup>st</sup> visit at Jerusalem after conversion. vs. 1:18-24
  - a- He visited Peter and James. vs. 18-20
    - 1) This was after three years in Arabia and Damascus. (Figure 05.)
    - 2) He stayed with Peter for 15 days.
  - b- He then ministered in Tarsus and Antioch. vs. 21
  - c- He notes he received only approval from Judean churches. vs. 22-23

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**Seek 1) The Historical Significance; 2) The Theological Truths; and 3) The Abiding Principles.**


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**Galatians 2**

- 1 ¶ Then after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me.
- 2 And I went up by revelation; and I laid before them the {1} gospel which I preach among the Gentiles but privately before them who {2} were of repute, lest by any means I should be running, or had run, in vain. {1} See marginal note on Ga 1:6. 2) Or are}
- 3 But not even Titus who was with me, being a Greek, was compelled to be circumcised:
- 4 {1} and that because of the false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: {1} Or but it was because of}
- 5 to whom we gave place in the way of subjection, no, not for an hour; that the truth of the {1} gospel might continue with you. {1} See marginal note on Ga 1:6}
- 6 But from those who {1} were reputed to be somewhat {2} (whatsoever they were, it maketh no matter to me: God accepteth not man's person)—they, I say, who were of repute imparted nothing to me: {1} Or are 2) Or what they once were}
- 7 but contrariwise, when they saw that I had been intrusted with the {1} gospel of the uncircumcision, even as Peter with the {1} gospel of the circumcision {1} See marginal note on Ga 1:6}
- 8 (for he that wrought for Peter unto the apostleship of the circumcision wrought for me also unto the Gentiles);
- 9 and when they perceived the grace that was given unto me, {1} James and Cephas and John, they who {2} were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision; {1} Or Jacob 2) Or are}
- 10 only they would that we should remember the poor; which very thing I was also zealous to do.

2- His 2nd visit at Jerusalem.

vs. 2:1-10

- a- Note the date of this visit. vs. 1
- 1) Occurred 17 years (or 14) after his conversion. (1:18)
  - 2) Probably the time of the Acts 15 church council.
  - 3) He evidently omits the Acts 12 visit with Barnabas to Jerusalem as immaterial at this point.
- b- He notes that Barnabas and Titus accompanied him. vs. 1-3
- 1) He privately described his Gentile ministry to the elders.
  - 2) He emphasizes that the elders did not require Titus, a Gentile, to be circumcised.
- c- He notes his strong stand against the legalists in Jerusalem. vs. 4-5
- 1) The legalizers of Jerusalem had early sought to bring Paul and his converts under bondage.
  - 2) He withstood their demands for a salvation principle. vs. 5  
It was not a case of conscience or offence here.
- d- He notes his commendation from the Jerusalem "pillars." vs. 6-9
- 1) He refused to recognize their authority over his.
  - 2) They recognized that God had spoken through Paul.
  - 3) They recognized Paul's special commission to the Gentiles.

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**Seek 1) The Historical Significance; 2) The Theological Truths; and 3) The Abiding Principles.**

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**Galatians 2 (cont.)**

- 11 ¶ But when Cephas came to Antioch, I resisted him to the face, because he stood condemned.
- 12 For before that certain came from James, he ate with the Gentiles; but when they came, he drew back and separated himself, fearing them that were of the circumcision.
- 13 And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with their dissimulation.
- 14 But when I saw that they walked not uprightly according to the truth of the *{1}* gospel, I said unto Cephas before *them* all, If thou, being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews? *{1}* See marginal note on Ga 1:6
- 15 We being Jews by nature, and not sinners of the Gentiles,
- 16 yet knowing that a man is not *{1}* justified by the works of the law but through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified. *{1}* Or *accounted righteous*; and so elsewhere; Compare Ro 2:13}
- 17 But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a minister of sin? God forbid.
- 18 For if I build up again those things which I destroyed, I prove myself a transgressor.
- 19 For I through the law died unto the law, that I might live unto God.
- 20 I have been crucified with Christ; and it is no longer I that live, but Christ living in me: and that *life* which I now live in the flesh I live in faith, *the faith* which is in the Son of God, who loved me, and gave himself up for me.
- 21 I do not make void the grace of God: for if righteousness is through the law, then Christ died for nought.

- 3- Paul's controversy with Peter at Antioch. vs. 2:11-14
- a- The inconsistency of Peter's actions. vs. 11-13
- 1) He mingled with Gentiles only when Jews were not present.
  - 2) His actions contradicted his convictions.
- b- The implications of Peter's actions. vs. 14
- 1) He inadvertently compelled Gentiles to follow Jewish legalism.
  - 2) His actions implied that Gentile liberty constituted a 2nd class "Christianity."
- c- The important issued involved:
- Paul here refused to yield his liberty of fellowship with Gentile believers here even though this was an offense to the Jews because the issue was not one of offending conscience --**but of doctrinal error -- salvation by works or ritual.**

## **E- PAUL'S CONCLUSION — JUSTIFICATION BY FAITH** vs. 2:15-21

- 1- Justification is by faith alone. vs.15-16
- a- No one was ever saved by the principle of law-works.
  - b- Even the Jews (with history of keeping law) are saved by faith.
- 2- Justification is not improved or aided by law-works. vs. 17-18
- a- Peter's action made Christ appear as a promoter of sin.
    - i. e., He 1<sup>st</sup> undercut the law to the Gentiles, then appeared to require it.
  - b- Rather, Justification has nothing to do with works. as such.
- 3- The believer dies with Christ to the law system. vs. 19
- a- The old unregenerate man died -- not the law.
  - b- We thus do not live unto the law, but unto God.
- 4- The believer now lives a life of faith in Christ. vs. 20
- a- Christ died that He might reign in our lives.
  - b- The essence of the faith life is a personal relation with Christ.

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**Seek 1) The Historical Significance; 2) The Theological Truths; and 3) The Abiding Principles.**


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**Galatians 3**

- 1 ¶ O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified?
- 2 This only would I learn from you. Received ye the Spirit by the works of the law, or by the {1} hearing of faith? {1} Or message}
- 3 Are ye so foolish? having begun in the Spirit, {1} are ye now perfected in the flesh? {1} Or do ye now make an end in the flesh?}
- 4 Did ye suffer so many things in vain? if it be indeed in vain.
- 5 He therefore that supplieth to you the Spirit, and worketh {1} miracles {2} among you, doeth he it by the works of the law, or by the {3} hearing of faith? {1} Gr powers 2) Or in 3) Or message}
- 6 ¶ Even as Abraham {1} believed God, and it was reckoned unto him for righteousness. {1} Ge 15:6}
- 7 {1} Know therefore that they that are of faith, the same are sons of Abraham. {1} Or Ye perceive}
- 8 And the scripture, foreseeing that God {1} would justify the {2} Gentiles by faith, preached the gospel beforehand unto Abraham, saying, {3} In thee shall all the nations be blessed. {1} Gr justifieth 2) Gr nations 3) Ge 12:3}
- 9 So then they that are of faith are blessed with the faithful Abraham.
- 10 For as many as are of the works of the law are under a curse: for it is written, {1} Cursed is every one who continueth not in all things that are written in the book of the law, to do them. {1} De 27:26}
- 11 Now that no man is justified {1} by the law before God, is evident: for, {2} The righteous shall live by faith; {1} Gr in 2) Hab 2:4}
- 12 and the law is not of faith; but, {1} He that doeth them shall live in them. {1} Le 18:5}
- 13 Christ redeemed us from the curse of the law, having become a curse for us; for it is written, {1} Cursed is every one that hangeth on a tree: {1} De 21:23}
- 14 that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith.

**II. THE POSITIONAL JUSTIFICATION OF THE BELIEVER****(3.-4.)****A- THE DOCTRINE EXPOUNDED****3.1-**He notes the Galatians' past spiritual experience.

vs. 1-5

- a- They received their salvation by faith alone. He notes their seeming bewitchment concerning this fact. vs. 1-2
- b- They were **bewitched** into pursuing spiritual perfection by the principle **of law-works**.  
Does the Spirit save us and then leave us to perfect ourselves?

2- He cites the Abrahamic covenant as a faith program.

vs. 6-18

- a- Abraham himself was justified by faith. vs. 6
- b- Abraham's children are those that likewise believe God. vs. 7-9
  - 1) He here refers to the universal aspect of Abraham's covenant. He notes the "proto-evangel" of Gen. 12:3)
  - 2) The blessing of Abraham comes by faith. This blessing is justification by faith (Gen. 15:6)

c- The purpose of the law was not to justify.

vs. 10-12

- 1) Its purpose was not to justify, but to condemn.
- 2) He reverts to Hab. 2:4 to show that this faith principle also obtained in the Old Testament.

d- Gentiles thus are also candidates for the blessing of Abraham.

vs. 13-14

- 1) Abraham's blessing is channeled only through Christ. Specifically, reception of the Spirit by faith. vs. 14
- 2) This is possible because Christ absorbed the curse of the law -- that is, the judgment for its violation. vs. 13

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**Seek 1) The Historical Significance; 2) The Theological Truths; and 3) The Abiding Principles.**

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**Galatians 3 (cont.)**

- 15 Brethren, I speak after the manner of men: Though it be but a man's covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto.
- 16 Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, *{1}* And to thy seed, which is Christ. *{1}* *Ge 13:15; 17:8*
- 17 Now this I say: A covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect.
- 18 For if the inheritance is of the law, it is no more of promise: but God hath granted it to Abraham by promise.
- 19 ¶ What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; *and it was* ordained through angels by the hand of a mediator.
- 20 Now a mediator is not *a mediator* of one; but God is one.
- 21 Is the law then against the promises of God? God forbid: for if there had been a law given which could make alive, verily righteousness would have been of the law.
- 22 But the scriptures shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe.
- 23 But before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed.
- 24 So that the law is become our tutor *to bring us* unto Christ, that we might be justified by faith.
- 25 But now that faith is come, we are no longer under a tutor.
- 26 For ye are all sons of God, through faith, in Christ Jesus.
- 27 For as many of you as were baptized into Christ did put on Christ.
- 28 There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one *man* in Christ Jesus.
- 29 And if ye are Christ's, then are ye Abraham's seed, heirs according to promise.

- e- The blessing of the Abrahamic covenant was never affected by the law. vs. 3:15-18
- 1) The promise was to be specifically fulfilled in Abraham's seed, Christ.
  - 2) The covenant was never qualified by the law. This was true because it was given by unconditional promise. vs. 18
- 3- He notes the law was given to serve a temporary purpose. vs. 3:19-25
- a- As a merit system, it was temporal. vs. 19
    - 1) It was added to help restrain sin.
    - 2) It served only till the Seed of promise came. Speaking of the law as a covenant system or merit. vs. 19, 26
  - b- As a mirror of sin, it could not atone for sin. vs. 19, 21  
The law could never give life.
  - c- As a motivation for the flesh, it was never a substitute for the faith system of the Abrahamic covenant. vs. 21-22  
It was only designed to reveal to Israel its universal need.
  - d- As a monitor, it was a child-trainer to lead one to Christ. vs. 24
    - 1) Its purpose was to lead to the real Schoolmaster -- Christ.
    - 2) Its ultimate goal was that we might be justified by faith.
- 4- He explains the only way to become sons of God. vs. 25-29
- a- Christ's coming as Abraham's Seed voided the law as a tutor.
  - b- Note how one becomes a child of God. vs. 26-28
  - c- Note how one becomes a child of Abraham. vs. 29
  - d- Note that Christ was both the Son of God and the Son of Abraham.

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**Seek 1) The Historical Significance; 2) The Theological Truths; and 3) The Abiding Principles.**


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**Galatians 4**

- 1 ¶ But I say that so long as the heir is a child, he differeth nothing from a bondservant though he is lord of all;
- 2 but is under guardians and stewards until the day appointed of the father.
- 3 So we also, when we were children, were held in bondage under the {1} rudiments of the world: {1) Or elements; 2 Pe 3:10, 12}
- 4 but when the fulness of the time came, God sent forth his Son, born of a woman, born under the law,
- 5 that he might redeem them that were under the law, that we might receive the adoption of sons.
- 6 And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father.
- 7 So that thou art no longer a bondservant, but a son; and if a son, then an heir through God.
- 8 ¶ Howbeit at that time, not knowing God, ye were in bondage to them that by nature are no gods:
- 9 but now that ye have come to know God, or rather to be known by God, how turn ye back again to the weak and beggarly {1} rudiments, whereunto ye desire to be in bondage over again? {1) Or elements; See verse 3}
- 10 Ye observe days, and months, and seasons, and years.
- 11 I am afraid of you, lest by any means I have bestowed labor upon you in vain.
- 12 ¶ I beseech you, brethren, become as I *am*, for I also *am become* as ye *are*. Ye did me no wrong:
- 13 but ye know that because of an infirmity of the flesh I {1} preached the gospel unto you the {2} first time: {1) See marginal note on Ga 1:8. 2) Gr former}
- 14 and that which was a temptation to you in my flesh ye despised not, nor {1} rejected; but ye received me as an angel of God, *even* as Christ Jesus. {1) Gr spat out}
- 15 Where then is that gratulation {1} of yourselves? for I bear you witness, that, if possible, ye would have plucked out your eyes and given them to me. {1) Or of yours }
- 16 So then am I become your enemy, {1} by telling you the truth? {1) Or by dealing truly with you}
- 17 ¶ They zealously seek you in no good way; nay, they desire to shut you out, that ye may seek them.
- 18 But it is good to be zealously sought in a good matter at all times, and not only when I am present with you.
- 19 ¶ My little children, of whom I am again in travail until Christ be formed in you—
- 20 but I could wish to be present with you now, and to change my tone; for I am perplexed about you.

**B- THE DOCTRINE EXPLAINED****(4.)**

- 1- Sonship involves freedom from bondage. vs. 1-11
- a- He demonstrates this by a legal illustration. vs. 1-4
- 1) A legal heir receives the freedom of full sonship at the day appointed by his father. vs. 1-2
- 2) Likewise, Christ redeemed us in the fullness of time to to the freedom of full sonship or adoption. vs. 3-4
- b- He implies it by use of the concept of "adoption." vs. 5-7
- The concept of "sonship" is contrasted with the concept of servanthood under the law. The Movie/Book 'Ben Hur' illustrates in a "Large Picture" this concept. vs. 7
- c- The Spirit's witness within also suggests sonship. vs. 6-7
- 1) He inspires the believer to approach God as a son.
- 2) The concept of "sonship" involves heirship. [Ref. Rom 8:16-17].
- d- A legal system is inconsistent with sonship. vs. 8-11  
Like a grown man under a nursery maid.
- 2- Paul inserts a parenthetic, personal note. vs. 12-20
- a- **He recalls** their initial hospitality toward him. vs. 12-16
- 1) They had abundantly cared for him in an illness. vs. 15
- 2) They had received him as they would receive Christ.
- b- **He rebukes** the crafty ways of the Judaizers. vs. 16-18
- 1) They had been won over by flattery.
- 2) The Judaizers were shutting them out from Christ. (5:4)
- 3) Their real motive was personal exploitation. vs. 17
- c- **He (requires) admonishes** an intelligent use of zeal. vs. 18
- d- Paul is amazed at the Galatians' fickleness. vs. 19-20  
He speaks of experiencing "birth pangs" over again for them.  
i.e., the "embryo" was not taking on the "form of Christ."

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**Seek 1) The Historical Significance; 2) The Theological Truths; and 3) The Abiding Principles.**

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**Galatians 4 (cont.)**

- 21 ¶ Tell me, ye that desire to be under the law, do ye not hear the law?
- 22 For it is written, {1} that Abraham had two sons, one by the handmaid, and one by the freewoman. {1} *Ge 16:15*
- 23 {1} Howbeit the *son* by the handmaid is born after the flesh; but the *son* by the freewoman *is born* through promise. {1} *Ge 21:2*
- 24 Which things contain an allegory: for these *women* are two covenants; one from mount Sinai, bearing children unto bondage, which is Hagar.
- 25 {1} Now this Hagar is mount Sinai in Arabia and answereth to the Jerusalem that now is: for she is in bondage with her children. {1} *Many ancient authorities read For Sinai is a mountain in Arabia*
- 26 But the Jerusalem that is above is free, which is our mother.
- 27 For it is written, {1} Rejoice, thou barren that bearest not; Break forth and cry, thou that travailest not: For more are the children of the desolate than of her that hath the husband. {1} *Isa 54:1*
- 28 Now {1} we, brethren, as Isaac was, are children of promise. {1} *Many ancient authorities read ye*
- 29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit, so also it is now.
- 30 Howbeit what saith the scripture? {1} Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the freewoman. {1} *Ge 21:10, 12*
- 31 Wherefore, brethren, we are not children of a handmaid, but of the freewoman.

- 3- Sonship means freedom as typified in Isaac. vs. 4:21-31  
 (He cites a parallel from Abraham's 2 wives and 2 sons)
- a- Hagar typified those in bondage to the law. vs. 25
    - 1) She typified the Sinaitic law. vs. 24
    - 2) She typified the Jerusalem Jews under the law at Paul's time.
  - b- Sarah typified the free society of "sons." vs. 26-27
    - 1) She typified the "heavenly Jerusalem" which begat believers unto freedom.
    - 2) Note that she was barren till Isaac came.
  - c- The significance of the use of an allegory.
    - 1) The term he uses is a participle (allegoroumena).
    - 2) Allgory as used by Paul here is simply a Biblical type.  
 It has no relation to the allegorical method of interpretation of Philo<sup>a</sup>.
  - d- Freedom thus must be recognized and asserted. vs. 28-31
    - 1) Believers are, like Isaac, children of promise. vs. 28  
 This follows by virtue of being "in Christ," the true Seed of promise.
    - 2) The bond-woman system must be cast out. vs. 30
    - 3) The bond-woman system is still bent on persecuting the children of promise. vs. 29

<sup>a</sup>N. Carlone, *Hermeneutics, An Antidote For 21<sup>st</sup> Century Cult Phenomena*, Section 2.1.

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**Seek 1) The Historical Significance; 2) The Theological Truths; and 3) The Abiding Principles.**


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**Galatians 5**

- 1 ¶ For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage.
- 2 Behold, I Paul say unto you, that, if ye receive circumcision, Christ will profit you nothing.
- 3 Yea, I testify again to every man that receiveth circumcision, that he is a debtor to do the whole law.
- 4 Ye are *{1}* severed from Christ, ye who would be justified by the law; ye are fallen away from grace. *{1} Gr brought to nought; Compare Ro 7:2, 6 (in the Greek)}*
- 5 For we through the Spirit by faith wait for the hope of righteousness.
- 6 For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith *{1}* working through love. *{1} Or wrought}*
- 7 Ye were running well; who hindered you that ye should not obey the truth?
- 8 This persuasion *came* not of him that calleth you.
- 9 A little leaven leaveneth the whole lump.
- 10 I have confidence to you-ward in the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.
- 11 But I, brethren, if I still preach circumcision, why am I still persecuted? then hath the stumbling-block of the cross been done away.
- 12 I would that they that unsettle you would even *{1}* go beyond circumcision. *{1} Gr mutilate themselves}*
- 13 ¶ For ye, brethren, were called for freedom; only *use* not your freedom for an occasion to the flesh, but through love be servants one to another.
- 14 For the whole law is fulfilled in one word, *even* in this: *{1}* Thou shalt love thy neighbor as thyself. *{1} Le 19:18}*
- 15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

**III. THE PRACTICAL APPLICATION OF THE DOCTRINE.****5-6****A- THE DANGERS OF LEGALISM.****vs. 5:1-12**1- Christian liberty must be firmly defended.

vs. 1

a- Christ redeemed us to free us from a legal system.

b- This freedom must be asserted by the believer.

2- Legalism tends to nullify grace.

vs. 2-4

a- Religious circumcision binds one to the whole law.

b- Legalism suggests a "works salvation."

c- Legalism excludes one from the sphere of grace. (As a son falls out of his father's grace or favor)

3- Legalism can be a tool of the evil.

vs. 5-8

Progress in Christ is always through faith and love. (6)

4- Legalism tends to more legalism.

vs. 9-10

5- Legalism tends to remove the "offense" of the cross.

vs. 11-12

Note what **the offense of the cross** is.**The total inability of man to justify or commend himself to God by works.****B-THE PRECAUTIONS OF LIBERTY****(5:13-15.)**1- Beware of the flesh using this liberty for another bondage.

vs. 13

2- Beware of using liberty without love.

vs. 14

3- Beware of liberty becoming lawlessness.

vs. 15

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**Seek 1) The Historical Significance; 2) The Theological Truths; and 3) The Abiding Principles.**

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**Galatians 5 (cont.)**

- 16 But I say, walk by the Spirit, and ye shall not fulfil the lust of the flesh.
- 17 For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would.
- 18 But if ye are led by the Spirit, ye are not under the law.
- 19 Now the works of the flesh are manifest, which are *these*: fornication, uncleanness, lasciviousness,
- 20 idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, *{1}* parties, *{1}* *Gr heresies*}
- 21 envyings, drunkenness, revellings, and such like; of which I *{1}* forewarn you, even as I did *{1}* forewarn you, that they who practise such things shall not inherit the kingdom of God. *{1}* *Or tell you plainly*}
- 22 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,
- 23 meekness, self-control; against such there is no law.
- 24 And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.
- 25 If we live by the Spirit, by the Spirit let us also walk.
- 26 Let us not become vainglorious, *{1}* provoking one another, envying one another. *{1}* *Or challenging*}

**C- THE ABIDING SECRET OF LIBERTY.****(5:16-26.)**

- 1- Walk in the Spirit. (by means of)<sup>a</sup> vs. 16  
The Control by the Holy Spirit will be covered in Eph 5:17-21 with Col 3:16-17.
- 2- Recognize the constant inner battle between two natures. vs. 17
- 3- Recognize the character of the works of the flesh. vs. 19-21
  - a- Sensual satisfaction.
  - b- Spiritual idolatry.
  - c- Social belligerence or enmity.
  - d- **Practicing** these identifies one as not of God's Kingdom.
- 4- Recognize the character of the fruit of the Spirit. vs. 22-23
  - a- **He lists** nine types of fruit. The latter eight emanating from the first one - Love.  
See Figure 06. A List Of The Nine Fruits Of The Holy Spirit From Ga 5:22-23.
  - b- **He suggests** their beneficent character -- as "fruit."
  - c- **He notes** what these fruits tend to exclude -- "law." Why? vs. 26
- 5- Recognize the purifying effect of walking in (by means of); the Spirit. vs. 24-25

<sup>a</sup> N. Carlson, *An Exegetical Greek Grammar Of The New Testament (And LXX)*, Grk. πνεύματι: Proper Noun INS; by means of the (Holy) Spirit, section 21.08.05 *The Instrumental of Manner*

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**Seek 1) The Historical Significance; 2) The Theological Truths; and 3) The Abiding Principles.**

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**Galatians 6**

- 1 ¶ Brethren, even if a man be overtaken *{I}* in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted. *{I} Or by}*
- 2 Bear ye one another's burdens, and so fulfil the law of Christ.
- 3 For if a man thinketh himself to be something when he is nothing, he deceiveth himself.
- 4 But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of *{I}* his neighbor. *{I} Gr the other; See Ro 13:8}*
- 5 For each man shall bear his own *{I}* burden. *{I} Or load}*
- 6 But let him that is taught in the word communicate unto him that teacheth in all good things.
- 7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.
- 8 For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life.
- 9 And let us not be weary in well-doing: for in due season we shall reap, if we faint not.
- 10 So then, *{I}* as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith. *{I} Or while}*

**D- THE LIBERALITY OF LIBERTY****vs. 6:1-10**

(What the liberty of sonship should produce)

- 1- Sympathy toward the fallen and needy. vs. 1-2
  - a- Restore the fallen with gentleness and humility.
  - b- Assist the down-pressed, fulfilling Christ's law of love. vs. 2
- 2- Humility toward self. vs. 2-5
  - a- Don't be too proud to bear others' heavy loads. (Bare)
  - b- Don't expect others to bear your ordinary burdens. (Fortion)
- 3- Generosity toward God's servants. vs. 6-9
  - a- Teachers of God's Word deserve material support.
  - b- To refuse such is to mock God. vs. 7
  - c- The fruit of such generosity will be reaped in eternity. vs. 7
- 4- Helpfulness to all. vs. 9-10
  - a- Beware of getting "soured" on well-doing. vs. 9
  - b- Be especially gracious to the household of faith. vs. 10

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**Seek 1) The Historical Significance; 2) The Theological Truths; and 3) The Abiding Principles.**

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**Galatians 6 (cont.)**

- 11 ¶ See with how large letters I *{I}* write unto you with mine own hand. *{I}* Or have written }
- 12 As many as desire to make a fair show in the flesh, they compel you to be circumcised; only that they may not be persecuted *{I}* for the cross of Christ. *{I}* Or by reason of }
- 13 For not even they who *{I}* receive circumcision do themselves keep the law; but they desire to have you circumcised, that they may glory in your flesh. *{I}* Some ancient authorities read have been circumcised }
- 14 But far be it from me to glory, save in the cross of our Lord Jesus Christ, through *{I}* which the world hath been crucified unto me, and I unto the world. *{I}* Or whom }
- 15 For neither is circumcision anything, nor uncircumcision, but a new *{I}* creature. *{I}* Or creation }
- 16 And as many as shall walk by this rule, peace *be* upon them, and mercy, and upon the Israel of God.
- 17 Henceforth, let no man trouble me; for I bear branded on my body the marks of Jesus.
- 18 The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

**E- THE CONCLUSION AND BENEDICTION****6:11-18**

- 1- Paul gives a final warning concerning the Judaizers. vs. 11-13
  - a- He stresses this warning with large letters. vs. 11
  - b- He notes the Judaizers' purpose of self-glorification. vs. 12  
The flesh tends to glory in works of ritual.
  - c- He notes their failure to produce the works they preached. vs. 13
- 2- Paul gives a final emphasis on the Cross of Christ. vs. 14-17
  - a- The Cross produced new creatures in Christ. vs. 14-15
    - 1) It crucified us to the world.
    - 2) It enabled the rise of the new man.
  - b- The Cross produced a new spiritual "Israel." How? vs. 16
    - 1) His point: Not an Israel after the flesh -- circumcised.
    - 2) Rather, the Cross produced "children of Abraham" who walk by the rule of faith and love, not by a legal system. vs. 16
- 3- Paul's benediction. vs. 17-18
  - a- He again notes the courageous effects of his grace doctrine. vs. 17
  - b- He commends them to the working of grace. vs. 18

## QUESTIONS ON GALATIANS

- 1- State two implications of the "South Galatian" theory.
- 2- In what way does the book of Galatians fit chronologically between 2 Corinthians and Romans content-wise?
- 3- State the primary reason Paul wrote this book.
- 4- Characterize the spirit of the book.
- 5- Suggest a threefold outline of the book.
- 6- What is unusual about Paul's introduction to Galatians?
- 7- What does Paul claim for himself in the first chapter?
- 8- What resulted from Paul's second Jerusalem visit (Galatians 2)?
- 9- Why did Paul rebuke Peter for adapting to the scruples of the visitors at Antioch?
- 10-What great argument does Paul use to show the law justified no one (chapter 2)?
- 11-What two Old Testament witnesses does Paul use in 2:1-12 to confirm justification by faith?
- 12-To what does Paul refer as the blessing of Abraham that comes through Christ (3:14)?
- 13-What was the purpose of the law and what was not its purpose?
- 14-What makes one an offspring of Abraham (chapter 3)?
- 15- What statement in chapter 3 leads into the discussion of chapter 4?

16-

What additional blessing does Christ provide beside redemption (1:1-7)?

17- What kind of reception had Paul originally received of the Galatians and after what circumstance in his life (4:12-20)?

18- What purpose is served in presenting the allegory of the sons of Hagar and Sarah?

19- What exhortation is involved in this allegory?

20- What does Paul imply that legalism deprives one of in 5:2-4?

21- What is the danger involved in legalism remaining in the group?

22- What is the offense of the Cross (5:11)?

23- What precaution does Paul give relative to liberty?

24- What is the abiding secret of liberty?

25- State two practical results of true liberty as noted in 6:1-10.

Copy these 2 pages, type your answers, and hand in or send by email to [toswede@thecfbc.com](mailto:toswede@thecfbc.com)



## **THE BOOK OF EPHESIANS**

**INTRODUCTION**

**PRINCIPLES**

**TEXT**

**OUTLINE**

**QUESTIONS**

Adapted from the larger work (under contract - prior his home-going) of

**Dr. Stanley Ellisen, Beloved Professor of English Bible  
And Interpretation**

**At The Western Baptist Theological Seminary.**

This Monograph was prepared for Seminary,  
Bible College, Church and Home Bible studies.

Also contained in each book is an Introduction and  
on opposing pages the associated Biblical text taken from  
the ASV Version of 1901; and a list of  
Class Questions.

# THE BOOK OF EPHESIANS

## INTRODUCTION

### I. AUTHORSHIP

- A- External attestation: From Polycarp, this Epistle has enjoyed the strongest attestation of Pauline authorship by the fathers.
- B- Internal attestation: Paul twice names himself (1:1; 3:1); the usual Pauline pattern and language is used. It bears the closest resemblance to Colossians (78 of the 155 verses are found in Colossians in varying degrees of similarity).

### II. THE ADDRESSEES

- A- It was evidently an encyclical sent to Ephesus and to the churches of the surrounding area. "In Ephesus" is not in Aleph or Beth, although all others contain the phrase. It is probable that it was meant for Ephesus and her daughter churches and came to be known as Ephesians. Thus, it is seen how Marcion could call it the Epistle to the Laodiceans, having doubtless found a copy of the encyclical at Laodicea (Colossians 4:16).
- B- The saints here were largely Gentiles with some Jews.
- C- Character of the Ephesian people:
- 1- Ephesus ranked with Alexandria and Antioch as the most important cities of the eastern Mediterranean.
  - 2- Geographically, it was located on the Cayster River, three miles from the Aegean Sea facing Greece. It formed a gateway from Asia to Rome and Greece, and a gateway from Rome to the east inland. It was thus a center of trade.
  - 3- Religiously, it was famous for its idolatry in the temple of Artemis (Greek; "Diana"--Latin). This temple was one of the seven wonders of the ancient world, constructed of marble over a period of 220 years. The goddess within (a nude idol, part human and part beast) was said to have fallen down from Jupiter, being the workmanship of angels. It faced the east outside the city.
  - 4- The city was famous for its love of pleasure, sports, and races. It had a theatre holding 50,000 and a stadium where fights between wild beasts, men and beasts, etc. , took place (Acts 19:29; 1 Corinthians 15:32; 2 Timothy 4:17).
  - 5- Culturally, the city stood high, being proud of its custodianship of the goddess of Jupiter. Bigotry, fanaticism, and sensualism ran high. It was a city of skilled craftsmen, idol-making being a large industry and organized into a union.

### III. THE HISTORICAL SETTING

- A- History of the church at Ephesus.
- 1- Paul spent a week end at Ephesus on his way from Corinth to Jerusalem on his second missionary journey. He brought Priscilla and Aquila with him, leaving them there, and promising to return (Acts 18:19).
  - 2- Apollos had preached the baptism of John at Ephesus and twelve of these disciples were there when Paul returned.

- 3- Paul returned to Ephesus and spent most of his third missionary journey there, continuing nearly three years. He had a most effective ministry there and in the surrounding area, evidently establishing a training center. "All they which dwelt in Asia heard the word" (Acts 19:10).
- 4- Toward the close of his ministry there, an uproar of the idol craftsmen caused Paul great grief. He says in 2 Corinthians 1:8, 10, that he "despaired even of life," " but was "delivered . . . from so great a death. "
- 5- Paul last visited the Ephesian elders at Miletus, 30 miles south of Ephesus, in the spring of 57/58 on his last trip to Jerusalem.
- 6- Since that time Paul was arrested in Jerusalem, journeyed to Rome, suffering shipwreck in the Mediterranean, and was now under captivity in his own house in Rome.

#### B- Setting of the writing of Ephesians.

- 1- Four Epistles (Colossians, Philemon, Ephesians and Philippians) were written in close proximity of each other. It is probable that the first three were written and delivered at the same time, and that Philippians was written either before (Lightfoot, Moule) or after (Ellicott, Findlay).
- 2- Paul, though in prison, had a measure of liberty, living in "his own hired house, and received all that came in unto him" (Acts 28:30). His opposition at this time was not that of the Roman government but of the Jews.
- 3- Present with Paul in Rome at this time were eight workers: Tychicus, Onesimus, Aristarchus, Mark, Jesus Justus (of the circumcision); Gentiles were Epaphras, Luke, and Demas (Colossians 4:7-14).
- 4- The Epistle was probably delivered by Tychicus and Onesimus on their way to Colossae and to Philemon who lived at Colossae (Colossians 4:7f.).

#### C- Date of writing: c. 61-63.

Paul arrived at Rome c. 60/61 and was under captivity two years. Toward the close of this imprisonment seems the best date, since Philippians 1:23f. seems to suggest a trial was near. It was thus nearly five years since Paul had been at Ephesus.

### IV. THE CHARACTER OF THE BOOK OF EPHESIANS

- A- It has the character of an encyclical rather than a letter to a specific group.
- 1- It bears no personal greetings which would be strange to a church he knew so intimately.
  - 2- He speaks of the church in its universal sense rather than in the local sense
  - 3- Some of them knew Paul only by hearsay (3:2).
  - 4- He deals with generalities rather than specifics.

## B- Some Contrasts With Other Epistles.

It contrasts with Philippians and Philemon in being doctrinal rather than personal. It contrasts with Colossians in being general rather than specific. While both of these concern the heavenlies, Ephesians is calm and studied, but Colossians is impassioned and polemical. In this sense Ephesians is related to Colossians as Romans is related to Galatians. Ephesians and Romans seem to be cool, long-thought-out, systematic reconstructions of the heated apologetics of their immediate predecessors--Colossians and Galatians.

## V. THE PURPOSES AND THEME OF EPHESIANS

Paul's purpose in writing this encyclical to Ephesus and her daughter churches was to set forth the divine origin, mystical unity, and the heavenly position of all believers in Christ. He seeks to unfold the divine viewpoint of redeemed man in his position "in Christ. "

His theme is the Church as the universal Body of Christ, eternally conceived and chosen by God, indissolubly united in, Christ, and mystically energized by the Holy Spirit.

His purpose, however, is not to make them "so heavenly-minded that they are no earthly good, " for Paul realistically stands with them under the shadow of the devil's most magnificent temple of Diana, and counsels them to put on the whole armor of the Lord. If his head is in the clouds, his feet are placed squarely on the ground.

## OUTLINE OF EPHESIANS

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### I. The Believer's Standing in Heaven.

**1.-3.**

- A- The Divine Origin of the Church.
- B- The Divine Construction of the Church.
- C- The Divine Purpose of the Church.

### II. The Believer's Walk on Earth.

**4. -6.**

- A- The Believer's Calling.
  - B- The Believer's Conduct.
  - C- The Believer's Conflict.
- 

**Theme: The church is the universal body of Christ.**



**Ephesians 1**

- 1 ¶ Paul, an apostle of Christ Jesus through the will of God, to the saints that are *{1}* at Ephesus, and the faithful in Christ Jesus: *{1}* *Some very ancient authorities omit at Ephesus*
- 2 Grace to you and peace from God our Father and the Lord Jesus Christ.
- 3 ¶ Blessed *be* *{1}* the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly *places* in Christ: *{1}* *Or God and the Father; See Ro 15:6 margin*
- 4 even as he chose us in him before the foundation of the world, that we should be holy and without blemish before *{1}* him in love: *{1}* *Or him: having in love foreordained us*
- 5 having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will,
- 6 to the praise of the glory of his grace, *{1}* which he freely bestowed on us in the Beloved: *{1}* *Or wherewith he endued us*

**I. THE BELIEVER'S STANDING IN HEAVEN****(1.-3.)****A- THE DIVINE ORIGIN OF THE CHURCH**

- 1- Paul's introduction. vs. 1:1-3
- a- Paul's identity and authority. vs. 1
- b- Paul's addressees. vs. 1
- 1) The saints "in Ephesus" and other churches.
- 2) The faithful in Christ -- With liberty and maturity.
- c- Paul's blessing -- Grace and Peace. vs. 2
- 1) Grace must precede Peace.
- 2) Grace and Peace -- the Christian and Jewish greetings.  
 χαρις {N-NSF} υμιν {P-2DP} και {CONJ} ειρηνη {N-NSF}
- d- Paul's theme stated -- Spiritual blessings "in Christ." vs. 3
- 1) Note that he blesses the God of blessing.
- 2) The source of blessing --The Father.
- 3) The place of blessing --In Christ.
- 4) The nature of blessings -- spiritual.
- 2- The church planned by the Father. vs. 4-6
- a- He chose us in Christ. vs. 4
- 1) In choosing us He saw us in Christ.
- 2) Note that He chose us for holiness and love.
- b- He foreordained us to sonship. vs. 5
- c- He chose us as objects of His grace. vs. 6

**Ephesians 1 (cont.)**

- 7 in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace,
- 8 *{1}* which he made to abound toward us in all wisdom and prudence, *{1}* *Or wherewith he abounded*;
- 9 making known unto us the mystery of his will, according to his good pleasure which he purposed in him
- 10 unto a dispensation of the fulness of the *{1}* times, to sum up all things in Christ, the things *{2}* in the heavens, and the things upon the earth; in him, *I say*, *{1}* *Gr seasons 2) Gr upon*;
- 11 in whom also we were made a heritage, having been foreordained according to the purpose of him who worketh all things after the counsel of his will;
- 12 to the end that we should be unto the praise of his glory, we who *{1}* had before hoped in Christ: *{1}* *Or have*;
- 13 in whom ye also, having heard the word of the truth, the *{1}* gospel of your salvation,—in whom, having also believed, ye were sealed with the Holy Spirit of promise, *{1}* *Gr good tidings*; See marginal note on Mt 4:23;
- 14 which is an earnest of our inheritance, unto the redemption of *God's* own possession, unto the praise of his glory.

3- The church provided for by the Son.

vs. 1:7-12

- a- He brought redemption. vs. 7
  - 1) Purchased by His blood.
  - 2) Providing the ground for forgiveness.
  - 3) As abundant as the riches of His grace.
- b- He gives enlightenment. vs. 8-10
  - 1) Concerning the mystery of His will -- church dispensation.
  - 2) Concerning His plan to unite all things in Christ. vs. 10
- c- He makes us the heritage of God. vs. 11-12
  - 1) We are His and He is ours. (I Cor. 3:21, 23)
  - 2) He will be glorified in the saints. (II Thess. 1:10)

## 4- The church possessed and sealed by the Holy Spirit. vs. 13-14

- a- He seals the believer in Christ.
- b- His seal is a mark of ownership.
- c- He Himself is the seal -- indwelling the believer.
- d- He seals the believer as a guarantee of final possession.  
All aspects of the personality will finally be redeemed.

Note the past, present, and future work of each member of the Godhead.

The Father-- His work of choosing, planning, and directing.

The Son-- His work of redeeming, enlightening, and enriching.

The Holy Spirit-- His work of reclaiming, possessing, and perfecting.

**Ephesians 1 (cont.)**

- 15 ¶ For this cause I also, having heard of the faith in the Lord Jesus which is {1} among you, and {2} the love which *ye show* toward all the saints, {1} *Or in* 2) Many ancient authorities omit *the love*;
- 16 cease not to give thanks for you, making mention *of you* in my prayers;
- 17 that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him;
- 18 having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints,
- 19 and what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might
- 20 which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly *places*,
- 21 far above all rule, and authority, and power, and dominion, and every name that is named, not only in this {1} world, but also in that which is to come: {1} *Or age*;
- 22 and he put all things in subjection under his feet, and gave him to be head over all things to the church,
- 23 which is his body, the fulness of him that filleth all in all.

**Ephesians 2**

- 1 ¶ And you *did he make alive*, when ye were dead through your trespasses and sins,
- 2 wherein ye once walked according to the {1} course of this world, according to the prince of the {2} powers of the air, of the spirit that now worketh in the sons of disobedience; {1} *Gr age* 2) *Gr power*;
- 3 among whom we also all once lived in the lust of our flesh, doing the desires of the flesh and of the {1} mind, and were by nature children of wrath, even as the rest:— {1} *Gr thoughts*;

5- Paul's prayer for their enlightenment.

vs. 1:15-22

- a- He gives thanks for their faith and love, vs. 15
- b- He prays for their spirit of wisdom and revelation.  
The attitude of faith is essential to spiritual growth.
- c- He prays for their increased knowledge of Him. vs. 16-17  
This comes only by revelation.
- d- He prays for their knowledge of His provisions. vs. 18
  - 1) To appreciate the hope (future joy) of His calling.
  - 2) To recognize His riches (future joy) in the saints.
- e- He prays for their knowledge of His power. vs. 19
  - 1) His power is equal to His program and wisdom.
  - 2) This attribute also He has chosen to manifest in believers.
  - 3) The greatest display of power was the resurrection of Christ.
- f- He prays of their knowledge of His position and authority. vs. 20-21
  - 1) He sits at the Father's right hand.
  - 2) He reigns with authority far above all other powers.
- g- He prays for their knowledge of Christ as a Gift to the church. vs. 22-23

**B- THE DIVINE CONSTRUCTION OF THE CHURCH****(2.)**

- 1- Begotten by the Father's grace. (2:1-10.)
- a- Our condition by nature.<sup>a</sup> vs. 2:1-3
  - 1) Dead in sin.
  - 2) Directed by the world and Satan.
  - 3) Dominated by the lusts of the flesh.
  - 4) Denoted "children of wrath."

<sup>a</sup> A DISPENSATIONALIST EXAMINES TULIP, *Can A Dispensationalist Believe The Reformed Doctrine Of Predestination?* pp 3-13, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-1508739906, N. Carlson, 158 Pgs.

**Ephesians 2 (cont.)**

- 4 ¶ but God, being rich in mercy, for his great love wherewith he loved us,  
 5 even when we were dead through our trespasses, made us alive together {1} with Christ (by grace have ye been saved), {1} *Some ancient authorities read in Christ*
- 6 and raised us up with him, and made us to sit with him in the heavenly *places*, in Christ Jesus:  
 7 that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus:
- 8 for by grace have ye been saved through faith; and that not of yourselves, *it is* the gift of God;  
 9 not of works, that no man should glory.
- 10 For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.
- 11 ¶ Wherefore remember, that once ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made by hands;  
 12 that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world.
- 13 But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ.
- 14 ¶ For he is our peace, who made both one, and brake down the middle wall of partition,  
 15 having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; that he might create in himself of the two one new man, *so* making peace;  
 16 and might reconcile them both in one body unto God through the cross, having slain the enmity thereby:
- 17 and he came and {1} preached peace to you that were far off, and peace to them that were nigh: {1} *Gr brought good tidings of peace; Compare Mt 11:5*
- 18 for through him we both have our access in one Spirit unto the Father.
- 19 So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God,  
 20 being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone;  
 21 in whom {1} each several building, fitly framed together, groweth into a holy {2} temple in the Lord; {1} *Gr every building 2) Or sanctuary*
- 22 in whom ye also are builded together {1} for a habitation of God in the Spirit. {1} *Gr into*

- |    |  |            |
|----|--|------------|
| b- | Our <u>transformation by grace.</u>                                | vs. 2:4-10 |
| 1) | We're made alive with Christ.                                      | vs. 4-5    |
| 2) | We're made to sit with Christ (positionally).                      | vs. 6      |
| 3) | We're made to display His grace in the ages to come.               | vs. 7      |
| 4) | We're transformed by grace through faith.                          | vs. 8-9    |
| 5) | We're transformed for good works.                                  | vs. 10     |
| 2- | <u>Bonded by the Savior's blood.</u>                               | vs. 11-17  |
| a- | Our past alienation recalled.                                      | vs. 11-12  |
| 1) | We were without Christ.  |            |
| 2) | We were without a covenant or hope.                                |            |
| 3) | We were without God (the blackest of pictures).                    |            |
| b- | Our present reconciliation <u>described.</u>                       | vs. 13-17  |
| 1) | We are made nigh to God.   | vs. 13-14  |
|    | His blood put us in a place of reconciliation.                     |            |
| 2) | We are united together in one body.                                | vs. 14-16  |
|    | United not only to God but also to each other.                     |            |
| 3) | Peace is now available through Christ for all men.                 | vs. 17     |
| 3- | <u>Builed together by the Spirit's power.</u>                      | vs. 18-22  |
| a- | The whole household has access to the Father.                      | vs. 18-19  |
| b- | The household is built on one foundation.                          | vs. 20-21  |
|    | Note the constituents of the foundation and the Chief Cornerstone. |            |
| c- | The house of faith is built for an habitation of God.              | vs. 22     |
| d- | The Builder of the house is the Spirit.                            | vs. 22     |

**Ephesians 3**

- 1 ¶ For this cause I Paul, the prisoner of Christ Jesus in behalf of you Gentiles,—
- 2 if so be that ye have heard of the {1} dispensation of that grace of God which was given me to you-ward;  
{1} Or stewardship}
- 3 how that by revelation was made known unto me the mystery, as I wrote before in few words,
- 4 whereby, when ye read, ye can perceive my understanding in the mystery of Christ;
- 5 which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit;
- 6 to wit, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the {1} gospel, {1} Gr good tidings; See Mt 4:23 margin}
- 7 whereof I was made a minister, according to the gift of that grace of God which was given me according to the working of his power.
- 8 Unto me, who am less than the least of all saints, was this grace given, to {1} preach unto the Gentiles the unsearchable riches of Christ; {1} Gr bring good tidings of the etc; Compare Eph 2:17}
- 9 and to {1} make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things; {1} Some ancient authorities read bring to light what is}
- 10 to the intent that now unto the principalities and the powers in the heavenly *places* might be made known through the church the manifold wisdom of God,
- 11 according to the {1} eternal purpose which he purposed in Christ Jesus our Lord: {1} Gr purpose of the ages}
- 12 in whom we have boldness and access in confidence through {1} our faith in him. {1} Or the faith of him}
- 13 Wherefore I ask that {1} ye may not faint at my tribulations for you, which {2} are your glory. {1} Or 12} Or is}
- 14 ¶ For this cause I bow my knees unto the Father,
- 15 from whom every {1} family in heaven and on earth is named, {1} Gr fatherhood}
- 16 that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man;

**C- THE DIVINE PURPOSE OF THE CHURCH****(3.)**

- 1- To reveal God's mystery of the church dispensation. vs. 1-9  
(Paul, in prison, reveals God's mystery)
  - a- The mystery of the church was unrevealed in previous ages. vs. 1-5
    - 1) Paul received this knowledge directly from the Lord.
    - 2) He does not claim to be the sole channel of this revelation, however. vs. 5
  - b- The mystery essentially involved the uniting of Jews and Gentiles as fellow-members on an equal basis in the body of Christ. vs. 6
  - c- Paul's special mission was to proclaim this mystery to the Gentiles. vs. 8-9
- 2- -To display to all the universe God's wisdom and grace. vs. 10-13
  - a- The church is a display of God's infinite wisdom. vs. 10
  - b- The entire process is according to God's eternal purpose. vs. 11
  - c- The key to knowledge and confidence is "faith."  
Remember the reason for Job's trials. vs. 12-13
- 3- To impart God's love to His own. vs. 14-21  
(Paul, in prayer, reveals God's love)
  - a- He prays for their strengthening through the Holy Spirit. vs. 14-16  
The only Source of power through which God works.

**Ephesians 3 (cont.)**

- 17 that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love,  
18 may be strong to apprehend with all the saints what is the breadth and length and height and depth,  
19 and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.  
20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,  
21 unto him *be* the glory in the church and in Christ Jesus unto *{1}* all generations for ever and ever. Amen.  
*{1} Gr all the generations of the age of the ages }*

**Ephesians 4**

- 1 ¶ I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called,  
2 ¶ with all lowliness and meekness, with longsuffering, forbearing one another in love;  
3 giving diligence to keep the unity of the Spirit in the bond of peace.  
4 *There is* one body, and one Spirit, even as also ye were called in one hope of your calling;  
5 one Lord, one faith, one baptism,  
6 one God and Father of all, who is over all, and through all, and in all.  
7 But unto each one of us was the grace given according to the measure of the gift of Christ.  
8 Wherefore he saith, *{1}* When he ascended on high, he led captivity captive, And gave gifts unto men. *{1}*  
*Ps 68:18}*  
9 (Now this, He ascended, what is it but that he also descended *{1}* into the lower parts of the earth? *{1}* *Some ancient authorities insert first}*  
10 He that descended is the same also that ascended far above all the heavens, that he might fill all things.)  
11 And he gave some *to be* apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;  
12 for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ:  
13 till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ:

b- He prays for Christ's abiding presence within them.

vs. 3:17

1) "Abiding" suggests His dwelling within with satisfaction.

2) This also is a work of faith.

c- He prays for their full comprehension of God's love.

vs. 18-19

Note the four dimensions of love. (Cf. John 3:16)

Its breadth.

Its length.

Its height.

Its depth.

d- He prays for their filling with God's fullness. See Eph 5:17-19; Col 3:16-17. vs. 19

e- He invokes God's power and glory. vs. 20-21

1) His power works in and through us.

2) His glory shines through Christ and His church.

## II. THE BELIEVER'S WALK ON EARTH

**(4.-6.)**

### A- THE BELIEVER'S CALLING

**(4.)**

1- The call to maturity.

vs. 1-16

a- Maturity in love.

vs. 1-2

1) With humility towards self.

2) With consideration towards others.

b- Maturity in unity.

vs. 3-6

1) Because of the unity in the Trinity.

2) Because each partakes of the same spiritual process.

3) Because diligence is needed to perfect this unity.

c- Maturity in service.

vs. 7-16

1) The purpose of gifts is noted.

vs. 7-13

a) To equip the saints to serve.

b) To bring all to maturity in Christ.

**Ephesians 4 (cont.)**

- 14 that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error;
- 15 but *{1}* speaking truth in love, we may grow up in all things into him, who is the head, *even* Christ; *{1}* *Or dealing truly*
- 16 from whom all the body fitly framed and knit together *{1}* through that which every joint supplieth, according to the working in *due* measure of each several part, maketh the increase of the body unto the building up of itself in love. *{1}* *Gr through every joint of the supply*
- 17 ¶ This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind,
- 18 being darkened in their understanding, alienated from the life of God, because of the ignorance that is in them, because of the hardening of their heart;
- 19 who being past feeling gave themselves up to lasciviousness, *{1}* to work all uncleanness with *{2}* greediness. *{1}* *Or to make a trade of* *{2}* *Or covetousness; Compare Eph 5:3 Col 3:5*
- 20 But ye did not so learn Christ;
- 21 if so be that ye heard him, and were taught in him, even as truth is in Jesus:
- 22 that ye put away, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit;
- 23 and that ye be renewed in the spirit of your mind,
- 24 and put on the new man, *{1}* that after God hath been created in righteousness and holiness of truth. *{1}* *Or that is after God, created etc*
- 25 Wherefore, putting away falsehood, *{1}* speak ye truth each one with his neighbor: for we are members one of another. *{1}* *Zec 8:16*
- 26 *{1}* Be ye angry, and sin not: let not the sun go down upon your *{2}* wrath: *{1}* *Ps 4:4. 2) Gr provocation*

- 2) The program of the church is delineated. vs. 4:14-16
- a) To attain stability in doctrine. vs. 14
  - b) To attain facility in loving proclamation. vs. 15  
Truth is often repugnant without love.
  - c) To attain total involvement of every member. vs. 16
    - (1) Note that every "joint" is needed.
    - (2) Edification must be in love.
- 2- The call to non-conformity to the world. vs. 4:17-24
- a- Negative -- Put off the old life. vs. 17-22
    - 1) Beware of the world's way of thinking. vs. 17-18
    - 2) Beware of the passions of the flesh. vs. 19
    - 3) Put off the whole character of the old man. vs. 20-22
  - b- Positive -- Put on the new life in Christ. vs. 23-24
    - 1) Reorient the set of your affections. vs. 23
    - 2) Renew your mind by learning of Christ. vs. 20-21
    - 3) Reconstruct your character by holy and righteous living. vs. 24
- 3- The call to righteous living. vs. 25-32
- a- Live a life of truth and goodness. vs. 25  
Remember we are members of each other.
  - b- Live a life of controlled passions. vs. 26-27
    - 1) Assert righteous indignation with controlled passions.
    - 2) Remember that the devil takes advantage of our passions, even good passions. vs. 27

**Ephesians 4 (cont.)**

- 27 neither give place to the devil.
- 28 Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need.
- 29 Let no corrupt speech proceed out of your mouth, but such as is good for *{1}* edifying as the need may be, that it may give grace to them that hear. *{1}* *Gr the building up of the need*
- 30 And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption.
- 31 Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice:
- 32 and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave *{1}* you. *{1}*

**Ephesians 5**

- 1 ¶ Be ye therefore imitators of God, as beloved children;
- 2 and walk in love, even as Christ also loved you, and gave himself up for *{1}* us, an offering and a sacrifice to God for an odor of a sweet smell. *{1}* *Some ancient authorities read you*
- 3 ¶ But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becometh saints;
- 4 nor filthiness, nor foolish talking, or jesting, which are not befitting: but rather giving of thanks.
- 5 For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and God.
- 6 Let no man deceive you with empty words: for because of these things cometh the wrath of God upon the sons of disobedience.
- 7 Be not ye therefore partakers with them;
- 8 For ye were once darkness, but are now light in the Lord: walk as children of light
- 9 (for the fruit of the light is in all goodness and righteousness and truth),
- 10 proving what is well-pleasing unto the Lord;
- 11 and have no fellowship with the unfruitful works of darkness, but rather even *{1}* reprove them; *{1}* *Or convict*
- 12 for the things which are done by them in secret it is a shame even to speak of.
- 13 But all things when they are *{1}* reprov'd are made manifest by the light: for everything that is made manifest is light. *{1}* *Or convicted*
- 14 Wherefore *he* saith, *{1}* Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee. *{1}* *(?) Compare 1Ti 3:16*

c- Live a life of purity.

vs. 4:28-29

1) Purity in righteous actions.

vs. 28

2) Purity in gracious speech.

vs. 29

d- Live a life well-pleasing to the Holy Spirit.

vs. 30-32

1) Not grieving the Spirit by a sinful character.

vs. 30-31

2) Not grieving the Spirit by an unforgiving spirit. (A note struck also by Christ constantly)

vs. 32

**B- THE BELIEVER'S CONDUCT****(5:1. -6:9.)**1- Walking in love.

vs. 1-7

a- As children of God.

vs. 1

b- As exemplified in Christ.

vs. 2

1) He loved to the uttermost -- to death.

2) Love is a continual fragrance to God.

c- As separate from evil.

1) Uncleaness is especially foreign to God's Kingdom.

vs. 5

2) Beware of rationalizing this principle.

vs. 6

2- Walking as children of light.

vs. 8-14

a- Producing the fruit of light.

vs. 9

b- Promoting that which is well-pleasing to the Lord.

vs. 10

c- Precluding the works of darkness.

vs. 11-14

1) By refusing fellowship with evil.

2) By rebuking the works of evil.

## Ephesians 5 (cont.)

- 15 Look therefore carefully how ye walk, not as unwise, but as wise;
- 16 *{1}* redeeming the time, because the days are evil. *{1}* *Gr buying up the opportunity*
- 17 Wherefore be ye not foolish, but understand what the will of the Lord is.
- 18 And be not drunken with wine, wherein is riot, but be filled *{1}* with the Spirit; *{1}* *Or in spirit*
- 19 speaking *{1}* one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; *{1}* *Or to yourselves*
- 20 giving thanks always for all things in the name of our Lord Jesus Christ to *{1}* God, even the Father; *{1}* *Gr the God and Father*
- 21 ¶ subjecting yourselves one to another in the fear of Christ.
- 22 Wives, *be in subjection* unto your own husbands, as unto the Lord.
- 23 For the husband is the head of the wife, as Christ also is the head of the church, *being* himself the saviour of the body.
- 24 But as the church is subject to Christ, *{1}* so *let* the wives also *be* to their husbands in everything. *{1}* *Or so are the wives also* }
- 25 Husbands, love your wives, even as Christ also loved the church, and gave himself up for it;
- 26 that he might sanctify it, having cleansed it by the *{1}* washing of water with the word, *{1}* *Gr laver*
- 27 that he might present the church to himself a glorious *church*, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.
- 28 Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself:
- 29 for no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the church;
- 30 because we are members of his body.
- 31 *{1}* For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh. *{1}* *Ge 2:24*
- 32 This mystery is great: but I speak in regard of Christ and of the church.
- 33 Nevertheless do ye also severally love each one his own wife even as himself; and *let* the wife *see* that she fear her husband. *Many ancient authorities read us* }

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### 1.3.2 Spiritually Controlled <sup>a</sup>

(by the Holy Spirit) - Eph 5:17-20 with Col 3:16-17.

These two passages are termed "Comparative Cross References". This means because of their contexts, they are equivalent terms. "The Control by the Holy Spirit" is equivalent to "Let the Word of Christ Dwell in us Richly". Each is then followed by the result of each term. We cannot be Controlled by the Holy Spirit UNLESS The Word of Christ Dwells in Us Richly! Notice the comparisons:

Eph 5:17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

18 And be not drunk with wine, wherein is excess; but keep on being controlled by the (Holy) Spirit;

19 Speaking to each other in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

Col 3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

- Is it possible to ignore the Word of God and be controlled by the Holy Spirit?
- Is it possible to neglect Hiding the Word of God in our Hearts and still be controlled by the Holy Spirit?

**Psm 119:11 Thy word have I hid in mine heart, that I might not sin against thee.**

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Figure 01 Holy Spirit Control Of A Believer.

<sup>a</sup> HERMENEUTICS - An Antidote For 21st Century Cultic And Mind Control Phenomena, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-11496028587, N. Carlson. 246 Pgs.

- 3- Walking in wisdom. vs. 5:15-17
- a- By redeeming the time. vs. 16  
Be a shrewd investor of time.
  - b- By recognizing God's will. vs. 17
- 4- Walking in the Spirit. vs. 18-20
- a- By being Spirit-filled (Controlled). 18  
Note the contrast of the exhilaration of wine.
  - b- By singing and praising. vs. 19-20  
He speaks of the melody of the heart.
  - c- By proper submission. vs. 21  
A Spirit-filled life is not one of domineering others.
- 5- Walking in submission and obedience. (5:21.-6:9.)
- a- The relation of wives to husbands. vs. 21-24
    - 1) Respect his leadership as that of Christ's. vs. 22-24  
This is seen as her glory, not her dishonour.
    - 2) Respect God's order of subservience. vs. 23-24  
Subservience here does not suggest an order of equality.  
(I.e., Christ is subservient, but equal with the Father)
  - b- The relation of husbands to wives. vs. 25-33
    - 1) He is to love as Christ loved -- to the point of death. vs. 25  
Such love is easy to be submissive to.
    - 2) Remember that love sanctifies and beautifies. vs. 26-30  
Christ's love produced a glorified church.
    - 3) Remember the symbolic purpose of marriage. vs. 31-32
      - a) It pictures the relation of Christ and His church.
      - b) Thus love and reverence are domestic necessities. vs. 33

**Ephesians 6**

- 1 ¶ Children, obey your parents in the Lord: for this is right.
- 2 {1} Honor thy father and mother (which is the first commandment with promise), {1} *Ex 20:12; De 5:16*
- 3 that it may be well with thee, and thou {1} mayest live long on the {2} earth. {1} *Or shalt* 2) *Or land*
- 4 And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.
- 5 {1} Servants, be obedient unto them that according to the flesh are your {2} masters, with fear and trembling, in singleness of your heart, as unto Christ; {1} *Gr Bondservants* 2) *Gr lords*
- 6 not in the way of eyeservice, as men-pleasers; but as {1} servants of Christ, doing the will of God from the {2} heart; {1} *Gr Bondservants* 2) *Gr soul*
- 7 with good will doing service, as unto the Lord, and not unto men:
- 8 knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether *he be* bond or free.
- 9 And, ye {1} masters, do the same things unto them, and forbear threatening: knowing that he who is both their Master and yours is in heaven, and there is no respect of persons with him. {1} *Gr lords*
- 10 ¶ {1} Finally, {2} be strong in the Lord, and in the strength of his might. {1} *Or Henceforth* 2) *Gr be made powerful*
- 11 Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.
- 12 For our wrestling is not against {1} flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual *hosts* of wickedness in the heavenly *places*. {1} *Gr blood and flesh*

- c- The relation of children and parents. vs. 6:1-4
- 1) The children's responsibility. vs. 1-3
- a) To obey and honour parents. vs. 1-2
- b) This promotes long life even today. vs. 3
- c) It promotes godliness and personal discipline.
- 2) The fathers' responsibility. vs. 4
- a) To provoke not -- by inconsistency.
- b) To promote Christian growth and maturity.
- d- The relation of servants to masters. vs. 5-9
- 1) The servants' responsibility. vs. 5-8
- a) They are to obey as though serving Christ. vs. 6-7
- b) He gives no sanction for wrathful revolt.  
He does not deprive them this association with Christ  
Who Himself lived in the high estate of a Servant.
- 2) The masters' responsibility. vs. 9
- a) They are not to command with threats.
- b) They are to rule as they would have God rule them.

**C- THE BELIEVER'S CONFLICT****vs. 6:10-20**

- 1- He is to recognize his true source of strength. vs. 10
- a- The believer is to operate with strength and confidence.
- b- He must recognize his strength is always in the Lord.
- 2- He is to recognize his real enemy. vs. 11-12
- a- Remember that the battle is primarily spiritual.
- b- Recognize the shrewd strategies of Satan.

**Ephesians 6 (cont.)**

- 13 Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand.
- 14 Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness,
- 15 and having shod your feet with the preparation of the {1} gospel of peace; {1} *Gr good tidings*; See Mt 4:23 margin}
- 16 withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil *one*.
- 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:
- 18 with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints,
- 19 ¶ And on my behalf, that utterance may be given unto me {1} in opening my mouth, to make known with boldness the mystery of the {2} gospel, {1} *Or in opening my mouth with boldness, to make known* 2) *Gr good tidings*; See Mt 4:23 margin}
- 20 for which I am an ambassador in {1} chains; that in it I may speak boldly, as I ought to speak. {1} *Gr a chain*}
- 21 But that ye also may know my affairs, how I do, Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you all things:
- 22 whom I have sent unto you for this very purpose, that ye may know our state, and that he may comfort your hearts.
- 23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.
- 24 Grace be with all them that love our Lord Jesus Christ {1} with *a love* incorruptible. {1} *Or in incorruption*; See Ro 2:7}

3- He is to put on the whole spiritual armour.

vs. 6:13-17

a- The defensive armour needed.

vs. 13-17

1) He notes the need to appropriate the whole armour. vs. 13

2) The belt of truth. vs. 14

Truth is the foundation piece on which all else hangs.

3) The breastplate of righteousness. vs. 14

The breastplate protects the vital organs.

4) The shoes for the feet. vs. 15**The gospel of peace in shoelather.**5) The shield of faith. vs. 16

a) Faith is essential to warfare as well as to salvation.

b) The shield protects from unexpected darts.

6) The helmet of salvation for the head. vs. 17

The "head" is always uppermost and open to attack.

b- The offensive weapons.

vs. 17-18

1) The short-range weapon -- The Word of God. vs. 17

This has to be acquired.

2) The long-range weapon -- prayer. vs. 18

4- He is to specialize in prayer.

vs. 18-20

a- Pray in the Spirit. vs. 18

b- Pray with persistence. vs. 18

c- Pray for a gospel witness. vs. 19

**D- PAUL'S CONCLUSION****vs. 6:21-24**

1- His plan to send Tychicus to them.

2- His benediction of peace, love, and grace.

**He emphasizes the need for love undying in the proclamation of truth.**

## QUESTIONS ON EPHESIANS

- 1- With what group of Paul's Epistles does the book of Ephesians relate and in what way?
- 2- What is the primary theme of Ephesians?
- 3- How is Ephesians different in content from Paul's other Epistles?
- 4- Describe the people to whom he wrote as to their background and environs.
- 5- Characterize Paul's emphasis in the first half of the book as related to the believer in several words.
- 6- Divide the first chapter into sections by descriptive titles.
- 7- What part does each member of the Trinity have in man's salvation as seen in chapter 1?
- 8- What is the concern of Paul's first prayer in chapter 1?
- 9- What gift is given the church at the end of chapter 1?
- 10- What distinction in origins do you see in chapters 1 and 2?
- 11- What two purposes are evident in God's saving man in 2:1-10?
- 12- Divide chapter 2 with relation to the Trinity.
- 13- Note two reconciliations issuing from the Cross.
- 14- Who is the Builder of the church in chapter 2?
- 15- What essentially is the mystery unfolded in chapter 3?

- 16- Give one purpose of God in the church as noted in chapter 3:1-12.
- 17- How does Paul's prayer in chapter 3 differ from that in chapter 1?
- 18- How does Paul delineate Christ's love in his prayer?
- 19- Quote Paul's benediction at the close of the prayer.
- 20- What purpose does he specify for the gifts?
- 21- What end does Paul have in mind for believers in 4:12-16?
- 22- In what way is the believer's walk different from that of the world in 4:17-20?
- 23- What should characterize a believer's walk as noted in 4:25-32?
- 24- Characterize the believer's conduct in chapter 5 in four ways.
- 25- How does Paul characterize covetousness in chapter 5?
- 26- Give several results of the filling of the Spirit.
- 27- Characterize the proper relations between husband and wife.
- 28- What should the marriage relation portray?
- 29- What does disobedience of children constitute?
- 30- What unique reason does he give for servants obeying masters?
- 31- Itemize the elements of armor necessary for the conflict of the believer.
- 32- With what should this battle always be fought?
- 33- What did Paul feel his great need was?



## **THE BOOK OF PHILIPPIANS**

**INTRODUCTION**

**PRINCIPLES**

**TEXT**

**OUTLINE**

**QUESTIONS**

Adapted from the larger work (under contract - prior his home-going) of

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And Interpretation**

**At The Western Baptist Theological Seminary.**

This Monograph was prepared for Seminary,  
Bible College, Church and Home Bible studies.

Also contained in each book is an Introduction and  
on opposing pages the associated Biblical text taken from  
the ASV Version of 1901; and a list of  
Class Questions.

# THE BOOK OF PHILIPPIANS

## INTRODUCTION

### I. AUTHORSHIP

The Pauline authorship is strongly confirmed by both external and internal attestation.

### II. THE ADDRESSEES

#### A- The Philippians were largely Gentiles.

There was apparently no synagogue at Philippi, and the people seemingly looked upon Jews with contempt (Acts 16:20).

#### B- The history of the City of Philippi:

- 1- It was located in Eastern Macedonia at the foot of Mt. Pangaeus, between two rivers, the Strymon and Nestus.
- 2- The city existed from the 6th century B.C. under the name of Crenidas. It was renamed "Philippi" after Philip of Macedon, father of Alexander the Great, who refounded the city in 360 B.C.
- 3- It was captured by the Romans under Augustus and given Roman status in 31 B.C. (Augustus and Antony defeated Brutus and Cassius here in 42 B. C.)
- 4- It became the capital of a Macedonian district and was a prosperous trade center.

#### C- The history of the church at Philippi.

- 1- Paul came to Philippi as a result of his Macedonian call at Troas at the beginning of his second missionary journey.
- 2- Philippi was the first European city to which Paul preached. The church began with a women's prayer meeting by a river. A woman, Lydia, was the first convert.
- 3- Here Paul and Silas were put in prison, delivered by miracle, and were instrumental in the jailor's salvation.
- 4- At Paul's departure, he evidently left Luke to organize the work.
- 5- This church became Paul's main source of financial support, sending help to him in various locations (Philippians 4:15ff. , 2 Corinthians 11:9).

### III. THE HISTORICAL SETTING

- A- The church at Philippi was over ten years old at the time of the writing of this letter.
- B- Paul had made several stops at Philippi (once on his second journey and twice on his third) after the founding of the church, c. 51.
- C- Luke had been with the Philippian church from c. 51-57 (Acts 16:10, 40; 20:6), possibly as pastor.
- D- Epaphroditus had recently come to Paul in Rome to bring Paul some aid. In the performance of this duty he had fallen ill either on the way or in Rome and had nearly died. He had now recovered, was anxious to get back to Philippi, and was bringing this letter from Paul with him.

- E- The Philippian church was apparently one of the most stable of the early churches, there being no notice of schism or doctrinal error in reference to it.
- F- At this writing Paul hoped to be freed soon and to be able to visit the church at Philippi (2:24).
- G- Date of writing: c. 61/62.

Judging from the time of the accession of Festus in 59/60, it is evident that Paul arrived in Rome c. 60. Since Paul showed hope of an early release in this letter (possibly he also did from the beginning), it is thought this letter was written after the other three prison Epistles, possibly in the latter part of the second year.

#### IV. THE PURPOSE AND THEME OF PHILIPPIANS

Paul's purpose was both commendation and exhortation. He wished to express his thanks and appreciation for their generosity and interest in caring for him. Secondly, he sought to exhort them concerning the danger of the Judaizers and antinomians, enjoining watchfulness and unity in the work. His theme is

"rejoicing in the Lord" in all circumstances. It is more intensely experiential than doctrinaire, although vital doctrine is included. It is a kind of thank-you note.

**I. Conquering Fear by Confidence In Christ. 1.**

- A- Paul's confidence in their continued growth.
- B- Paul's confidence in the gospel's proclamation.
- C- Paul's confidence in life or in death.

**II. Conquering Selfishness by Submission With Christ. 2.**

- A- The exhortation to humility.
- B- The example of Christ's supreme humility.
- C- The exhortation to united effort.
- D- The examples of three fellowworkers.

**III. Conquering Pride by Knowledge of Christ. 3**

- A- Christ, the Object of our rejoicing.
- B- Christ, the Object of our knowledge.
- C- Christ's coming, the goal of life.

**IV. Conquering Anxiety by Service For Christ. 4.**

- A- The joy of stability in service.
- B- The joy of tranquility in service.
- C- The joy of contentment in service.
- D- The joy of divine provision for service.
- E- The conclusion.

**Theme: The believer's joy of conquering with Christ.**



**Philippians 1**

- 1 ¶ Paul and Timothy, *{1}* servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the *{2}* bishops and deacons: *{1}* *Gr bondservants* 2) *Or overseers* }
- 2 Grace to you and peace from God our Father and the Lord Jesus Christ.
- 3 ¶ I thank my God upon all my remembrance of you,
- 4 always in every supplication of mine on behalf of you all making my supplication with joy,
- 5 for your fellowship in furtherance of the *{1}* gospel from the first day until now; *{1}* *Gr good tidings*; and so elsewhere; See marginal note on Mt 4:23 }
- 6 being confident of this very thing, that he who began a good work in you will perfect it until the day of Jesus Christ:
- 7 ¶ even as it is right for me to be thus minded on behalf of you all, because *{1}* I have you in my heart, inasmuch as, both in my bonds and in the defence and confirmation of the *{2}* gospel, ye all are partakers with me of grace. *{1}* *Or ye have me in your heart* 2) *Gr good tidings*; See verse 5 }
- 8 For God is my witness, how I long after you all in the tender mercies of Christ Jesus.
- 9 ¶ And this I pray, that your love may abound yet more and more in knowledge and all discernment;
- 10 so that ye may *{1}* approve the things that are excellent; that ye may be sincere and void of offence unto the day of Christ; *{1}* *Or distinguish the things that differ }*
- 11 being filled with the *{1}* fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God. *{1}* *Gr fruit* }

**I. CONQUERING FEAR BY CONFIDENCE IN CHRIST****(1.)**

- A- PAUL'S CONFIDENCE IN THEIR CONTINUED GROWTH** **vs. 1-11**
- 1- His salutation. **vs. 1-2**
- a- The writers -- Paul and Timothy.
  - b- The readers -- The saints and leaders at Philippi.
  - c- The benediction -- Grace (the cause); Peace (the effect).
- 2- His thanksgiving for their fellowship. **vs. 3-5**
- a- This was Paul's 1st church in Europe.
  - b- This was Paul's primary supporting church.
- 3- His confidence of their perfection by God. **vs. 6-7**
- a- The good work begun -- Its commencement -- Regeneration.
  - b- The good work continued -- Its course -- Sanctification.
  - c- The good work completed -- Its consummation -- Glorification.
  - d- The good work authenticated. **vs. 7**  
They were active participants in the work of the gospel.
- 4- His prayer for their perfection. **vs. 8-11**
- a- Perfection in love. **vs. 9**
  - b- Perfection in discernment. **vs. 10**
  - c- Perfection in sincerity. **vs. 10**
  - d- Perfection in righteousness. **vs. 11**

- 12 ¶ Now I would have you know, brethren, that the things *which happened* unto me have fallen out rather unto the progress of the {1} gospel; {1} *Gr good tidings* ; See verse 5}
- 13 so that my bonds became manifest in Christ {1} throughout the whole praetorian guard, and to all the rest; {1} *Gr in the whole Praetorium* }
- 14 and that most of the brethren in the Lord, {1} being confident through my bonds, are more abundantly bold to speak the word of God without fear. {1} *Gr trusting in my bonds* }
- 15 Some indeed preach Christ even of envy and strife; and some also of good will:
- 16 {1} the one *do it* of love, knowing that I am set for the defence of the {2} gospel; {1} *Or they that are moved by love do it, knowing etc*; 2) *Gr good tidings*; See verse 5}
- 17 {1} but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds. {1} *Or but they that are factious proclaim Christ, not etc* }
- 18 What then? only that in every way, whether in pretence or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice.
- 19 For I know that this shall turn out to my salvation, through your supplication and the supply of the Spirit of Jesus Christ,
- 20 according to my earnest expectation and hope, that in nothing shall I be put to shame, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether by life, or by death.
- 21 ¶ For to me to live is Christ, and to die is gain.
- 22 {1} But if to live in the flesh,—*if* {2} this shall bring fruit from my work, then {3} what I shall choose I know not. {1} *Or But if to live in the flesh be my lot, this is the fruit of my work: and what I shall choose I know not.* 2) *Gr this is for me fruit of work* 3) *Or what shall I choose?* }
- 23 But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better:
- 24 yet to abide in the flesh is more needful for your sake.
- 25 And having this confidence, I know that I shall abide, yea, and abide with you all, for your progress and joy {1} in the faith; {1} *Or of faith* }
- 26 that your glorying may abound in Christ Jesus in me through my presence with you again.
- 27 ¶ Only {1} let your manner of life be worthy of the {2} gospel of Christ: that, whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving {3} for the faith of the {2} gospel; {1} *Gr behave as citizens worthily*; Compare Php 3:20. 2) *Gr good tidings* ; See verse 5. 3) *Gr with* }
- 28 and in nothing affrighted by the adversaries: which is for them an evident token of perdition, but of your salvation, and that from God;
- 29 because to you it hath been granted in the behalf of Christ, not only to believe on him, but also to suffer in his behalf:
- 30 having the same conflict which ye saw in me, and now hear to be in me.

**B- PAUL'S CONFIDENCE IN THE GOSPEL'S PROCLAMATION.****vs. 1:12-20**

- 1- His wholesome view of his bonds. vs. 12-14
- a- He saw the divine purpose in his bonds.
    - 1) They served to further the gospel proclamation.
    - 2) They served to inspire courage in others.
  - b- Note his spiritual philosophy of misfortune.
- 2- His toleration towards other with inferior motives. vs. 15-18
- a- He harboured malice towards none.
  - b- He trusted in God's overruling power.
  - c- He rejoiced in the proclamation (albeit improperly motivated).
- 3- His dependence on the brethren and the Lord. vs. 19-20
- a- He maintained a dual dependence on God and on man. vs. 19
  - b- He sought every means to magnify Christ. vs. 20

**C- PAUL'S CONFIDENCE IN LIFE OR IN DEATH****(1:21-30.)**

- 1- His philosophy of life and death. vs. 21-23
- a- To live is Christ. -- He is the sum total of life.
  - b- To die is gain -- Death is a bridge to glory.
- 2- His confidence that he would see them soon. vs. 24-26
- a- He saw life as a continual opportunity to serve. vs. 24
  - b- He seemed confident God's will was his release.
- 3- His exhortation to steadfastness. vs. 27-30
- a- He exhorts they stand fast in Christ. vs. 27

**Philippians 1 (cont.)**

- 28 and in nothing affrighted by the adversaries: which is for them an evident token of perdition, but of your salvation, and that from God;
- 29 because to you it hath been granted in the behalf of Christ, not only to believe on him, but also to suffer in his behalf:
- 30 having the same conflict which ye saw in me, and now hear to be in me.

**Philippians 2**

- 1 ¶ If there is therefore any exhortation in Christ, if any {1} consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, {1} *Or persuasion* }
- 2 make full my joy, that ye be of the same mind, having the same love, being of one accord, {1} of one mind; {1} *Some ancient authorities read of the same mind*}
- 3 *doing* nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself;
- 4 not looking each of you to his own things, but each of you also to the things of others.
- 5 Have this mind in you, which was also in Christ Jesus:
- 6 who, existing in the form of God, counted not the being on an equality with God a thing to be grasped,
- 7 but emptied himself, taking the form of a {1} servant, {2} being made in the likeness of men; {1} *Gr bondservant* 2) *Gr becoming in*}
- 8 and being found in fashion as a man, he humbled himself, becoming obedient *even* unto death, yea, the death of the cross.
- 9 Wherefore also God highly exalted him, and gave unto him the name which is above every name;
- 10 that in the name of Jesus every knee should bow, of *things* in heaven and *things* on earth and {1} *things* under the earth, {1} *Or, things of the world below*}
- 11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

b He exhorts they stand for Christ.

vs. 1:28-30

- 1) Christ gives a new attitude towards fear. vs. 28
- 2) Christ gives a new attitude towards suffering. vs. 29
- 3) Christ gives a new dimension to life -- eternity.

## II. CONQUERING SELFISHNESS BY SUBMISSION WITH CHRIST (2.)

### A- THE EXHORTATION TO HUMILITY vs. 2:1-4

- 1- The ground of his appeal -- their fellowship in the Spirit. vs. 1
- 2- The essence of his appeal -- develop humility and concern for others. vs. 2-4

### B- THE EXAMPLE OF CHRIST'S SUPREME HUMILITY 2:5-11.

- 1- The self-abnegation of Christ. vs. 5-8
  - a- His preexistence as God is stated. vs. 6
  - b- His incarnation as the God-Man is stated. vs. 7
  - c- His atoning death as the Suffering Servant declared. vs. 8
    - 1) He obeyed the Father -- unto death.
    - 2) He submitted to the extreme humiliation of the cross.
- 2- The Father's exaltation of Christ. vs. 9-11
  - a- His exalted Name given. vs. 9
  - b- His universal worship to be given. vs. 10-11
    - 1) Every knee to bow before Him.
    - 2) Every tongue to confess Him as Lord.

- 12 ¶ So then, my beloved, even as ye have always obeyed, not {1} as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; {1} *Some ancient authorities omit as}*
- 13 for it is God who worketh in you both to will and to work, for his good pleasure.
- 14 ¶ Do all things without murmurings and questionings:
- 15 that ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as {1} lights in the world, {1} *Gr luminaries; Wis 13:2; compare Re 21:11}*
- 16 holding forth the word of life; that I may have whereof to glory in the day of Christ, that I did not run in vain neither labor in vain.
- 17 Yea, and if I am {1} offered upon the sacrifice and service of your faith, I joy, and rejoice with you all: {1} *Gr poured out as a drink-offering}*
- 18 and in the same manner do ye also joy, and rejoice with me.
- 19 But I hope in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your state.
- 20 For I have no man likeminded, who will care {1} truly for your state. {1} *Gr genuinely}*
- 21 For they all seek their own, not the things of Jesus Christ.
- 22 But ye know the proof of him, that, as a child *serveth* a father, *so* he served with me in furtherance of the {1} gospel. {1} *Gr good tidings; See Php 1:5}*
- 23 Him therefore I hope to send forthwith, so soon as I shall see how it will go with me:
- 24 but I trust in the Lord that I myself also shall come shortly.
- 25 But I counted it necessary to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, and your {1} messenger and minister to my need; {1} *Gr apostle }*
- 26 since he longed {1} after you all, and was sore troubled, because ye had heard that he was sick: {1} *Many ancient authorities read to see you all}*
- 27 for indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, that I might not have sorrow upon sorrow.
- 28 I have sent him therefore the more diligently, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.
- 29 Receive him therefore in the Lord with all joy; and hold such in honor:
- 30 because for the work of {1} Christ he came nigh unto death, hazarding his life to supply that which was lacking in your service toward me. {1} *Many ancient authorities read the Lord}*

**C- THE EXHORTATION TO UNITED EFFORT FOR CHRIST****vs. 2:12-16**

- 1- Remember the obedience of Christ -- "Wherefore." vs. 12
- 2- Pursue growth by united local effort. vs. 12-13
  - a- Work your salvation out together (katergeo, work it down).  
Develop and nurture the outworking of salvation given.
  - b- Recognize God as ultimate Energizer within. vs. 13
- 3- Proclaim the Word by personal sublimation and sacrifice. vs. 14-18
  - a- Beware of the tendency to murmur. vs. 14
  - b- Be blameless in character as children of God. vs. 15
  - c- Be active witnesses concerning the Word of Life. vs. 16
  - d- Be sacrificial in view of the day of Christ. vs. 16-18

**D- THE EXAMPLE OF THREE OF THEIR MINISTERS****2:17-30**

- 1- Paul's willingness to be a sacrifice for them. vs. 17-18
  - a- He considered his life a daily sacrifice to God.
  - b- He gave himself as a sacrifice to others.
- 2- Timothy's care for them. vs. 19-24
  - a- His self-sacrificing spirit is contrasted with others. vs. 19-22
  - b- Paul himself hoped for an early release. vs. 23-24
- 3- Epaphroditus' service for them in the face of disaster. vs. 25-30
  - a- He had a strong concern for the Philippians. vs. 26
  - b- He had hazarded his life in serving Paul at Rome. vs. 27, 30

- 1 ¶ Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not irksome, but for you it is safe.
- 2 Beware of the dogs, beware of the evil workers, beware of the concision:
- 3 for we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh:
- 4 ¶ though I myself might have confidence even in the flesh: if any other man {1} thinketh to have confidence in the flesh, I yet more: {1} Or seemeth}
- 5 circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee;
- 6 as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless.
- 7 Howbeit what things were {1} gain to me, these have I counted loss for Christ. {1} Gr gains}
- 8 Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ,
- 9 ¶ and be found in him, {1} not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God {2} by faith: {1} Or not having as my righteousness that which is of the law 2) Gr upon}
- 10 that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death;
- 11 if by any means I may attain unto the resurrection from the dead.
- 12 Not that I have already obtained, or am already made perfect: but I press on, if so be that I may {1} lay hold on that for which also I was laid hold on by Christ Jesus. {1} Or lay hold, seeing that also I was laid hold on}

**III. CONQUERING PRIDE BY THE KNOWLEDGE OF CHRIST****(3.)**

- A- CHRIST, THE OBJECT OF OUR REJOICING** **vs. 3:1-7**
- 1- The proper object of rejoicing. vs. 1
  - 2- The improper object of rejoicing. vs. 2
  - 3- The true object of worship. vs. 3
  - 4- The futility of trusting in personal endowments. vs. 4-7  
Paul here used himself as a case in point.
- B- CHRIST, THE OBJECT OF OUR KNOWLEDGE** **vs. 3:7-14**
- 1- His past renouncement of all for Christ. vs. 7  
Not discarding his gifts, but baptizing them into Christ.
  - 2- His present desire to know Christ. vs. 8-11
    - a- He sought further experiential knowledge of Christ. vs. 10  
Note what this knowledge cost him.
    - b- He sought to win Christ's approval in service. vs. 8
    - c- He sought constantly to be found in Christ. vs. 9  
Living in His righteousness as well as trusting in it.
    - d- He sought to know His resurrection power. vs. 10
      - 1) He desired that he might experience it in effective service.
      - 2) Note again the price of this power.
    - e- He sought to experience also the fellowship of His suffering. vs. 10  
(Be sure you have "d" before you ask for "e.")
  - 3- His future intention of further progress in Christ. vs. 12-14
    - a- He desired all that God had for him. vs. 12

**Philippians 3 (cont.)**

- 13 Brethren, I count not myself *{1}* yet to have laid hold: but one thing *I do*, forgetting the things which are behind, and stretching forward to the things which are before, *{1}* Many ancient authorities omit yet
- 14 I press on toward the goal unto the prize of the *{1}* high calling of God in Christ Jesus. *{1}* Or upward
- 15 ¶ Let us therefore, as many as are *{1}* perfect, be thus minded: and if in anything ye are otherwise minded, this also shall God reveal unto you: *{1}* Or full-grown; 1 Co 2:6
- 16 only, whereunto we have attained, by that same *rule* let us walk.
- 17 ¶ Brethren, be ye imitators together of me, and mark them that so walk even as ye have us for an ensample.
- 18 For many walk, of whom I told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:
- 19 whose end is perdition, whose god is the belly, and *whose* glory is in their shame, who mind earthly things.
- 20 For our *{1}* citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: *{1}* Or commonwealth
- 21 who shall fashion anew the body of our humiliation, *that it may be* conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.

**Philippians 4**

- 1 ¶ Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved.
- 2 I exhort Euodia, and I exhort Syntyche, to be of the same mind in the Lord.
- 3 Yea, I beseech thee also, true yokefellow, help these women, for they labored with me in the *{1}* gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life. *{1}* Gr good tidings; See Php 1:5
- 4 Rejoice in the Lord always: again I will say, Rejoice.

b- He constantly pressed forward for Christ.

vs. 3:13-14

1) Unfettered by the past -- its victories or defeats. vs. 13

2) Unsatisfied with the present or its achievements. vs. 14

3) Motivated by the future prize of the upward calling. vs. 14

c- He exhorted the mature among them to a like pursuit. vs. 15-16

1) Beware of an attitude of self-satisfaction. vs. 15

2) Be alert to God's further leading. vs. 15

3) Beware of retrogression to a lower level of maturity. vs. 16

### C- CHRIST'S COMING, THE GOAL OF LIFE

**vs. 3:17-21**

1- Be aware of the counterfeits among you. vs. 17-19

a- Paul could make himself an example to follow.

b- Pseudo-believers often live for their passions. vs. 19

c- Their lives nullify the purpose of Christ's passion. vs. 18

Note the purpose of the Cross.

2- Be mindful of your heavenly citizenship. vs. 20

3- Be mindful of your future glory in the image of Christ. vs. 21

## IV. CONQUERING ANXIETY BY SERVICE FOR CHRIST

**(4.)**

### A- THE JOY OF STABILITY IN SERVICE.

**vs. 4:1-4**

1- The need for a spiritual motivation -- "Wherefore." vs. 1

2- The need for unity and cooperation. vs. 2-3

Note two prominent women at odds who had formerly served well.

3- The need for constant rejoicing -- in the Lord. vs. 4

**Philippians 4 (cont.)**

- 5 Let your *{1}* forbearance be known unto all men. The Lord is at hand. *{1} Or gentleness; Compare 2 Co 10:1}*
- 6 In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.
- 7 And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.
- 8 Finally, brethren, whatsoever things are true, whatsoever things are *{1}* honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are *{2}* of good report; if there be any virtue, and if there be any praise, *{3}* think on these things. *{1} Gr reverend 2) Or gracious 3) Gr take account of}*
- 9 The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you.

**B- TRANQUILITY IN SERVICE****vs. 4:4-9**

- 1- The principle of rejoicing in the Lord. vs. 4:4
- 2- The principle of forbearance. vs. 5
  - a- He notes the need for "sweet reasonableness."
  - b- Make this a part of your testimony.
- 3- The principle of prayerfulness. vs. 6
  - a- Note that he sets this in contrast to anxiety.
  - b- Express your desires in everything to God.
- 4- The principle of holy and virtuous thinking. vs. 8
  - a- You are what you think -- Control your thinking.
  - b- He gives 8 elements with which to feed the mind.
- 5- The principle of obedient living. vs. 9
  - a- Intentions must be translated into actions.
  - b- All this assures the presence of the "God of Peace."

**Philippians 4 (cont.)**

- 10 ¶ But I {1} rejoice in the Lord greatly, that now at length ye have revived your thought for me; {2} wherein ye did indeed take thought, but ye lacked opportunity. {1} *Gr rejoiced* 2) *Or seeing that*
- 11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content.
- 12 I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want.
- 13 I can do all things in him that strengtheneth me.
- 14 Howbeit ye did well that ye had fellowship with my affliction.
- 15 And ye yourselves also know, ye Philippians, that in the beginning of the {1} gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only; {1} *Gr good tidings*; See Php 1:5}
- 16 for even in Thessalonica ye sent once and again unto my need.
- 17 Not that I seek for the gift; but I seek for the fruit that increaseth to your account.
- 18 But I have all things, and abound: I am filled, having received from Epaphroditus the things *that came* from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God.
- 19 And my God shall supply every need of yours according to his riches in glory in Christ Jesus.

**C- THE JOY OF CONTENTMENT IN SERVICE****vs. 4:10-13**

- 1- He expresses appreciation for their gift. vs. 10
- 2- He expresses his real secret of contentment. vs. 11-13
  - a- He had learned to live above circumstances.
  - b- Contentment is achieved only by the strength of the Lord. vs. 13

**D- THE JOY OF DIVINE PROVISION FOR SERVICE****vs. 4:14-19**

- 1- He again expresses thanks for their gifts. vs. 14-16
- 2- His real joy was in the grace that prompted the gifts. vs. 17
- 3- He received their gifts as a sacrifice to God. vs. 18  
It constituted a sweet fragrance to the Lord.
- 4- He assured them of God's abundant provision. vs. 19
  - a- Is this a universal promise for all needs?
  - b- Note that they had demonstrated dependence on God.

**Philippians 4 (cont.)**

20 ¶ Now unto {1} our God and Father *be* the glory {2} for ever and ever. Amen. {1} Or God and our Father 2) Gr unto  
*the ages of the ages*

21 Salute every saint in Christ Jesus. The brethren that are with me salute you.

22 All the saints salute you, especially they that are of Caesar's household.

23 The grace of the Lord Jesus Christ be with your spirit.

c- Remember Moody's "checkbook":

- 1) Name of the firm
- 2) Promise to pay
- 3) The amount
- 4) Deposit of signee
- 5) Address of bank
- 6) Signature

**E- THE CONCLUSION**

**vs. 4:20-23**

- 1- Eternal glory to the Father.
- 2- Salutation to and from the saint.
- 3- The benediction of grace.

## 11-QUESTIONS ON PHILIPPIANS

- 1- What special relation did Paul have to the church at Philippi?
- 2- At what particular point in Paul's ministry did Paul write this letter and what was the occasion of its being written?
- 3- What contribution does this Epistle make to the doctrine of Christology?
- 4- What contribution does it make to the doctrine of salvation?
- 5- What contribution does it make to the doctrine of Christian living?
- 6- What two particular heresies does Paul reprove in this Epistle?
- 7- Summarize Paul's prayer for them in chapter 1 in four or five words.
- 8- State Paul's philosophy of misfortune.
- 9- Give three fruits of his bonds.
- 10- Why did Paul rejoice that some preached Christ in pretense?
- 11- What did he mean, "To me to live is Christ"?
- 12- How did Paul evaluate suffering for Christ?
- 13- What quality of the mind of Christ does Paul enjoy for the believer?
- 14- What was Christ's pre-existent relation to the Godhead?





## **THE BOOK OF COLOSSIANS**

**INTRODUCTION**

**PRINCIPLES**

**TEXT**

**OUTLINE**

**QUESTIONS**

Adapted from the larger work (under contract - prior his home-going) of

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**And Interpretation**

**At The Western Baptist Theological Seminary.**

This Monograph was prepared for Seminary,  
Bible College, Church and Home Bible studies.

Also contained in each book is an Introduction and  
on opposing pages the associated Biblical text taken from  
the ASV Version of 1901; and a list of  
Class Questions.

## 11-INTRODUCTION

### I. AUTHORSHIP

Both internal and external evidence of Pauline authorship are strong, rarely questioned.

### II. THE ADDRESSEES

#### A- History of the City of Colossae.

- 1- It was located in southwestern Phrygia, on the Lycus River, about 120 miles east of Ephesus, near Laodicea and Hieropolis.
- 2- It had been a large and populous city in the 5th century B. C. , but declined owing to the rivalry of its neighbors further down the river.
- 3- Antiochus the Great transplanted 2,000 Jewish families from Babylonia and Mesopotamia into the cities of Phrygia. Thus, in Paul's time there was a distinctly Jewish element at Colossae, though the majority were Gentiles.

#### B- History of the church at Colossae.

Paul had never visited the Lucus Valley (Colossians 1:4; 2:1). Epaphras of Colossae had doubtless been saved during Paul's ministry at Ephesus and had probably founded the church at Colossae, as well as the ones at Laodicea and Hieropolis.

### III. THE HISTORICAL SETTING

- A-** Date of writing: Assuming Paul's Roman imprisonment occurred c. 61-63 A. D. , this Epistle was probably written c. 62/63. The probability is that this was the first of the four prison Epistles. Colossians seems to have preceded Ephesians and these both probably preceded the hurried note to Philemon; Philippians seems to have been sent at a later date.
- B-** Epaphras, one of the pastors and pioneer workers at Colossae, had come to see Paul at Rome and doubtless informed Paul of certain errors creeping into the church-- errors which Epaphras and his fellowworker Archippus could not handle.
- C-** The occasion of the letter was the returning of Tychicus with Onesimus, the runaway slave of Philemon who had been saved in Rome. Travelling by way of Ephesus, Tychicus was accompanying Onesimus to Colossae and delivered these various letters for Paul.

## IV. THE COLOSSIAN HERESY (Incipient Gnosticism)

### A- Its development.

The heresy against which the Colossian Epistle is a polemic was that of Gnosticism in its incipient stage. Gnosticism strove to solve two difficulties, one moral and one metaphysical, by postulating an eternal duality with a series of emanations. The moral problem was how to explain evil if God alone was supreme. The metaphysical problem was to explain the relation of God to matter. One of these emanations, quite removed from God, had to be the author of evil and related to matter. Matter was evil and spirit was good. Salvation then consisted in being freed from the limitations of the physical which is dominated by evil. The means of this

freedom was knowledge (gnosis) which was a mystical, spiritual enlightenment bringing the initiated into communion with the true realm of spiritual realities.

The amalgamation of this doctrine with Christianity was a gradual process. Being syncretic, it found many elements in Christianity amenable to their purpose. It began first with the concept of knowledge or mystical enlightenment by which man is freed from sin or evil, and later it developed its doctrine of the Person of Christ. Man, they declared, is not saved by faith but by knowledge, by the mind rather than the heart. This concept of freedom from sin took two directions, asceticism and profligacy. The ascetics believed that harming the flesh destroyed evil and produced godliness; the profligates believed that the spirit of man has no relation to matter, and that, therefore, the sins of the flesh had no effect on one's spirituality; salvation comes simply by the secret knowledge of the mind, unrelated to the body. The later syncretizing of the Person of Christ into the system involved the Logos concept. Christ

was a phantom or emanation from God which entered into Jesus at baptism and left Him before the crucifixion. Being an emanation from God, He could not be man but simply indwelt the Man Jesus for a time. Therefore, Jesus was not virgin-born, Christ did not die, Jesus did not resurrect, and the Incarnation was a fake. The sinfulness of matter makes the resurrection of the body an impossibility. The God of the Old Testament was condemned, being a lesser demiurge, intent on judgment and wrath rather than love.

### B- The principal sources of this heresy.

- 1- Hellenistic philosophies.
- 2- Oriental religions (mysticism and dualism).
- 3- Heterodox Judaism (especially the Essenes with their system of emanations and dualism **received from Iranian influences**).
- 4- Christianity (from the doctrine of the Logos of John and Paul's doctrine of the distinction between spirit and flesh).

## C- The Colossian state of this heresy.

Though the heresy had its roots in pre-Christian thinking, it was still in its nascent stage during the Apostolic period. Whereas Corinth may have been a seat of the profligate type, Colossae encountered the ascetic variety. They resembled very closely the Judaizing problem which had been prominent in not far distant Galatia. This heresy highlighted the Mosaic ordinances mingled with a philosophy of mystical knowledge and worshipping of angels. Although this religion was veiled in secrecy, it was perhaps made known to Epaphras and thus relayed to Paul. He seems to have seen the inherent dangers especially concerning faith and the Person of Christ. Thus, the Epistle is given to a thorough treatment of the supremacy of Christ, His identity with the Supreme God, and His identity with the Man on the Cross who made peace through the shedding of His blood.

## V. THE PURPOSE AND THEME OF COLOSSIANS

Paul's purpose is to declare the preeminence of Christ both in Person and work and to emphasize the believer's completeness in Him. His object was to combat the twofold error (concerning the Person of Christ and the way of salvation) by a positive affirmation of the supremacy of Christ, first in His Person (as God the Creator) and, secondly, in His work on the Cross (as God the Redeemer). The primary theme then is **the preeminence of Christ and especially in relationship to the Church which is His Body.**

For more information on this subject see Appendix 23-01. Introductory Remarks On 1 John Vol VII, Pages 139-145.

**I. The Believer's Position In Christ** **1.**

- A- Paul's thanks for their saving faith.
- B- Paul's prayer for their continued growth.
- C- Paul's thanks for the Father's saving work.
- D- Paul's focus on the Person and Work of Christ.
- E- Paul's personal ministry to them.

**II. The Believer's Perfection In Christ.** **2.**

- A- In Him is the true source of wisdom.
- B- In Him is the fulness of God.
- C- In Him is the fulness of salvation.
- D- Paul warns of 4 false systems.

**III. The Believer's Practical Walk In Christ.** **3.**

- A- The principle of resurrected living.
- B- The principle applied to personal life.
- C- The principle applied to social life.

**IV. The Apostle's Personal Greetings.** **4.**

- A- A final exhortation.
- B- A final round of greetings.

**Theme: The preeminence of Christ in relation to the Church.  
(or, The believer's completeness in Christ)**





**Colossians 1**

- 1 ¶ Paul, an apostle of Christ Jesus through the will of God, and Timothy *{1}* our brother, *{1}* *Gr the brother*}
- 2 *{1}* To the saints and faithful brethren in Christ *that are* at Colossae: Grace to you and peace from God our Father. *{1}* *Or to those that are at Colossae, holy and faithful brethren in Christ*}
- 3 ¶ We give thanks to God the Father of our Lord Jesus Christ, praying always for you,
- 4 having heard of your faith in Christ Jesus, and of the love which ye have toward all the saints,
- 5 because of the hope which is laid up for you in the heavens, whereof ye heard before in the word of the truth of the *{1}* gospel, *{1}* *Gr good tidings*; and so elsewhere; See marginal note on Mt 4:32}
- 6 which is come unto you; even as it is also in all the world bearing fruit and increasing, as *it doth* in you also, since the day ye heard and knew the grace of God in truth;
- 7 even as ye learned of Epaphras our beloved fellow-servant, who is a faithful minister of Christ on *{1}* our behalf, *{1}* *Many ancient authorities read your*}
- 8 who also declared unto us your love in the Spirit.
- 9 ¶ For this cause we also, since the day we heard *it*, do not cease to pray and make request for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding,

**I. THE BELIEVER'S POSITION IN CHRIST****(1.)****A- PAUL'S THANKS FOR THEIR SAVING FAITH****1:1-8.**1- His salutation.

vs. 1-2

- a- The author and associate.-- Paul and Timothy.
- b- The addressees.-- The saints in Christ at Colossae.
- c- The benediction -- Grace and Peace from God.

2- His prayer of thanks.

vs. 3-8

- a- For their faith in Christ Jesus. vs. 4  
    Their faith was a witnessing faith.
- b- For their love to the saints. vs. 4
- c- For their hope in heaven. vs. 5-8
  - 1) Note the ground of their hope.
  - 2) Note the present value of this hope. vs. 6
- d- Note the three essentials of the gospel ministry.

**B- PAUL'S PRAYER FOR THEIR CONTINUED GROWTH****(1:9-14)**1- For their increased knowledge of God's will.

vs. 9

- a- Paul had nurtured them through prayer.
- b- He prayed for their spiritual understanding.

**Colossians 1 (cont.)**

- 10 to walk worthily of the Lord {1} unto all pleasing, bearing fruit in every good work, and increasing {2} in the knowledge of God; {1} *Or unto all pleasing, in every good work, bearing fruit and increasing etc* 2) Or *by*}
- 11 {1} strengthened {2} with all power, according to the might of his glory, unto all {3} patience and longsuffering with joy; {1} *Gr made powerful* 2) Or *in* 3) Or *steadfastness*}
- 12 ¶ giving thanks unto the Father, who made {1} us meet to be partakers of the inheritance of the saints in light; {1} *Some ancient authorities read you*}
- 13 who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love;
- 14 in whom we have our redemption, the forgiveness of our sins:
- 15 who is the image of the invisible God, the firstborn of all creation;
- 16 for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him;
- 17 and he is before all things, and in him all things {1} consist. {1} *That is hold together*}
- 18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; {1} that in all things he might have the preeminence. {1} *Or that among all he might have etc*}
- 19 {1} For it was the good pleasure *of the Father* that in him should all the fulness dwell; {1} *Or For the whole fulness of God was pleased to dwell in him*}

2- For their progress in walking worthy of the Lord.

vs. 1:10-11

a- A life pleasing to the Lord.

b- A life pleasing unto others.

c- A life of power and patience.

vs. 11

3- For their growth in thankfulness.

vs. 12-14

a- For what God has done to us.

b- For what God has promised for us.

c- For what God is doing in us.

d- For what God has done for us in Christ.

**C- PAUL'S FOCUS ON THE PERSON AND WORK OF CHRIST****1:15-23.**1- The preeminence of His Person.

vs.15-19

a- His relation to God the Father.

vs. 15

1) As the exact image of God.

2) As the visible Manifestation of the invisible God.

b- His relation to creation.

vs. 15-17

1) As the first-born of all creation (prior existence to all).  
Suggesting also His Headship to the new humanity.

2) As the Creator of all creation.

vs. 15

3) As the cohesive Principle of all creation.

vs. 17

c- His relation to the church.

vs. 18-19

1) As the Head of the church -- Its Lord.

vs. 18

2) As the Firstborn from the dead.

vs. 18

Firstborn to have preeminence.

3) As the Fulness of God dwelling bodily.

vs. 19

**Colossians 1 (cont.)**

- 20 and through him to reconcile all things {1} unto {2} himself, having made peace through the blood of his cross; through him, *I say*, whether things upon the earth, or things in the heavens. {1) *Or into him*  
2) *Or him*}
- 21 And you, being in time past alienated and enemies in your mind in your evil works,
- 22 yet now {1} hath he reconciled in the body of his flesh through death, to present you holy and without blemish and unrepensible before him: {1) *Some ancient authorities read ye have been reconciled*}
- 23 if so be that ye continue in the faith, grounded and stedfast, and not moved away from the hope of the {1} gospel which ye heard, which was preached in all creation under heaven; whereof I Paul was made a minister. {1) *Gr good tidings*; See verse 1 }
- 24 Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church;
- 25 whereof I was made a minister, according to the {1} dispensation of God which was given me to you-ward, to fulfil the word of God, {1) *Or stewardship*; See 1 Co 9:17 }
- 26 *even* the mystery which hath been hid {1} for ages and generations: but now hath it been manifested to his saints, {1) *Or from all ages etc*; *Gr from the ages and from the generations*}
- 27 to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory:
- 28 whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ;
- 29 whereunto I labor also, striving according to his working, which worketh in me {1} mightily. {1) *Or in power*}

2- The preeminence of His work.

vs. 1:20-23

- a- Christ provided objective reconciliation for all men. vs. 20  
(II Cor. 5:19)  
His work on the Cross completely satisfied God's outraged holiness.
- b- He provided personal reconciliation for all believers. vs. 21-22
- c- He provided the ground for our final glorification. vs. 22-23
  - 1) Reconciliation paved the way for our glorification. vs. 22
  - 2) He notes the human response as a part of the process. vs. 23  
(The 1st class condition indicates that, although the human response is inevitably involved in the process, it does not causitively determine the final result).

**D- PAUL NOTES HIS PERSONAL MINISTRY TO THEM****vs. 1:24-29**

- 1- He partook of Christ's affliction in suffering for them. How? vs. 24
- 2- He fulfilled God's Word in revealing the mystery of the church. vs. 25-27
  - a- His Gentile ministry especially involved this mystery.
  - b- The essence of this mystery --"Christ in you."
- 3- He declared the purpose of his ministry. vs. 28-29
  - a- To perfect each one in the image of Christ. vs. 28
  - b- To manifest forth the power of the Holy Spirit. vs. 29

**Colossians 2**

- 1 ¶ For I would have you know how greatly I strive for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;
- 2 that their hearts may be comforted, they being knit together in love, and unto all riches of the {1} full assurance of understanding, that they may know the mystery of God, {2} *even* Christ, {1} *Or fulness* 2) The ancient authorities vary much in the text of this passage.}
- 3 in whom are all the treasures of wisdom and knowledge hidden.
- 4 ¶ This I say, that no one may delude you with persuasiveness of speech.
- 5 For though I am absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.
- 6 As therefore ye received Christ Jesus the Lord, *so* walk in him,
- 7 rooted and builded up in him, and established {1} in your faith, even as ye were taught, abounding {2} in thanksgiving. {1} *Or by* 2) Some ancient authorities insert *in it*}
- 8 {1} Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the {2} rudiments of the world, and not after Christ: {1} *Or See whether* 2) *Or elements*; See Ga 4:3 margin}
- 9 for in him dwelleth all the fulness of the Godhead bodily,
- 10 and in him ye are made full, who is the head of all principality and power:
- 11 in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ;
- 12 having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead.
- 13 ¶ And you, being dead through your trespasses and the uncircumcision of your flesh, you, *I say*, did he make alive together with him, having forgiven us all our trespasses;
- 14 having blotted out {1} the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to the cross; {1} *Or the bond that was against us by its ordinances*}
- 15 {1} having despoiled the principalities and the powers, he made a show of them openly, triumphing over them in it. {1} *Or having put off from himself the principalities etc*}

**II. THE BELIEVER'S PERFECTION IN CHRIST****(2.)****A- IN HIM IS THE TRUE SOURCE OF WISDOM vs. 1-7**

- 1- The knowledge of Christ brings the unity of love. vs. 1-2
- 2- The knowledge of Him unveils the mystery of God. vs. 2-3
- 3- The knowledge of Him brings all wisdom & knowledge into proper focus. vs. 3
- 4- The knowledge of Him brings stability in the faith. vs. 5-7

**B- IN HIM IS THE FULNESS OF GOD 2:8-10.**

- 1- Beware lest worldly wisdom detract from Christ. vs. 4, 8
- 2- He alone can bring spiritual and intellectual satisfaction. vs. 9-10

**C- IN HIM IS THERE FULNESS OF SALVATION 2:11-15.**

- 1- The meaning of His burial -- We died to the flesh. vs. 11-12
- 2- The meaning of His resurrection -- We were raised with Him to a new life. vs. 12-13
- 3- The meaning of the cross for the old covenant. vs. 14-15
  - a- The believer's debt was blotted out. vs. 14
  - b- The covenant document was destroyed or abrogated. vs. 14
  - c- All the hostile claimants were defeated or ruled out of court. vs. 15

**Colossians 2 (cont.)**

- 16 ¶ Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day:
- 17 which are a shadow of the things to come; but the body is Christ's.
- 18 Let no man rob you of your prize *{1}* by a voluntary humility and *{2}* worshipping of the angels, *{3}* dwelling in the things which he hath *{4}* seen, vainly puffed up by his fleshly mind, *{1}* Or of his own mere will, by humility etc 2) The Greek word denotes and act of reverence, whether paid to a creature, or to the Creator. 3) Or taking his stand upon 4) Many authorities, some ancient, insert *not*
- 19 and not holding fast the Head, from whom all the body, being supplied and knit together through the joints and bands, increasing with the increase of God.
- 20 If ye died with Christ from the *{1}* rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances, *{1}* Or elements; See Ga 4:3 margin
- 21 Handle not, nor taste, nor touch
- 22 (all which things are to perish with the using), after the precepts and doctrines of men?
- 23 Which things have indeed a show of wisdom in will-worship, and humility, and severity to the body; *but are not of any {1} value against the indulgence of the flesh. {1} Or honor*

**Colossians 3**

- 1 ¶ If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God.
- 2 Set your mind on the things that are above, not on the things that are upon the earth.
- 3 For ye died, and your life is hid with Christ in God.
- 4 When Christ, *who is {1}* our life, shall be manifested, then shall ye also with him be manifested in glory. *{1} Many ancient authorities read your*

**D- PAUL WARNS OF FOUR FALSE RELIGIOUS SYSTEMS****2:16-23.**

- 1- The deceitfulness of false philosophy. vs. 8
  - a- This substitutes human logic for the Word of God.
  - b- It measures the Word by the standards of the world.
  
- 2- The deceitfulness of ceremonialism. vs. 16-17
  - a- Ceremonialism emphasizes works as a means of grace.
  - b- Paul notes the purpose of ceremonies in the O. T.  
They were meant to foreshadow -- not to foreshackle.
  - c- The believer is governed by Christ, not outward legalism. vs. 17
  
- 3- The deceitfulness of false mysticism. vs. 18-19
  - a- This emphasizes an existential experience by-passing the Word.
  - b- It often operates through other intermediaries than Christ.
  - c- Its false humility usually produces personal pride. **(Glories in an experience, rather than in Christ)**
  
- 4- The deceitfulness of asceticism. vs. 20-23
  - a- This emphasizes the strength of will and the flesh. You can't conquer the flesh by the weapons of the flesh.
  - b- Asceticism is a form of idolatry. vs. 23  
**Its worship is essentially self-worship.**

**III. THE BELIEVER'S PRACTICAL WALK IN CHRIST****(3.)****A- THE PRINCIPLE OF RESURRECTED LIVING****3:1-4.**

- 1- Set your affections above. vs. 1-3  
Make your resurrection standing also a resurrection state.
  
- 2- Set Christ's coming as the goal of life. vs. 4  
His glory will then be our glory.

- 5 ¶ Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry;
- 6 for which things' sake cometh the wrath of God {1} upon the sons of disobedience: {1} *Some ancient authorities omit upon the sons of disobedience; See Eph 5:6*
- 7 {1} wherein ye also once walked, when ye lived in these things; {1} *Or amongst whom*
- 8 ¶ but now do ye also put them all away: anger, wrath, malice, railing, shameful speaking out of your mouth:
- 9 lie not one to another; seeing that ye have put off the old man with his doings,
- 10 and have put on the new man, that is being renewed unto knowledge after the image of him that created him:
- 11 where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all.
- 12 ¶ Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, longsuffering;
- 13 forbearing one another, and forgiving each other, if any man have a complaint against any; even as {1} the Lord forgave you, so also do ye: {1} *Many ancient authorities read Christ*
- 14 and above all these things *put on* love, which is the bond of perfectness.
- 15 And let the peace of Christ {1} rule in your hearts, to the which also ye were called in one body; and be ye thankful. {1} *Gr arbitrate*;
- 16 Let the word of {1} Christ dwell in you {2} richly; in all wisdom teaching and admonishing {3} one another with psalms *and* hymns *and* spiritual songs, singing with grace in your hearts unto God. {1} *Some ancient authorities read the Lord; others God 2) Or richly in all wisdom; teaching etc 3) Or yourselves }*
- 17 And whatsoever ye do, in word or in deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through him.
- 18 ¶ Wives, be in subjection to your husbands, as is fitting in the Lord.
- 19 Husbands, love your wives, and be not bitter against them.
- 20 Children, obey your parents in all things, for this is well-pleasing in the Lord.

**B- THE PRINCIPLE APPLIED TO PERSONAL LIFE****vs. 3:5-17**

- 1- Various vices to be put off. (The negative side). vs. 5-11
- a- Eradicate inward passions. vs. 5-7
    - 1) Note that greed and covetousness are classed with fornication.
    - 2) Note that these always bring God's wrath. vs. 7
  - b- Eradicate outward passions. vs. 8-9
  - c- Don't feed the old nature, but the new. vs. 10-11
    - Prune off the old in order to promote the new.
- 2- Various graces to be put on. (The positive side). vs. 12-17
- a- A compassionate heart. vs. 12
  - b- A forgiving spirit. vs. 13
  - c- A life of love. vs. 14
  - d- A life of peace-making. vs. 15
  - e- A life saturated in the Word. vs. 16
  - f- A life motivated by Christ. (17)

**C- THE PRINCIPLE APPLIED TO SOCIAL LIFE.****(3:18- 4:1.)**

- 1- Domestic relations. vs. 18-21
- a- Wives -- submit to husbands. vs. 18
    - Suggesting loyalty and respect for the head of the home.
  - b- Husbands -- love for wives. vs. 19
    - Bitterness and resentment can grow and spoil a marriage.
  - c- Children -- obey parents. vs. 20
    - Only thus can they show their love for God.

**Colossians 3 (cont.)**

- 21 Fathers, provoke not your children, that they be not discouraged.
- 22 *{1}* Servants, obey in all things them that are your *{2}* masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing the Lord: *{1}* *Gr Bondservants* 2) *Gr lords*}
- 23 whatsoever ye do, work *{1}* heartily, as unto the Lord, and not unto men; *{1}* *Gr from the soul*}
- 24 knowing that from the Lord ye shall receive the recompense of the inheritance: ye serve the Lord Christ.
- 25 For he that doeth wrong shall *{1}* receive again for the wrong that he hath done: and there is no respect of persons. *{1}* *Gr receive again the wrong*}

**Colossians 4**

- 1 ¶ *{1}* Masters, render unto your *{2}* servants that which is just and *{3}* equal; knowing that ye also have a Master in heaven. *{1}* *Gr Lords* 2) *Gr bondservants* 3) *Gr equality*}
- 2 ¶ Continue stedfastly in prayer, watching therein with thanksgiving;
- 3 withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds;
- 4 that I may make it manifest, as I ought to speak.
- 5 ¶ Walk in wisdom toward them that are without, *{1}* redeeming the time. *{1}* *Gr buying up the opportunity*}
- 6 Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one.
- 7 ¶ All my affairs shall Tychicus make known unto you, the beloved brother and faithful minister and fellow-servant in the Lord:
- 8 whom I have sent you for this very purpose, that ye may know our state, and that he may comfort your hearts;
- 9 together with Onesimus, the faithful and beloved brother, who is one of you. They shall make known unto you all things that *are done* here.

- d- Fathers -- Provoke not children to frustration.  
Build respect by consistency and reasonableness. vs. 21
- 2- Servant and master relations. vs. 3:22- 4:1
  - a- Servants -- Serve as unto the Lord. vs. 22-25
    - 1) Remember that Christ also was a Servant.
    - 2) Remember that your real paymaster is the Lord.
  - b- Masters -- Treat servants as you would be treated by God.  
Justice for underlings was a new concept for that age.

#### IV. THE APOSTLE'S PERSONAL GREETINGS

#### Chapter 4.

##### A- A FINAL EXHORTATION

vs. 2-6

- 1- An admonition to prayer. vs.2-4
  - a- Make prayer an integral part of life.
  - b- He reminded them that his ministry depended on their prayers.
- 2- A admonition to proper behavior toward those without. vs. 4-6
  - a- How to walk -- As a living translation of God's wisdom.
  - b- How to talk -- As a vocal translation of God's grace.  
Salt gives flavor and creates thirst.

##### B- A FINAL ROUND OF GREETINGS

(7-18.)

- 1- The postmen are noted -- Tychicus and Onesimus. vs. 7-9

- 10 Aristarchus my fellow-prisoner saluteth you, and Mark, the cousin of Barnabas (touching whom ye received commandments; if he come unto you, receive him),
- 11 and Jesus that is called Justus, who are of the circumcision: these only *are my* fellow-workers unto the kingdom of God, men that have been a comfort unto me.
- 12 Epaphras, who is one of you, a {1} servant of Christ Jesus, saluteth you, always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God. {1} *Gr bondservant*}
- 13 For I bear him witness, that he hath much labor for you, and for them in Laodicea, and for them in Hierapolis.
- 14 Luke, the beloved physician, and Demas salute you.
- 15 Salute the brethren that are in Laodicea, and {1} Nymphas, and the church that is in {2} their house. {1} *The Greek may represent Nympha 2) Some ancient authorities read her*}
- 16 And when {1} this epistle hath been read among you, cause that it be read also in the church of the Laodiceans; and that ye also read the epistle from Laodicea. {1} *Gr the }*
- 17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.
- 18 The salutation of me Paul with mine own hand. Remember my bonds. Grace be with you.

2- Others sending greetings.

vs. 4:10-14

a- Those of the circumcision.

vs. 10-11

Aristarchus  
Mark  
Justus

b- Those of the Gentiles.

vs. 12-14

Epaphras -- Perhaps pastor of several churches.

Luke-- Identified here as a physician.

Demas-- One who later deserted Paul.

Note the reason for the many greetings -- A means of gaining rapport with a church Paul had not yet visited.

3- Brethren being greeted.

a- The brethren of Laodicea also.

Nymphas had opened his home for the church He exhorted that they too read this Epistle.

b- Archippus -- Perhaps the pastor.

4- The benediction by Paul.

vs. 18

## QUESTIONS ON COLOSSIANS

- 1- Locate the church of Colossae in Asia Minor.
- 2- Give the two aspects of the heresy at Colossae relative to the Person of Christ and to salvation.
- 3- What two directions did this heresy of incipient Gnosticism take in practical living?
- 4- How do you relate the Epistle of Colossians to that of Ephesians?
- 5- Who were the two ministers to the church at Colossae?
- 6- What were Paul's two basic desires for the Colossians in his prayer for them?
- 7- How is Christ described relative to His Person?
- 8- What does His being the "firstborn of every creature" signify?
- 9- What does 1:17 declare relative to the idea of dualism?
- 10- Distinguish Christ as "firstborn" in verses 16 and 18.
- 11- If Philippians speaks of Christ's kenosis, of what does Colossians speak by contrast?
- 12- Of what does the contingency of 1:23 suggest the possibility?

13- What afflictions of Christ does Paul fill up as spoken of in 1:24?

14- State the revealed mystery as declared in 1:27 and show how it relates to the mystery of Ephesians 1 and 3.

15- Name four dangers Paul warns against in chapter 2.

15- What is the folly of intellectualism in Colossians 2?

16- What three things did Christ do on the Cross as expressed in 2:14-15?

17- What specifically is the folly of false mysticism?

18- What is the folly of asceticism?

19- What is necessary for resurrected living in regards to the old man?

20- What should be done to the new man?

21- What is the word of Christ that should dwell in our hearts?

22- What is the qualifying factor necessary to all domestic and social relations as stated by Paul?

23- How specifically does Colossians differ from Ephesians relative to its content as a letter?

Copy these 2 pages, type your answers, and hand in or send by email to [toswede@thecfbc.com](mailto:toswede@thecfbc.com)



## **THE BOOK OF 1 THESSALONIANS**

**INTRODUCTION**

**PRINCIPLES**

**TEXT**

**OUTLINE**

**QUESTIONS**

Adapted from the larger work (under contract - prior his home-going) of  
**Dr. Stanley Ellisen, Beloved Professor of English Bible  
And Interpretation  
At The Western Baptist Theological Seminary.**

This Monograph was prepared for Seminary,  
Bible College, Church and Home Bible studies.  
Also contained in each book is an Introduction and  
on opposing pages the associated Biblical text taken from  
the ASV Version of 1901; and a list of  
Class Questions.

## INTRODUCTION

### I. AUTHORSHIP

**Pauline authorship is well established from both external and internal evidence. In writing these Epistles, Silas and Timothy are associated with Paul, as also they associated with him in the founding of the church.**

### II. THE ADDRESSEES

#### A- History of the City of Thessalonica.

- 1- The city was called Therma in the 5th century B.C. for its hot springs.
- 2- It was located at the head of the Thermaic Gulf, with its open sea at the front and rich fertile country behind.
- 3- It was named Thessalonica in 315 B. C. by Cassander after his wife, the half-sister of Alexander the Great.
- 4- In 168 B.C. it became part of the Roman Empire, and in 42 B. C. it was made a free city.
- 5- Thessalonica was a great metropolis, ranking with Corinth and Ephesus. It had a large Jewish population.

#### B- History of the church at Thessalonica.

- 1- Paul started this work on the second journey after leaving Philippi (Acts 17:1-9), remaining three Sabbaths and perhaps a good while longer.
- 2- A great multitude of Greeks and of the "chief women not a few" were the initial nucleus of the church.
- 3- They experienced strong Jewish opposition in this city, resulting in their having to leave quite suddenly.
- 4- Timothy was later sent to Thessalonica to minister to them and to bring Paul word of their state (1 Thessalonians 3:1-6).

### III. THE HISTORICAL SETTING OF THE WRITING

- A- Paul wrote from Corinth while at the home of Aquila and Priscilla.
- B- Since leaving Thessalonica, Paul, Silas, and Timothy had started a church in Berea (where Silas and Timothy remained) and Paul had gone on to Athens.
- C- Paul stayed shortly in Athens and then proceeded on to Corinth awaiting the arrival of Timothy and Silas.
- D- Probably a period of 4/6 months had elapsed since Paul had left Thessalonica. The church then was probably c. 8 months old. Some of the believers had already died. Also their faith had become known to a large area in Macedonia and Achaia.
- E- It was the occasion of Timothy arriving in Corinth from Thessalonica with good tidings that Paul wrote 1 Thessalonians.

- F- The second Epistle was written perhaps 6/12 months after the first Epistle, both being written during Paul's 18-month stay at Corinth.
- G- Date of writing: c. 52.

If Paul left Antioch on his second journey c. 50, travelled through Phrygia and Galatia, fell sick in Galatia and wintered there, went to Troa; and thence to Philippi and Thessalonica, where he spent several months, proceeded to Berea, Athens, and Corinth, the date of writing must have been approximately 52 A. D.

Secular pinpoint: The accession of Gallio c. 52/53.

#### IV. THE PURPOSE AND THEME OF I THESSALONIANS

Paul's purpose in the first Epistle is to express his joy at hearing of their steadfast faith and to clarify some aspects of the coming of the Lord for His saints. He writes to assure them of the participation in the rapture of those that had already died, indicating that the date was not known but that it was imminent and certain. In this frame of reference he exhorts them in Christian living.

#### V. THE PURPOSE AND THEME OF II THESSALONIANS

The theme of this Epistle, like the first, is eschatological, treating of the Second Coming. As the first points to the rapture and the need for holiness in the light of that event, so the second points to the advent and the ensuing judgment on the world. His purpose here is that of reassurance in the midst of persecution and further to challenge them to an orderly walk and continuance in well-doing. The problem was both a doctrinal misconception concerning the Lord's return and a practical misapplication in daily Christian living. Paul deals first with the doctrinal, then with the ethical.

## OUTLINE OF 1 THESSALONIANS

### **I. Paul's Former Ministry In View of Christ's Return. 1.-3.**

- A- He recalls the response of the Thessalonians.
- B- He recalls his relations with them.
- C- He recalls the report of Timothy.

### **II. Paul's Further Ministry Concerning Christ's Return. 4.-5.**

- A- The believer's conduct in the light of His Return.
- B- The believer's comfort concerning His Return.
- C- The believer's constancy until His Return.

**Theme: The need for holy living, in the light of the Second Coming.**



Figure 01. Map of Paul's 2nd and 3<sup>rd</sup> Journeys and Cities Visited.

## A Short Word Study on The Greek word (verb)Nouthetew.

### 1 Thess 5:12c

νουθετουντας  
confronting  
or training

PAPtcpl AMP> νουθετω: to admonish, exhort (nouthetew)  
c.acc.pers Act 20:31, Rom 15:14, I Cor 4:14, Col 1:28, 3:16, I  
Thess 5:12, 14, II Thess 3:15 ( ) involves at least 3 elements:

(1) The word is used frequently with διδασκω (to teach). But in Col 3<sup>16</sup> and elsewhere it is distinguished from that word. νουθετω: always implies a problem, and presupposes an obstacle that must be overcome; something is wrong in the life of the one confronted. Cremer says, "Some degree of opposition has been encountered and one wished to subdue or remove it, NOT BY PUNISHMENT, but by influencing the νοῦς (mind). διδασκω doesn't imply a problem but suggests the communication of data; making information known clear, understandable and memorable. The word διδασκω implies nothing about the listener, but refers exclusively to the activity of the instructor. The person taught may or may not be anxious to receive instruction. On the other hand νουθεσια (noun form 1 Cor 10:11, Eph 6:4, Tit 3:10) focuses on both the confronter and the one confronted. It specifically presupposes the need for a change in the person confronted, who may or may not put up some resistance...The idea of something wrong, some sin, some obstruction, some problem, some difficulty, some need that has to be acknowledged and dealt with, is central. THE FUNDAMENTAL PURPOSE OF NOUTHETIC CONFRONTATION THEN, IS TO AFFECT A PERSONALITY (INCL. ATTITUDE) AND BEHAVIORAL CHANGE!

(2) νουθεσια CHANGES ARE EFFECTED BY VERBAL MEANS – By the word of encouragement (when this is sufficient). But also by that of remonstrance, (the act of remonstrating, protest, expostulation (earliest argument), expostulatory counsel or reproof) of reproof (mild and friendly), of blame where these may be required, as set over against the training by act and by discipline which is παιδεια (child training). As in I Sam 3:13 in LXX, ενουθετει has the idea of subduing the sinful activities of another.

(3) In νουθεσια, the view is of purpose or motive behind this activity, i.e., the verbal correction is intended to benefit the counselee as in I Cor 4:14 "I didn't write these things putting you to shame but as my beloved sons (confronting you NOUTHETICALLY). This parent-child relationship appears also in Eph. 6:4 in the nurture and NOUTHETIC CONFRONTATION WITH THE LORD! Even under exasperating circumstances, an unruly Christian is to be "confronted NOUTHETICALLY" as a brother, I Th 3:15. This third point then implies that this confrontation should change something in the person's life, which may hurt the counselee –

The goal then must be to meet obstacles head on and overcome them verbally (with the νοῦς), not in order to punish BUT to help him.

The thought of punishment even disciplinary punishment is not contemplated in this confrontation. It is motivated by love and deep concern, in which clients are counseled and corrected for their own good (verbal means) and ultimately for the GLORY OF GOD! As in Col 1:28, every man must (if and when he/she needs it) be confronted nouthetically in order that every man may be presented to Christ MATURE and COMPLETE! The Scriptures are the device and the tool to be used for this means. II Th 3:14-15, e.g. II Tim 3:16-17 Trench has "to train by

word” by the word of encouragement when no more than this is required but also by the word of remonstrance (earnest argument) of reproof (mild and friendly), or blame where these may be required!

“These three descriptive participles (κοιλιωντας, προισταμενους, and νουθετουντας) are together. They certainly describe what we today (and of old) would call good pastors.” Every elder should be doing this sort of work. ‘NEC’

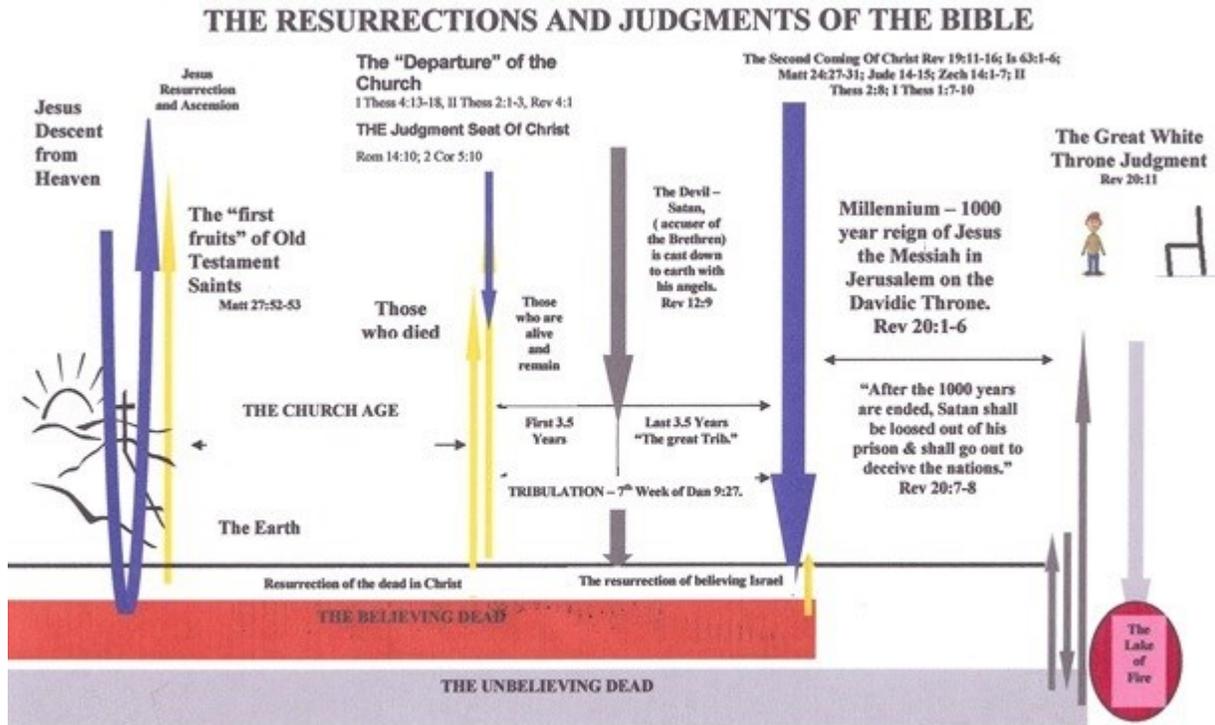


Figure 02. The Resurrections And Judgments Of The Bible.

**1 Thessalonians 1**

- 1 ¶ Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.
- 2 ¶ We give thanks to God always for you all, making mention *of you* in our prayers;
- 3 remembering without ceasing your work of faith and labor of love and {1} patience of hope in our Lord Jesus Christ, before {2} our God and Father; {1} *Or stedfastness* 2) *Or God and our Father*;
- 4 knowing, brethren beloved of God, your election,
- 5 {1} how that our {2} gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much {3} assurance; even as ye know what manner of men we showed ourselves toward you for your sake. {1} *Or because our gospel etc* 2) *Gr good tidings*; and so elsewhere; See marginal note on Mt 4:23. 3) *Or fulness*;
- 6 ¶ And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit;
- 7 so that ye became an ensample to all that believe in Macedonia and in Achaia.
- 8 For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we need not to speak anything.
- 9 For they themselves report concerning us what manner of entering in we had unto you; and how ye turned unto God from idols, to serve a living and true God,
- 10 and to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, who delivereth us from the wrath to come.

**I. PAUL'S FORMER MINISTRY IN VIEW OF CHRIST'S RETURN. (1.-3.)****A- HE RECALLS THE RESPONSE OF THE THESSALONIANS (1.)**

- 1- The salutation. vs. 1-2
  - a- The writer and associates -- Paul, Timothy, and Silas.
  - b- The addressees -- The Church of Thessalonica. vs. 1-3
- 2- Their Christian graces recalled. vs.3
  - a- A working faith.
  - b- A laboring love.
  - c- A patient hope.
- 3- Their divine election recognized. vs. 4-6
  - a- Paul's assurance of it. vs. 4
  - b- The evidence of it. vs. 5-6
    - 1) The Word evoked the response of the Holy Spirit within them.
    - 2) The Word evoked obedience from them. vs. 6
- 4- Their faithful witness attested. vs. 7-10
  - a- They witnessed their faith by their message. vs. 7-8
  - b- They demonstrated their faith by their lives. vs. 9-10
    - 1) They turned to God.
    - 2) They turned from their idols.
    - 3) They turned to serve and wait. They lived in expectation of the Second Coming.

## 1 Thessalonians 2

- 1 ¶ For yourselves, brethren, know our entering in unto you, that it hath not been found vain:  
2 but having suffered before and been shamefully treated, as ye know, at Philippi, we waxed bold in our God to speak unto you the *{1}* gospel of God in much conflict. *{1}* *Gr good tidings*; See verse 5}
- 3 For our exhortation *is* not of error, nor of uncleanness, nor in guile:  
4 but even as we have been approved of God to be intrusted with the *{1}* gospel, so we speak; not as pleasing men, but God who proveth our hearts. *{1}* *Gr good tidings*; See verse 5}
- 5 For neither at any time were we found using words of flattery, as ye know, nor a cloak of covetousness, God is witness;  
6 nor seeking glory of men, neither from you nor from others, when we might have *{1}* claimed authority as apostles of Christ. *{1}* *Or been burdensome*; verse 9; compare 1 Co 9:4 ff}
- 7 ¶ But we were *{1}* gentle in the midst of you, as when a nurse cherisheth her own children: *{1}* *Most of the ancient authorities read babes*; Compare 1 Co 14:20}
- 8 even so, being affectionately desirous of you, we were well pleased to impart unto you, not the *{1}* gospel of God only, but also our own souls, because ye were become very dear to us. *{1}* *Gr good tidings*; See verse 5}
- 9 For ye remember, brethren, our labor and travail: working night and day, that we might not burden any of you, we preached unto you the *{1}* gospel of God. *{1}* *Gr good tidings* ; See verse 5}
- 10 Ye are witnesses, and God *also*, how holily and righteously and unblameably we behaved ourselves toward you that believe:  
11 as ye know how we *dealt with* each one of you, as a father with his own children, exhorting you, and encouraging *you*, and testifying,  
12 to the end that ye should walk worthily of God, who *{1}* calleth you into his own kingdom and glory. *{1}* *Some ancient authorities read called*}

**B- PAUL RECALLS HIS RELATIONS WITH THEM****(2.)**

- 1- His ministry recalled. vs. 1-12
- a As pleasing God. vs. 1-6
- 1) With boldness even in affliction. vs. 2
  - 2) With faithfulness to his trust from God. vs. 4
  - 3) With purity of motives. vs. 5-6
- b- As a nurse. vs. 7-9
- 1) With gentleness. vs. 7
  - 2) With affection and spiritual concern. vs. 8  
Note his secret of success -- He gave not only the gospel, but also his own soul.
  - 3) With personal sacrifice. vs. 9  
As only a nurse or mother would.
- c- As a father. vs. 10-12
- 1) With holy character. vs. 10-11  
As a father is to be imitated by his children.
  - 2) With exhortations to a holy walk. vs. 11-12  
**He not only practiced, but preached.**  
He exhorted they walk worthily of the Kingdom to which they were going.  
  
{There is a widespread problem, today, there are many who refuse to witness (because of fear or unbelief) but say, "They will get to heaven, or become 'Christians', etc., by observing my life.  
  
**How is it with you???** NEC}

**1 Thessalonians 2 (cont.)**

- 13 ¶ And for this cause we also thank God without ceasing, that, when ye received from us {1} the word of the message, *even the word of God*, ye accepted *it not as the word of men*, but, as it is in truth, the word of God, which also worketh in you that believe. {1} *Gr the word of hearing; Ga 3:2, 5*
- 14 For ye, brethren, became imitators of the churches of God which are in Judaea in Christ Jesus: for ye also suffered the same things of your own countrymen, even as they did of the Jews;
- 15 who both killed the Lord Jesus and the prophets, and drove out us, and pleased not God, and are contrary to all men;
- 16 forbidding us to speak to the Gentiles that they may be saved; to fill up their sins always: but the wrath is come upon them to the uttermost.
- 17 ¶ But we, brethren, being bereaved of you for {1} a short season, in presence not in heart, endeavored the more exceedingly to see your face with great desire: {1} *Gr a season of an hour*
- 18 because we would fain have come unto you, I Paul once and again; and Satan hindered us.
- 19 For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at his {1} coming? {1} *Gr presence; Compare 2 Co 10:10*
- 20 For ye are our glory and our joy.

2- His message received.

vs. 2:13-16

a- **They received his word as the Word of God. Ref 2 Pe 3:16. in Vol. IX.**

vs. 13

1) They discerned the voice of God.

2) The Word alone has that inward dynamic.

b- They received suffering from their countrymen.

vs. 14-16

They thus joined a glorious train.

vs. 15

3- His continued concern for them.

vs. 17-20

a- His past hindrances by Satan.

vs. 18

(How does this square with God's sovereignty?)

b- His present rejoicing in them.

vs. 19-20

**With a view to Christ's Second Coming.**

**1 Thessalonians 3**

- 1 ¶ Wherefore when we could no longer forbear, we thought it good to be left behind at Athens alone;
- 2 and sent Timothy, our brother and {1} God's minister in the {2} gospel of Christ, to establish you, and to comfort you concerning your faith; {1} *Some ancient authorities read fellow-worker with God* 2) Gr *good tidings*; See 1 Th 1:5}
- 3 that no man be moved by these afflictions; for yourselves know that hereunto we are appointed.
- 4 For verily, when we were with you, we told you {1} beforehand that we are to suffer affliction; even as it came to pass, and ye know. {1} *Or plainly*}
- 5 For this cause I also, when I could no longer forbear, sent that I might know your faith, lest by any means the tempter had tempted you, and our labor should be in vain.

**C- HE RECALLS THE REPORT OF TIMOTHY**

**(3.)**

- 1- The visit of Timothy with them. vs. 1-5
  - a- To establish them in the faith. vs. 2
  - b- To comfort them concerning affliction. vs. 2

**Affliction is not strange, but normal.** (I Pet. 4:12)
  - c- To relieve Paul's anxiety. vs. 5

He feared Satan had overwhelmed them by affliction.

**1 Thessalonians 3 (cont.)**

- 6 ¶ But when Timothy came even now unto us from you, and brought us glad tidings of your faith and love, and that ye have good remembrance of us always, longing to see us, even as we also *to see* you;
- 7 for this cause, brethren, we were comforted over you in all our distress and affliction through your faith:
- 8 for now we live, if ye stand fast in the Lord.
- 9 For what thanksgiving can we render again unto God for you, for all the joy wherewith we joy for your sakes before our God;
- 10 night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith?
- 11 ¶ Now may {1} our God and Father himself, and our Lord Jesus, direct our way unto you: {1} *Or God himself and our Father*}
- 12 and the Lord make you to increase and abound in love one toward another, and toward all men, even as we also *do* toward you;
- 13 to the end he may establish your hearts unblameable in holiness before {1} our God and Father, at the {2} coming of our Lord Jesus with all his Holy (angels).{3} *See 4:16 {4} {1} Or God and our Father 2) Gr presence; Compare 2 Co 10:10. 3) Many ancient authorities add Amen.*}

2- The report of Timothy about them.

vs. 3:6-10

a- The good report -- Their faith and love held fast.

b- Paul's rejoicing.

vs. 7-10

1) "Now we live."

2) With fatherly concern -- praying night and day.

3- The prayer of Paul for them.

vs. 11-13

a- That he might again see them.

vs. 11

b- That their love might further abound -- in all directions.

vs. 12

c- That holiness might characterize their hearts.

vs. 13

For their association with "holy ones" at His coming.

{Holy, here, is applied to angels "with all his Holy Ones (#1Th 4:13-18 and espc. vs. 16 This is concerning His coming in the air for His Church, vs. 17. The "second coming promised to Israel is His coming to earth (Mt. of Olives)

Acts 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.

12 Then returned they unto Jerusalem **from the mount called Olivet**, which is from Jerusalem a sabbath day's journey.

A sabbath day's journey. As far as might be lawfully travelled by a Jew on the Sabbath. This was two thousand paces or cubits; or seven furlongs and a half—not quite one mile.

NEC}

**1 Thessalonians 4**

- 1 ¶ Finally then, brethren, we beseech and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, even as ye do walk,—that ye abound more and more.
- 2 For ye know what *{I}* charge we gave you through the Lord Jesus. *{I}* *Gr charges*
- 3 For this is the will of God, *even* your sanctification, that ye abstain from fornication;
- 4 that each one of you know how to possess himself of his own vessel in sanctification and honor,
- 5 not in the passion of lust, even as the Gentiles who know not God;

**II. PAUL'S FURTHER MINISTRY CONCERNING CHRIST'S RETURN. (4.-6.)****A- THE BELIEVER'S CONDUCT IN THE LIGHT OF HIS RETURN (4:1-12.)**

- 1- The need for sanctified living. vs. 1-5
  - a- Strive for excellency in the faith. vs. 1-2  
Don't be satisfied with your spiritual status quo.
  - b- Recognize that God is satisfied with nothing less than personal holiness. vs. 3
  - c- Continually pursue spiritual control of your personality. vs. 4-5
    - 1) "Possess your vessel."
    - 2) Beware of results of self-gratification.

**1 Thessalonians 4 (cont.)**

- 6 that no man *{1}* transgress, and wrong his brother in the matter: because the Lord is an avenger in all these things, as also we *{2}* forewarned you and testified. *{1) Or overreach 2) Or told you plainly}*
- 7 For God called us not for uncleanness, but in sanctification.
- 8 Therefore he that rejecteth, rejecteth not man, but God, who giveth his Holy Spirit unto you.
- 9 ¶ But concerning love of the brethren ye have no need that one write unto you: for ye yourselves are taught of God to love one another;
- 10 for indeed ye do it toward all the brethren that are in all Macedonia. But we exhort you, brethren, that ye abound more and more;
- 11 and that ye *{1}* study to be quiet, and to do your own business, and to work with your hands, even as we charged you; *{1) Gr be ambitious; See Ro 15:20 margin}*
- 12 that ye may walk becomingly toward them that are without, and may have need of nothing.

2- The need for brotherly love.

vs. 4:6-10

a- Negatively -- Defraud not your brethren.

vs. 6-8

1) Self-gratification cheats others of a testimony.

2) Self-gratification is a rejection of the Holy Spirit's leading.

vs. 8

b Positively -- Increase in brotherly love.

vs. 9-10

Love has to be practices and worked on.

3- The need for industrious waiting.

vs. 11-12

a- Pursue a quiet and peaceful life.

vs. 11

The hope of His coming should calm, not agitate.

b- Provide for your own needs.

vs. 11

Don't be a busy-body, living off the community.

c- Present a good social testimony to the world.

vs. 12

**1 Thessalonians 4 (cont.)**

- 13 ¶ But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope.
- 14 For if we believe that Jesus died and rose again, even so them also that are fallen asleep *{1}* in Jesus will God bring with him. *{1}* *Gr through; Or will God through Jesus}*
- 15 For this we say unto you by the word of the Lord, that we that are alive, that are left unto the *{1}* coming of the Lord, shall in no wise precede them that are fallen asleep. *{1}* *Gr presence}*
- 16 For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first;
- 17 then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.
- 18 Wherefore *{1}* comfort one another with these words. *{1}* *Or exhort; 1 Th 5:11}*

**B- THE BELIEVER'S COMFORT CONCERNING HIS RETURN****(4:13.-5:11.)****1- Note the problem in the historical setting:**

- a- Because some of the saints had recently died, the Thessalonians were concerned that these would not join in the rapture.
- b- The problem -- Will deceased saints participate in the rapture?

**2- The comfort concerning deceased saints.**

vs. 13-18

- a- Saints should sorrow with hope. vs. 13
- b- The bodies of dead saints sleep "in Jesus." vs. 14  
Note that "Jesus died," and believers "sleep."
- c- Sleepers "in Christ" will arise at His coming. vs. 14
- d- Christ will personally return. vs. 15-16
- e- **The living and dead will meet the Lord together in the air.** vs. 15-17
- f- His coming constitutes the Christian's great comfort. vs. 18
- g- Reference Figure 02, above, for a pictorial of the Resurrections and Judgments of the Bible.

**1 Thessalonians 5**

- 1 ¶ But concerning the times and the seasons, brethren, ye have no need that aught be written unto you.
- 2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.
- 3 When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape.
- 4 But ye, brethren, are not in darkness, that that day should overtake you *{I}* as a thief: *{I}* *Some ancient authorities read as thieves}*
- 5 for ye are all sons of light, and sons of the day: we are not of the night, nor of darkness;
- 6 ¶ so then let us not sleep, as do the rest, but let us watch and be sober.
- 7 For they that sleep sleep in the night: and they that are drunken are drunken in the night.
- 8 But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.
- 9 For God appointed us not into wrath, but unto the obtaining of salvation through our Lord Jesus Christ,
- 10 who died for us, that, whether we *{I}* wake or sleep, we should live together with him. *{I}* *Or watch}*
- 11 ¶ Wherefore *{I}* exhort one another, and build each other up, even as also ye do. *{I}* *Or comfort*; 1 Th 4:18}

2- The comfort concerning living saints.

vs. 5:1-11

- a- Paul notes that he had thoroughly taught them concerning the the Day of the Lord and the Lord's return. vs. 1
- b- The Day of the Lord will come suddenly or unexpectedly. vs. 2-5
  - 1) Just as a thief comes without announcement. vs. 2
  - 2) It will come at time when world peace is proclaimed. vs. 3
  - 3) Destruction will come upon them, the "sons of darkness."
- c- The believer's responsibility in view of that day. vs. 6-8
  - 1) To live as sons of light. vs. 5-7
  - 2) To be girded with the armor of light. vs. 8
    - a) Faith and love-- the breastplate.
    - b) Hope --the helmet.
- d- The believer's appointment during the Day of the Lord. vs. 9-11
  - 1) Not appointed to the wrath of that Day.  
That is the day of Jacob's Trouble Jer 30:7.
  - 2) Appointed to deliverance -- whether dead or alive. vs. 10
  - 3) This knowledge intended as a comfort to those living. vs. 11

**1 Thessalonians 5 (cont.)**

- 12 But we beseech you, brethren, to know them that labor among you, and are over you in the Lord, and **admonish** you;
- 13 and to esteem them exceeding highly in love for their work's sake. Be at peace among yourselves.
- 14 And we exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all.

**C- THE BELIEVER'S CONSTANCY UNTIL HIS RETURN**

**(5:12-24.)**

- 1- To regard spiritual leaders with high esteem. vs. 12-13  
Note the Word study on Nouthetew: to admonish, exhort, confront, train.
- a- Remember Whom they represent. vs. 12
- b- Respect them for their work's sake. vs. 13
- 2- To care for one another. vs. 14-15
- a- Admonish the unruly -- practice church discipline. vs. 14
- b- Encourage the weak and faint.
- c- Be longsuffering towards all.

- 15 See that none render unto any one evil for evil; but always follow after that which is good, one toward another, and toward all.
- 16 ¶ Rejoice always;
- 17 pray without ceasing;
- 18 in everything give thanks: for this is the will of God in Christ Jesus to you-ward.
- 19 Quench not the Spirit;
- 20 despise not prophesyings;
- 21 *{1}* prove all things; hold fast that which is good; *{1}* *Many ancient authorities insert but*
- 22 abstain from every form of evil.
- 23 ¶ And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the *{1}* coming of our Lord Jesus Christ. *{1}* *Gr presence*
- 24 Faithful is he that calleth you, who will also do it.
- 25 Brethren, pray for us. *{1}* *{1}* *Some ancient authorities add also*
- 26 Salute all the brethren with a holy kiss.
- 27 I adjure you by the Lord that this epistle be read unto all the *{1}* brethren. *{1}* *Many ancient authorities insert holy*
- 28 The grace of our Lord Jesus Christ be with you.

3- Some principles for holy living.

vs. 5:15-22

a- Beware of a vengeful spirit. vs. 15

b- Be of a joyful spirit. vs. 16

c- Keep a vital prayer life. vs. 17

d- Nurture a thankful spirit. vs. 18

e- Beware of quenching the Holy Spirit. vs. 19

f- Be discerning with regard to spiritual things. vs. 21-22

g- Avoid every suggestion of evil. vs. 22

h- Pursue holiness with a view to Christ's SEcond coming. vs. 23-24

1) Their complete sanctification is God's desire.

2) Their preservation is the Father's work. vs. 24

4- The conclusion and benediction. vs. 25-28

## QUESTIONS FOR 1 THESSALONIANS

- 1- Distinguish the Thessalonian Epistles from Paul's other Epistles as to emphasis.
- 2- Where do the Thessalonian Epistles fit chronologically into Paul's traveling and writing ministries?
- 3- Where was Paul when he wrote 1 Thessalonians and what immediately occasioned the Epistle?
- 4- Name an outstanding problem that concerned the Thessalonians which Paul treats.
- 5- How did Paul remember the Thessalonian church?
- 6- Characterize Paul's ministry with them in three points.
- 7- Characterize their response to the gospel preached to them in four points (1:9-10).
- 8- What had the church of Thessalonica in common with the churches of Judea?
- 9- What aspect of the Lord's coming does Paul advert to at the close of each chapter of 1 Thessalonians?
- 10- What function had Timothy performed for Paul relative to the Thessalonians?
- 11- Describe Paul's response to Timothy's report.
- 12- What further need did Paul see for the Thessalonians specifically?
- 13- What misconception did they have relative to the Second Coming?

- 14- Distinguish the emphasis Paul makes on the rapture of saints in 1 Thessalonians 4 with that of 1 Corinthians 15:52ff.
- 15- What comfort does Paul give the Thessalonians concerning the Day of the Lord in chapter 5?
- 16- With what is the exhortation to not sleep concerned?
- 17- What is the salvation spoken of in 5:9?
- 18- Characterize the admonitions of the last half of chapter 5.
- 19- Differentiate between the motivations for sanctification in 5:23 and 4:3.

Copy these 2 pages, type your answers, and hand in or send by email to [toswede@thecfbc.com](mailto:toswede@thecfbc.com)



**THE BOOK OF 2 THESSALONIANS**  
**INTRODUCTION IN**  
**1 Thessalonians**  
**PRINCIPLES**  
**TEXT**  
**OUTLINE**  
**QUESTIONS**

Adapted from the larger work (under contract - prior his home-going) of  
**Dr. Stanley Ellisen, Beloved Professor of English Bible**  
**And Interpretation**  
**At The Western Baptist Theological Seminary.**

This Monograph was prepared for Seminary,  
Bible College, Church and Home Bible studies.  
Also contained in each book is an Introduction and  
on opposing pages the associated Biblical text taken from  
the ASV Version of 1901; and a list of  
Class Questions.

## **OUTLINE OF II THESSALONIANS**

### **I. Consolation Concerning the Second Coming. 1.**

- A- His thanksgiving for their growth.
- B- His commendation for their patience.
- C- His exhortation to rest in God's judgment.

### **II. Correction Concerning the Second Coming. 2.**

- A- Their fears concerning the Day of the Lord.
- B- Paul's explanation concerning the Day of the Lord.
- C- Paul's exhortation to trustful living.

### **III. Commands In View of the Second Coming. 3.**

- A- A call to prayer and trust.
- B- A call to industrious living.
- C- The salutation.

**Theme: Further clarifications concerning the Lord's Coming.**

**See I Thess. for Introduction.**



**2 Thessalonians 1**

- 1 ¶ Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ;
- 2 Grace to you and peace from God the Father and the Lord Jesus Christ.
- 3 We are bound to give thanks to God always for you, brethren, even as it is meet, for that your faith groweth exceedingly, and the love of each one of you all toward one another aboundeth;
- 4 so that we ourselves glory in you in the churches of God for your *{1}* patience and faith in all your persecutions and in the afflictions which ye endure; *{1}* *Or steadfastness* }
- 5 ¶ *which is* a manifest token of the righteous judgment of God; to the end that ye may be counted worthy of the kingdom of God, for which ye also suffer:
- 6 if so be that it is righteous thing with God to recompense affliction to them that afflict you,
- 7 and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire,
- 8 rendering vengeance to them that know not God, and to them that obey not the *{1}* gospel of our Lord Jesus: *{1}* *Gr good tidings*; and so elsewhere; See marginal note on Mt 4:23}
- 9 who shall suffer punishment, *even* eternal destruction from the face of the Lord and from the glory of his might,
- 10 when he shall come to be glorified in his saints, and to be marvelled at in all them that believed (because our testimony unto you was believed) in that day.
- 11 ¶ To which end we also pray always for you, that our God may count you worthy of your calling, and fulfil every *{1}* desire of goodness and *every* work of faith, with power; *{1}* *Gr good pleasure of goodness*; Compare Ro 10:1}
- 12 that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

**I. CONSOLATION CONCERNING THE SECOND COMING (1.)****A- PAUL'S THANKSGIVING FOR THEIR GROWTH vs. 1-3**

- 1- He introduces himself. vs. 1-2
  - a- The author and associates -- Paul, Silas, and Timothy.
  - b- The addressees.
  - c- The benediction of grace and peace.
- 2- He thanks God for their growth. vs. 3
  - a- A growing faith. vs. 3
  - b- An abounding love. vs. 3
  - c- A patient hope. vs. 4

**B- HIS COMMENDATION FOR THEIR PATIENCE IN TRIBULATION. vs. 4-6**

- 1- They vindicated God's grace by their lives. vs. 4-5
  - a- In showing His grace was not spent in vain.
  - b- In preparing them for heaven.
- 2- They left vengeance with God. vs. 5-6  
It is God's responsibility and also God's nature to demand recompense for wrongs.

**C- HIS EXHORTATION TO REST IN VIEW OF GOD'S JUDGMENT. vs. 6-12**

- 1- The end result of God's final judgment. vs. 7-9
  - a- For the afflicted -- rest and glory. vs. 7, 10
  - b- For the afflictors -- eternal destruction. vs. 8-9
- 2- The end result of trusting God's grace. vs. 10
- 3- The responsibility of resting in His grace. vs. 11-12
  - a- To live to merit the Lord's commendation.
  - b- To live to glorify His Name.

**2 Thessalonians 2**

- 1 ¶ Now we beseech you, brethren, {1} touching the {2} coming of our Lord Jesus Christ, and our gathering together unto him; {1} *Gr in behalf of* 2) *Gr presence*
- 2 to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand;
- 3 ¶ let no man beguile you in any wise: for *it will not be*, except the departure comes first, and (then) the man of {1} sin be revealed, the son of perdition, {1} *Many ancient authorities read lawlessness*
- 4 he that opposeth and exalteth himself against all that is called God or {1} that is worshipped; so that he sitteth in the {2} temple of God, setting himself forth as God. {1} *Gr an object of worship*; Ac 17:23.  
2) Or *sanctuary*
- 5 Remember ye not, that, when I was yet with you, I told you these things?
- 6 And now ye know that which restraineth, to the end that he may be revealed in his own season.
- 7 For the mystery of lawlessness doth already work: {1} only *there is* one that restraineth now, until he be taken out of the way. {1} *Or only until he that now restraineth be taken etc*
- 8 And then shall be revealed the lawless one, whom the Lord {1} Jesus shall {2} slay with the breath of his mouth, and bring to nought by the manifestation of his {3} coming; {1} *Some ancient authorities omit Jesus* 2) *Some ancient authorities read consume* 3) *Gr presence*
- 9 *even he*, whose {1} coming is according to the working of Satan with all {2} power and signs and lying wonders, {1} *Gr presence* 2) *Gr power and signs and wonders of falsehood*
- 10 and with all deceit of unrighteousness for them that {1} perish; because they received not the love of the truth, that they might be saved. {1} *Or are perishing*
- 11 And for this cause God sendeth them a working of error, that they should believe a lie:
- 12 that they all might be judged who believed not the truth, but had pleasure in unrighteousness.

**II. CORRECTION CONCERNING THE SECOND COMING****(2.)****A- THEIR FEARS CONCERNING THE DAY OF THE LORD.****vs. 1-2**

- 1- Their problem: Had the Day of the Lord already come?  
How is our gathering unto Him related to His coming?
- 2- Paul's denial of the false reports.

**B- PAUL'S EXPLANATION CONCERNING THE DAY OF THE LORD.****3-12**

- 1- The "apostasy" to be a prelude to the Day of the Lord. vs. 3
  - a- "Apostasy" can mean a great retraction from the faith. See I Tim. 4:1; II Tim. 4:3-4.
  - b- "Apostasy" here means the departure of the church. vs. 2:1b.
    - 1) "Apostasia" by itself means simply "departure."
    - 2) He speaks of it as something specific of which they were all aware.
      - a) In first century usage it had the meaning "departure".
      - b) With the article (the) which is in the text (Grk. η αποστασια:The Departure) it implies a specific departure, **usually in same context**.
      - c) The Obvious Departure is seen in 2:1 "by our gathering together (up) unto Him (Grk. επ αυτον)" i.e., The Rapture!<sup>a</sup>
- 2- The appearance of the Man of Sin to follow "the departure". vs. 4-5
  - a- To exalt himself as God.
  - b- To work in the power of Satan. vs. 9
- 3- The Restrainer removes Himself. vs. 6-7
  - a- He is identified as a Person (masculine noun)
  - b- Note that He removes Himself (middle voice)  
Specifically, He removes Himself as restrainer of wickedness.
  - c- Note His power -- restrains the work of Satan.
- 4- The final destruction of the Man of Sin. vs. 8  
(Note Daniel 8:25; 11:45; Rev. 19:20)
- 5- Unbelievers to have a strong delusion. vs 10-12

**Note the implications for the rejecters.**

<sup>a</sup> AN EXEGETICAL GREEK GRAMMAR OF THE NEW TESTAMENT AND LXX, Section 24.12.03.03, 2015, Create Space/AMAZON Publishers, ISBN-13:978-1497597037, N. Carlson. 608 Pgs.

**2 Thessalonians 2 (cont.)**

- 13 ¶ But we are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you {1} from the beginning unto salvation in sanctification of the Spirit and {2} belief of the truth: {1} *Many ancient authorities read as firstfruits* 2) *Or faith*
- 14 whereunto he called you through our {1} gospel, to the obtaining of the glory of our Lord Jesus Christ. {1} *Gr good tidings; See 2 Th 1:8*
- 15 So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours.
- 16 ¶ Now our Lord Jesus Christ himself, and God our Father who loved us and gave us eternal comfort and good hope through grace,
- 17 comfort your hearts and establish them in every good work and word.

**2 Thessalonians 3**

- 1 ¶ Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also *it is* with you;
- 2 and that we may be delivered from unreasonable and evil men; for all have not faith.
- 3 But the Lord is faithful, who shall establish you, and guard you from {1} the evil *one. {1} Or evil*
- 4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command.
- 5 And the Lord direct your hearts into the love of God, and into the {1} patience of Christ. {1} *Or steadfastness*
- 6 ¶ Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which {1} they received of us. {1} *Some ancient authorities read ye*
- 7 For yourselves know how ye ought to imitate us: for we behaved not ourselves disorderly among you;
- 8 neither did we eat bread for nought at any man's hand, but in labor and travail, working night and day, that we might not burden any of you:
- 9 not because we have not the right, but to make ourselves an ensample unto you, that ye should imitate us.

**C- PAUL'S EXHORTATION TO TRUSTFUL LIVING.****vs. 2:13-17**

- 1- His thanks for their election and glory. vs. 13-14
  - a- Chosen by God.
  - b- Sanctified by the Spirit and faith.
  - c- Glorified with Christ.
  
- 2- His admonition to steadfastness. vs. 15-17
  - a- Stand fast in these truths.
  - b- The Lord will then give steadfastness.

**III. COMMANDS IN VIEW OF THE LORD'S COMING. (3.)**

The "In View", Ref. 2:1

**A- A CALL TO PRAYER AND TRUST. vs. 1-5**

- 1- Prayer makes the work effective. vs. 1
- 2- Prayer brings deliverance from wickedness. vs. 2
- 3- A reminder of God's faithfulness. vs. 3-5
  - a- He guards by establishing us.
  - b- He stabilizes by obedience.

**B- A CALL TO INDUSTRIOUS LIVING. vs. 6-15**

- 1- Paul's discipline for the indolent. vs. 6
  - Withdraw fellowship from the disorderly and heretics.
- 2- Paul's example set before them. vs. 7-9
  - a- He supported himself. vs. 8
  - b- He supplied them an example of industrious living.
    - However, he still claimed the right of their support. vs. 9

**2 Thessalonians 3 (cont.)**

- 10 For even when we were with you, this we commanded you, If any will not work, neither let him eat.
- 11 For we hear of some that walk among you disorderly, that work not at all, but are busybodies.
- 12 Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread.
- 13 But ye, brethren, be not weary in well-doing.
- 14 And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed.
- 15 And *yet* count him not as an enemy, but admonish him as a brother.
- 16 ¶ Now the Lord of peace himself give you peace at all times in all ways. The Lord be with you all.
- 17 The salutation of me Paul with mine own hand, which is the token in every epistle: so I write.**
- 18 The grace of our Lord Jesus Christ be with you all.**

3- Paul's principles for social charity.

vs. 3:10-15

a- Withholding from the indolent.  
"If any will not work, neither let him eat."

vs. 10-12

b- Generosity toward the needy.

vs. 13

c- Discipline for the disobedient restated.  
While disciplining, remember he is a brother.

vs. 14-15)

### **C- THE SALUTATION.**

**vs. 3:16-18**

1- His characteristic salutation -- With his own hand.

2- His characteristic benediction -- "The Grace of our Lord...."

**QUESTIONS FOR II THESSALONIANS**

- 1- Give a chapter heading for each of the three chapters of II Thessalonians.
  
- 2- What is the primary concern of Paul in II Thessalonians?
- 3- How does this affect his use of the term, "The Departure"?
  
- 4- What misconception did the Thessalonians evidently have concerning the coming of the Lord?
  
- 5- Distinguish the aspects of the Lord's coming dealt with in II Thessalonians from that in I Thessalonians.
  
- 6- What is the rest or comfort Paul gives them in chapter 1, relative to the Second Coming?
  
- 7- What made them feel that the Day of the Lord had come?
  
- 8- What three things does Paul say must precede the Day of the Lord?
  
- 9- How does Paul describe the Man of Sin?
  
- 10- What is the restrainer that is removed (7)? Give evidence.
  
- 11- Who are those that are sent strong delusions to believe the devil's lie?
  
- 12- To whom does Paul refer as those "walking disorderly" (3:6)?
  
- 13- State Paul's principle relative to the behavior of the disorderly.
  
- 14- State Paul's instruction for dealing with the disorderly.

Copy this page, type your answers, and hand in or send by email to [toswede@thecfbc.com](mailto:toswede@thecfbc.com)

**THE BOOK OF 1 TIMOTHY**  
**INTRODUCTION**  
**PRINCIPLES**  
**TEXT**  
**OUTLINE**  
**QUESTIONS**

Adapted from the larger work (under contract - prior his home-going) of  
**Dr. Stanley Ellisen, Beloved Professor of English Bible**  
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**15-INTRODUCTION****I. AUTHORSHIP**

Pauline authorship was virtually uncontested from Clement of Rome and Polycarp until the time of Schleiermacher in 1807. In spite-of the opposition of modern critics, the preponderance of modern scholarship recognize Paul as the author of all three Pastoral Epistles. Most problems of Pauline authorship dissipate when it is recognized that Paul was released from his first Roman imprisonment, enjoyed a period of several years in a traveling ministry, and was later imprisoned by imperial Rome.

**II. THE ADDRESSEE****A- Timothy's background and character.**

- 1- He was a native of Lystra of Phrygia.
- 2- His father was a Greek and his mother a Jewess; he was brought up in the Jewish faith, being taught the Old Testament from childhood by both his mother Eunice and grandmother Lois (2 Timothy 1:5; 3:14, 15).
- 3- He was Paul's son in the faith, doubtless being converted during Paul's first visit to Lystra, at which time Paul was stoned (Acts 14:6, 19; 16:1)-
- 4- He seemed to be somewhat timid in disposition (1 Tim. 4:12; 2 Tim. 1:6, 7).

**B- Timothy's ministry traced.**

- 1- He was chosen by Paul at the beginning of his second missionary journey to accompany him and Silas in their ministry.
- 2- He travelled with Paul and Silas to Berea and here remained shortly with Silas at Thessalonica (Acts 17;10, 14).
- 3- He laisoned for Paul between Corinth and Thessalonica.
- 4- He is lost sight of in Acts for c. 5 years till he reappears with Paul in Ephesus (Acts 19:22).
- 5- He was sent with Erastus into Macedonia from Ephesus to make preparation for the coming of Paul (Acts 19:22). He remained here and is associated with Paul in the writing of 2 Corinthians.
- 6- He accompanied Paul to Corinth and is associated with Paul there in the writing of Romans (Romans 12:21).
- 7- He again spearheaded Paul's journey with seven others in going before him to Troas.
- 8- From this point Timothy is again lost sight of for three or four years during Paul's trip to Jerusalem, his Caesarian imprisonment, and voyage to Rome.
- 9- He reappears again at Rome with Paul in captivity sending greetings to the Colossians, Philemon, and Philippians.
- 10- He then was probably sent by Paul from Rome to Philippi to encourage them and report their state to Paul in Rome.
- 11- After Paul's release from Rome he evidently travelled with Paul to Ephesus and was left there while Paul went on to Macedonia.
- 12- He was with Paul in his final imprisonment in Rome (if he was able to come, 2 Timothy 4:11, 21).

- 13- He himself was eventually imprisoned and was subsequently liberated (Hebrews 13:23).

### III. THE HISTORICAL SETTING

#### A- Paul's itinerary between imprisonments reconstructed.

- 1- Released at Rome in the spring of 63 A. D. , he went to Philippi and thence to Ephesus (Philippians 2:24).
- 2- He made a short trip to Colossae and the neighboring churches according to his promise to Philemon (Philemon 22), and then returned to Ephesus.
- 3- At Ephesus he encountered the wolves from within with heresy, found it necessary to expel Hymenaeus and Alexander (1 Timothy 1:20), and left Timothy at Ephesus to repel any further developments of the errors (1 Timothy 1:3, 4).
- 4- From Ephesus Paul went to Macedonia (perhaps Philippi, his supporting church). Hoping to return to Ephesus and not having opportunity at present, Paul here wrote 1 Timothy (1 Timothy 3:14, 15).

#### 1 Timothy written.

- 5- Paul then revisited Ephesus and journeyed to the Island of Crete where Titus was already at work.
- 6- Leaving Titus at Crete, Paul went to Corinth where he met Zenas and Apollos who were planning a trip taking them through the Island of Crete.
- 7- At Corinth Paul wrote the letter to Titus, sending it with Zenas and Apollos. He planned to winter (63/64) at Nicopolis, requesting Titus to join him there, if possible, perhaps planning his trip to Spain in the spring.
- 8- In the spring of 64 A.D. Paul voyaged to Spain (Clement of Rome said he journeyed to the western limits of the empire). He possibly remained there two years, being there at the time of the burning of Rome (July A. D. 64) and the subsequent persecution of the Christians.
- 9- In the spring of 66 A.D. he returned to Asia probably avoiding Rome and going to the area of Ephesus. He stopped at Troas (2 Timothy 4:13), left Trophimus sick at Miletus (4:20), and left Erastus at Corinth.
- 10- In this area he was arrested by Imperial Rome as a malefactor (2 Timothy 2:9) and taken to Rome where he wrote his last Epistle to Timothy.

#### B- Date of 1 Timothy--c. 63.

### IV. THE PURPOSE, THEME, AND OUTLINE OF I TIMOTHY

Paul's purpose in 1 Timothy is both personal and ecclesiastical. **The dominant theme of 1 Timothy is the ecclesiastical responsibilities of the shepherd of the flock.** His purpose is to stimulate Timothy, who was young and apparently somewhat timid, to exert his spiritual authority as a minister of Christ in maintaining true doctrine and godly or orderly conduct in the affairs of the church. Thus Paul wrote to Timothy laying down general principles for the administering of the affairs in the house of God.

## OUTLINE OF I TIMOTHY

### I. Paul's Charge to the Assembly of God.

1.-3.

- A- Concerning doctrine in the church.
- B- Concerning worship in the church.
- C- Concerning leaders in the church.

### II. Paul's Charge to the Servant of God.

4.-6.

- A- His responsibilities to the assembly in general.
- B- His responsibilities to particular classes.

**Theme: The responsibilities of the pastor (Elders and Deacons) and the church.**

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#### 1 Timothy 1

- 1 ¶ Paul, an apostle of Christ Jesus according to the commandment of God our Saviour, and Christ Jesus our hope;
- 2 unto Timothy, my true child in faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.
- 3 As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a different doctrine,
- 4 neither to give heed to fables and endless genealogies, which minister questionings, rather than a *{1}* dispensation of God which is in faith; *so do I now. {1} Or stewardship*; See 1 Co 9:17}
- 5 ¶ But the end of the charge is love out of a pure heart and a good conscience and faith unfeigned:
- 6 from which things some having *{1}* swerved have turned aside unto vain talking; *{1} Gr missed the mark*; 1 Ti 6:21; 2 Ti 2:18}
- 7 desiring to be teachers of the law, though they understand neither what they say, nor whereof they confidently affirm.
- 8 But we know that the law is good, if a man use it lawfully,
- 9 as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for *{1}* murderers of fathers and *{1}* murderers of mothers, for manslayers, *{1} Or smiters*}
- 10 for fornicators, for abusers of themselves with men, for menstealers, for liars, for false swearers, and if there be any other thing contrary to the *{1}* sound *{2}* doctrine; *{1} Gr healthful*; 2) *Or teaching*}
- 11 according to the *{1}* gospel of the glory of the blessed God, which was committed to my trust. *{1} Gr good tidings*; See Mt 4:23 margin}

**I. PAUL'S CHARGE TO THE ASSEMBLY OF GOD****(1.-3.)****A- CONCERNING DOCTRINE IN THE CHURCH****(1.)**

- 1- His salutation. VS. 1-2
- a- The author and addressee -- Paul to son Timothy.
  - b- The singular greeting. -- Grace, mercy, and peace.
- 2- His warning of false doctrine. VS. 3-11
- a- The charge to preserve purity of doctrine. VS. 3
  - b- The charge to avoid extra-Biblical authorities. VS. 4-7
    - 1) They promote doubt, not faith.
    - 2) They minister confusion, not understanding.
  - c- The charge to minister love and faith. VS. 5
  - d- The true use of the law clarified. VS. 8-11
    - 1) The law still has a useful function. VS. 8
    - 2) It is not a way of life for the righteous. VS. 9
    - 3) Its use is primarily to convict sinners. VS. 9-11

**1 Timothy 1 (cont.)**

- 12 ¶ I thank him that {1} enabled me, *even* Christ Jesus our Lord, for that he counted me faithful, appointing me to *his* service; {1} *Some ancient authorities read enableth*
- 13 though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief;
- 14 and the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus.
- 15 Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief:
- 16 howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth all his longsuffering, for an ensample of them that should thereafter believe on him unto eternal life.
- 17 Now unto the King {1} eternal, {2} immortal, invisible, the only God, *be* honor and glory {3} for ever and ever. Amen. {1} *Gr of the ages*; Compare Heb 1:2; Re 15:3. 2) *Gr incorruptible* 3) *Gr unto the ages of the ages*
- 18 ¶ This charge I commit unto thee, my child Timothy, according to the prophecies which led the way to thee, that by them thou mayest war the good warfare;
- 19 holding faith and a good conscience; which some having thrust from them made shipwreck concerning the faith:
- 20 of whom is Hymenaeus and Alexander; whom I delivered unto Satan, that they might be taught not to blaspheme.

3- His thanksgiving to God for his trust.

VS. 1:12-17

- a- He was appointed as "worthy" by Christ. VS. 12
- b- He was extended mercy as to his unregenerate life. VS. 13-14  
Point: His unregenerate life did not disqualify him from service for Christ.
- c- His case became an example of God's grace. VS. 15-16
  - 1) He exemplified what the gospel could do.
  - 2) As chief of sinners, he thus demonstrated that anyone can be saved.
  - 3) Therefore -- The gospel is worthy of all acceptance.

4- His personal charge to Timothy.

VS. 1:18-20

- a- He is to exploit to the full his own gifts. VS. 18
- b- He is to war with the weapons of faith. VS. 18
- c- He is to maintain a good conscience. VS. 19
- d- He is to guard against neglecting his gifts. VS. 19-20
  - 1) Remember that 2 had suffered shipwreck. These Paul had delivered to Satan (for remedial training.)
  - 2) Neglect of either doctrine or conscience can bring shipwreck to Christian service.  
God works through both.

**1 Timothy 2**

- 1 ¶ I exhort therefore, first of all, *{1}* that supplications, prayers, intercessions, thanksgivings, be made for all men; *{1}* *Gr to make supplications etc*
- 2 for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity.
- 3 This is good and acceptable in the sight of God our Saviour;
- 4 who would have all men to be saved, and come to the knowledge of the truth.
- 5 For there is one God, one mediator also between God and men, *himself* man, Christ Jesus,
- 6 who gave himself a ransom for all; the testimony *to be borne* in its own times;
- 7 whereunto I was appointed a *{1}* preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth. *{1}* *Gr herald*
- 8 I desire therefore that the men pray in every place, lifting up holy hands, without wrath and *{1}* disputing. *{1}* *Or doubting*
- 9 ¶ In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and gold or pearls or costly raiment;
- 10 but (which becometh women professing godliness) through good works.
- 11 Let a woman learn in quietness with all subjection.
- 12 But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness.
- 13 For Adam was first formed, then Eve;
- 14 and Adam was not beguiled, but the woman being beguiled hath fallen into transgression:
- 15 but she shall be saved through *{1}* her child-bearing, if they continue in faith and love and sanctification with sobriety. *{1}* *Or the childbearing*; Compare Ga 4:4}

**B- CONCERNING WORSHIP IN THE CHURCH.****(2.)**

- 1- An exhortation for the church to pray. VS. 1-8
- a- The various aspects of prayer noted. VS. 1
  - b- The objects of prayer. VS. 2-4
    - 1) For all men. VS. 1
    - 2) For kings and civil leaders. VS. 2
    - 3) For the salvation of all. Note 2 reasons. VS. 4, 6
  - c- The Mediator of prayer. VS. 5-7
  - d- The attitude of prayer. VS. 8
    - 1) With holy hands lifted.
    - 2) With malice towards no one.
- 2- An exhortation concerning women in worship. VS. 9-15
- a- Her adornment. VS. 9-10
    - 1) Negatively -- Not with outward frills primarily.
    - 2) Positively -- Adorned with good character.
  - b- Her authority in the church. VS. 11-15
    - 1) Her place of subjection in the church. VS. 12  
Not to usurp authority over men.
    - 2) The reason for her place of subjection. VS. 13-14
      - a) Man's original priority.
      - b) She demonstrated instability in Eden.
    - 3) Her place of contribution in the home. VS. 15  
Saved from Kingdom unproductivity in child-bearing and child-rearing.

**1 Timothy 3**

- 1 ¶ *{1}* Faithful is the saying, If a man seeketh the office of a bishop, he desireth a good work. *{1}* *Some connect the words Faithful is the saying with the preceding paragraph.*
- 2 The *{1}* bishop therefore must be without reproach, the husband of one wife, temperate, sober-minded, orderly, given to hospitality, apt to teach; *{1}* *Or overseer*
- 3 *{1}* no brawler, no striker; but gentle, not contentious, no lover of money; *{1}* *Or not quarrelsome over wine*
- 4 one that ruleth well his own house, having *his* children in subjection with all gravity;
- 5 (but if a man knoweth not how to rule his own house, how shall he take care of the church of God?)
- 6 not a novice, lest being puffed up he fall into the *{1}* condemnation of the devil. *{1}* *Gr judgment*
- 7 Moreover he must have good testimony from them that are without; lest he fall into reproach and the snare of the devil.
- 8 ¶ Deacons in like manner *must be* grave, not double-tongued, not given to much wine, not greedy of filthy lucre;
- 9 holding the mystery of the faith in a pure conscience.
- 10 And let these also first be proved; then let them serve as deacons, if they be blameless.
- 11 Women in like manner *must be* grave, not slanderers, temperate, faithful in all things.
- 12 Let deacons be husbands of one wife, ruling *their* children and their own houses well.
- 13 For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus.
- 14 ¶ These things write I unto thee, hoping to come unto thee shortly;
- 15 but if I tarry long, that thou mayest know *{1}* how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and *{2}* ground of the truth. *{1}* *Or how thou oughtest to behave thyself* *2) Or stay*
- 16 And without controversy great is the mystery of godliness; *{1}* He who was manifested in the flesh, Justified in the spirit, Seen of angels, Preached among the *{2}* nations, Believed on in the world, Received up in glory. *{1}* *The word God, in place of He who, rests on no sufficient ancient evidence. Some ancient authorities read which* *2) Or Gentiles*

**C- CONCERNING LEADERS IN THE CHURCH****(3.)**

- 1- Qualifications for elders. See Titus 1:5-16 VS. 1-7
- a- Desire for the work. VS. 1
  - b- Blameless character. VS. 2
  - c- A one-wife husband. VS. 2
  - d- Vigilant and temperate. VS. 2
  - e- Sober and serious. VS. 2
  - f- Respectable. VS. 2
  - g- Hospitable to strangers. VS. 2
  - h- An aptitude to teach. VS. 2
  - i- Not revengeful. VS. 3
  - j- Not a drinker. VS. 3
  - k- Not greedy of money. VS. 3
  - l- A good home ruler. VS. 4-5
  - m- Not a novice, but mature. VS. 6
  - n- Of good reputation. VS. 7
- 2- Qualifications for deacons. VS. 8-10; 12-13
- a- Serious, or a sense of dignity. VS. 8
  - b- Genuine, not a hypocrit. VS. 8
  - c- Known for sobriety. VS. 8
  - d- Not self-seeking. VS. 8
  - e- Holding faith and a good conscience. VS. 9
  - f- Proven by service. VS. 10
  - g- A one-wife husband. VS. 12
  - h- A good home ruler. VS. 12
- 3- Qualifications for deaconesses. VS. 11
- a- Dignified and respectable. VS. 11
  - b- Not a gossip or a slanderer.
  - c- Sober and stable in character.
  - d- Faithful and dependable.
- 4- The obligation to promote godliness in the church. VS. 14-16
- a- Holiness should characterize God's house. VS. 14-15
  - b- God's provision for holiness. VS. 16
    - 1) Christ's Incarnation.
    - 2) His attestation by the Father.
    - 3) He was observed by angels.
    - 4) He is preached to all nations.
    - 5) He is believed on by many.
    - 6) He was received up to be our Intercessor.

**1 Timothy 4**

- 1 ¶ But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons,  
2 through the hypocrisy of men that speak lies, *{1}* branded in their own conscience as with a hot iron; *{1}*  
*Or seared}*  
3 forbidding to marry, *and commanding* to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth.  
4 For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving:  
5 for it is sanctified through the word of God and prayer.  
6 ¶ If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed *until now*:  
7 but refuse profane and old wives' fables. And exercise thyself unto godliness:  
8 for bodily exercise is profitable *{1}* for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come. *{1} Or for little}*  
9 Faithful is the saying, and worthy of all acceptation.  
10 For to this end we labor and strive, because we have our hope set on the living God, who is the Saviour of all men, specially of them that believe.  
11 These things command and teach.  
12 Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity.  
13 Till I come, give heed to reading, to exhortation, to teaching.  
14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.  
15 Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all.  
16 Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee.

**II. PAUL'S CHARGE TO THE SERVANT OF GOD.****(4.-6.)****A- HIS RESPONSIBILITIES TO THE ASSEMBLY IN GENERAL****(4.)**

- 1- Detecting false doctrine. vs. 1-6
- a- The coming apostasy (departure from the faith) vs. 1
- b- The coming apostates (**Infidels**).
- 1) They are seduced by Satan.
  - 2) They are without conscience towards God.
  - 3) They are often legalistic and ascetic (and Cultic<sup>a</sup>).
- c- The command for leaders to point out error. vs. 6
- 1) Concerning legalism.
  - 2) Concerning the need for holy living.
  - 3) Concerning deceptive teachers.
- 2- Projecting a fruitful ministry. vs. 7-16
- a- Exercise godliness. vs. 7-9
- 1) Avoid false mysticism, dreams, etc.
  - 2) Pursue godliness.  
Note its twofold value. What are they?
- b- Assert the authority of your office. vs. 12
- 1) With dignity.
  - 2) With character.
- c- Attend to the duties of the ministry. vs. 13
- d- Exercise and improve your God-given gifts. vs. 14-16
- 1) Culture your gifts.
  - 2) Guard your personal life.
  - 3) Emphasize your teaching ministry.

<sup>a</sup> N. Carlson, *Hermeneutics, An Antidote for 21<sup>st</sup> Century Cult Phenomena*, section 3.1, and Appendix J- By J. Breese- *How To Spot A Religious Quack*

**1 Timothy 5**

- 1 ¶ Rebuke not an elder, but exhort him as a father; the younger men as brethren:
- 2 the elder women as mothers; the younger as sisters, in all purity.
- 3 ¶ Honor widows that are widows indeed.
- 4 But if any widow hath children or grandchildren, let them learn first to show piety towards their own family, and to requite their parents: for this is acceptable in the sight of God.
- 5 Now she that is a widow indeed, and desolate, hath her hope set on God, and continueth in supplications and prayers night and day.
- 6 But she that giveth herself to pleasure is dead while she liveth.
- 7 These things also command, that they may be without reproach.
- 8 But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever.
- 9 Let none be enrolled as a widow under threescore years old, *having been* the wife of one man,
- 10 well reported of for good works; if she hath brought up children, if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath diligently followed every good work.
- 11 But younger widows refuse: for when they have waxed wanton against Christ, they desire to marry;
- 12 having condemnation, because they have rejected their first *{1}* pledge. *{1}* *Gr faith*
- 13 And withal they learn also *to be* idle, going about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.
- 14 I desire therefore that the younger *{1}* widows marry, bear children, rule the household, give no occasion to the adversary for reviling: *{1}* *Or, women*
- 15 for already some are turned aside after Satan.
- 16 If any woman that believeth hath widows, let her relieve them, and let not the church be burdened; that it may relieve them that are widows indeed.

**B- HIS RESPONSIBILITIES TO PARTICULAR CLASSES****(5.-6.)**

- 1- Treatment of the elderly. vs. 1-2
- a- Rebuke not, but exhort. (Respect senior citizens)
- 2- Treatment of the younger. vs. 1-2  
Treat them not as an overlord; treat them as brothers and sisters.
- 3- Treatment of widows. Note "widows indeed." vs. 3-16
- a- "Widows indeed" were a special class without support. (5)
- b- These were to be given special honor. vs. 3  
They evidently had a special service of prayer. vs. 5
- c- Children of widows were 1st obligated to support them. vs. 4  
Failure to provide for one's family is denial of the faith.
- d- Widows living in pleasure were disqualified. vs. 6
- 4- Qualifications for "widows indeed." vs. 9-10
- a- Their age -- over 60 yrs. vs. 9
- b- Their marriage history -- married only once. vs. 9  
Perhaps a mark of special chastity.
- c- Their diligence specially noted. vs. 10
- d- Younger widows disqualified. vs. 11-13
- 1) These are likely to remarry.
- 2) Their further romance may not incline toward piety.
- 3) To revoke their widow's oath of service would suggest disservice to the work of Christ. Vs. 11
- 5- Paul's advice to younger widows. vs. 14-16
- a- He advises they remarry and bring up children. vs. 14
- b- It is better to remarry than to allow burning passions to turn one aside to the way of Satan. vs. 15

**1 Timothy 5 (cont.)**

- 17 ¶ Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching.
- 18 For the scripture saith, *{1}* Thou shalt not muzzle the ox when he treadeth out the corn. And, The laborer is worthy of his hire. *{1}* *De 25:4*
- 19 Against an elder receive not an accusation, except at *the mouth of* two or three witnesses.
- 20 Them that sin reprove in the sight of all, that the rest also may be in fear.
- 21 I charge *thee* in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without *{1}* prejudice, doing nothing by partiality. *{1}* *Or preference*
- 22 Lay hands hastily on no man, neither be partaker of other men's sins: keep thyself pure.
- 23 Be no longer a drinker of water, but use a little wine for thy stomach's sake and thine often infirmities.
- 24 Some men's sins are evident, going before unto judgment; and some men also they follow after.
- 25 In like manner also *{1}* there are good works that are evident; and such as are otherwise cannot be hid. *{1}* *Gr the works that are good are evident*

6- Treatment of ministering elders.

vs. 5:17-25

- a- Double honor for those that rule well. vs. 17-18
  - 1) Teaching pastors (elders) are especially to be honored.
  - 2) i. e., honor and provide well for teachers of the Word so that nothing hinder its proclamation.
  - 3) This principle Paul bolsters from the Old Testament. Dt. 25:4; (Cf. Mt. 10:10; Lk. 10:7) vs. 18
- b- Discipline for erring elders. vs. 19-22
  - 1) Be sure evidence of infractions is valid. vs. 19-21
    - Unfair partiality will be noted even by angels. vs. 21
  - 2) Invoke discipline as wide as the offense. vs. 20
  - 3) Be cautious in ordination of elders. vs. 22, 24-25
    - a) To lay hands on is to be identified with your approval of their call by God.
    - b) Remember, some men's sins are not as open as others. I. e., be discerning.
- c- A parenthesis on wine for medication. vs. 23
  - Gk. Oinos - is normal fermented grape juice (i.e., wine).
  - Naive prudery is not necessarily piety.
  - The thought was evidently precipitated while considering impiety of elders. Ref: eph 5:17-19.

**1 Timothy 6**

- 1 ¶ Let as many as are *{I}* servants under the yoke count their own masters worthy of all honor, that the name of God and the doctrine be not blasphemed. *{I}* *Gr bondservants }*
- 2 And they that have believing masters, let them not despise them, because they are brethren; but let them serve them the rather, because they that *{I}* partake of the benefit are believing and beloved. These things teach and exhort. *{I}* *Or lay hold of}*
- 3 If any man teacheth a different doctrine, and consenteth not to *{I}* sound words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; *{I}* *Gr healthful}*
- 4 he is puffed up, knowing nothing, but *{I}* doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings, *{I}* *Gr sick}*
- 5 wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain.
- 6 ¶ But godliness with contentment is great gain:
- 7 for we brought nothing into the world, for neither can we carry anything out;
- 8 but having food and covering *{I}* we shall be therewith content. *{I}* *Or in these we shall have enough}*
- 9 But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition.
- 10 For the love of money is a root of all *{I}* kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows. *{I}* *Gr evils}*

7- Paul's word for servants.

vs. 6:1-2

a- The need to honor masters.

vs. 1-2

1) Christian servants should serve well.

2) He gives no sanction for revolt, as such.

b- The reason for honoring masters.

1) Such conduct honors God and adorns the gospel.

vs. 1

2) He also warns against the tendency to take advantage of believing masters.

The reverse tendency is also true.

vs. 2

8- Paul's word concerning false teachers.

vs. 3-5

a- They are identified by heterodox teaching.

vs. 3

b- They are identified by "nit-picking" and strife.

vs. 4-5

1) They quibble about minor issues for argumentation.

vs. 4

2) They are often in it for personal gain.

vs. 5

9- The godly attitude toward wealth.

vs. 6-10

a- Contentment should characterize the godly.

vs. 6-8

1) Contentment is not found in circumstances, but in Christ.

2) Riches are only transitory.

vs. 7

b- Covetousness always brings disaster.

vs. 9-10

1) It is the root of all types of evil.

2) It often leads one away from the faith.

vs. 10b

**1 Timothy 6 (cont.)**

- 11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, {1} patience, meekness. {1} Or *steadfastness*
- 12 Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses.
- 13 ¶ I charge thee in the sight of God, who {1} giveth life to all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession; {1} Or *preserveth all things alive*
- 14 that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ:
- 15 which in {1} its own times he shall show, who is the blessed and only Potentate, the King of {2} kings, and Lord of {3} lords; {1} Or *his* 2) Gr *them that reign as kings* 3) Gr *them that rule as lords*
- 16 who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom *be* honor and power eternal. Amen.
- 17 Charge them that are rich in this present {1} world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; {1} Or *age*
- 18 that they do good, that they be rich in good works, that they be ready to distribute, {1} willing to communicate; {1} Or *ready to sympathize*
- 19 laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is *life* indeed.
- 20 O Timothy, guard {1} that which is committed unto *thee*, turning away from the profane babblings and oppositions of the knowledge which is falsely so called; {1} Gr *the deposit*
- 21 which some professing have {1} erred concerning the faith. Grace be with you. {1} Gr *missed the mark*

10- Paul's personal charge to the man of God.

vs. 6:11-16

- a- Flee covetousness and lust. vs. 11
- b- Follow righteousness. vs. 11
- c- Fight the fight of faith. vs. 12
  - 1) "Lay hold" -- put your eternal life to work.
- d- Fulfill your charge as unto the Lord. vs. 13
  - 1) Christ was undaunted in the face of death before Pilate.
  - 2) Join the train of courageous witnesses of whom He was the outstanding Example.
- e- Remember the mighty King and Lord Whom you serve. vs. 15

11- Paul's charge to the rich.

vs. 17-19

- a- Beware of the self-sufficiency of riches. vs. 17
- b- Beware of a wrong use of riches. vs. 18-19
  - 1) Use riches for eternity.
  - 2) Using it properly is laying hold of "eternal life." vs. 19

12- Paul's final charge to Timothy.

vs. 20-21

- a- Guard sound doctrine.
- b- Be on guard concerning false doctrine.

**QUESTIONS FOR I TIMOTHY**

- 1- Briefly identify and characterize Timothy.
- 2- Where was Paul and where was Timothy when Paul wrote 1 Timothy, and at what date was it written?
- 3- State the general theme of 1 Timothy.
- 4- For what purpose did Paul leave Timothy at Ephesus?
- 5- What is the lawful use of the law of which Paul speaks in 1:8-10?
- 6- Of what was Paul a pattern or exhibition relative to the grace of the Lord?
- 7- What danger does Paul suggest to Timothy in not holding faith and a good conscience?
- 8- In what way did Paul deliver certain ones to Satan?
- 9- In Paul's initial exhortation in chapter 2 what does he suggest as to the purpose of prayer for all men?
- 10- How do you explain the universal implications of 2:4-6?
- 11- Why does Paul put limitations on the teaching ministry of women in the church?
- 12- Suggest 5 or 6 qualifications for elders.

13- How do the qualifications for deacons differ from those for elders?

14- Characterize the latter-day apostates in several ways.

15- Why is bodily exercise contrasted with godliness in 4:8?

16- How is Timothy told to develop his gift?

17- Who are the "widows indeed"?

18- What qualifications were given for widows taken into the number? Why?

19- What is meant by "lay hands suddenly on no man"?

20- What characteristic does Paul link up with false teachers in chapter 6:1-10?

21- What threefold command does Paul give Timothy in 6:11-16?

22- Distinguish the two admonitions concerning riches in 6:9 and 6:17.

Copy these 2 pages, type your answers, and hand in or send by email to [toswede@thecfbc.com](mailto:toswede@thecfbc.com)



## **THE BOOK OF 2 TIMOTHY**

**INTRODUCTION**

**PRINCIPLES**

**TEXT**

**OUTLINE**

**QUESTIONS**

Adapted from the larger work (under contract - prior his home-going) of

**Dr. Stanley Ellisen, Beloved Professor of English Bible**

**And Interpretation**

**At The Western Baptist Theological Seminary.**

This Monograph was prepared for Seminary,  
Bible College, Church and Home Bible studies.

Also contained in each book is an Introduction and  
on opposing pages the associated Biblical text taken from  
the ASV Version of 1901; and a list of  
Class Questions.

## **INTRODUCTION**

### **I. AUTHORSHIP**

#### **A- Objection of critics to Pauline authorship of the Pastorals:**

- 1- The false doctrines condemned are of the second century (Gnosticism), but incipient Gnosticism developed in middle of first century.
- 2- The advanced ecclesiastical organization. But this organization began in Acts 6:1 ff.
- 3- 170 hapax legomena in the pastorals. Paul always evidenced a versatile vocabulary.
- 4- A more advanced theology is evident in the pastorals.  
Any advance is completely in accord with the idea of the progress of revelation.

### **II. THE ADDRESSEE**

Timothy who is described in introduction to 1 Timothy.

### **III. THE HISTORICAL SETTING**

A- Since the first Epistle to Timothy, Paul had visited Ephesus, the Island of Crete, and Corinth where he wrote to Titus. He then spent that first winter at Nicopolis, voyaged to Spain where he spent c. 2 years, and was away from the Roman area during the burning of Rome and the beginning of the Christian persecution.

B- He probably returned to Asia in the spring of 66 A. D. where he visited Corinth, Miletus and Troas.

C- In the area of Ephesus or Troas he was apprehended by Imperial Rome as a malefactor and evidently was given a preliminary trial there before being taken to the Roman prison (2 Timothy 4:13-17).

D- Paul's present imprisonment was of a different character than his previous one, being chained in a Roman prison without any measure of freedom. As the previous was the result of Jewish persecution, the present was Roman.

- E- Paul was alone now except for Luke. Demas had forsaken him and had gone to Thessalonica. Crescens went to Galatia and Titus to Dalmatia. Paul had sent Tychicus to Ephesus to take Timothy's place while Timothy came to Rome. The many visitors that Paul had had during his first imprisonment were absent.
- F- The beginning of Roman persecution should be kept in mind. The burning of Rome took place in the summer of A. D. 64. It is said to have been instigated by Nero to accommodate his plan to rebuild Rome and the blame was laid on the Christians.
- G- Some defection seems to have set in at this time, for Paul says that "all they which are in Asia be turned away from me, " and "at my first answer no man stood with me, but all men forsook me. " The church then was beset by foes from without and within.
- H- The occasion of the Epistle is Paul's writing to encourage timid Timothy to stand fast in the face of opposition and also to request Timothy to come to Paul in Rome, bringing Mark, his coat left at Troas, and his books, and to come before winter.
- I- Date: Since Nero died in June of 68 and Paul was beheaded before this, 2 Timothy was probably written either the fall of 67 or 68. He writes with a view to winter coming on and evidently expecting his trial and execution to be at least a few months off.

#### IV. THE PURPOSE AND THEME OF II TIMOTHY

The theme of 2 Timothy is that of sound doctrine in the face of ascending apostasy (departure from the faith). Paul is about to depart from his field of battle for the Lord and must leave a trusted lieutenant in the field whom he can trust to carry on. The enemy was moving in like a flood, Paul the stalwart was chained and sentenced to die, and Timothy, though trustworthy, was a bit timid and not known for his aggressiveness. Paul writes him to bolster him in the faith. Though speaking of tears and sufferings in the gloom of a Roman dungeon, Paul writes, in his finest hour, of victory and glory just ahead for the faithful in Christ Jesus.

**I. The Charge to be Loyal. 1.**

- A- Paul's remembrance of Timothy.
- B- Paul's reminders to Timothy.

**II. The Charge to be Strong. 2.**

- A- Training faithful men.**
- B- Enduring hardness.
- C- Emphasizing the Word.**
- D- Perfecting himself as a workman.

**III. The Charge to be Watchful. 3.**

- A- Recognize the coming of apostasy.
- B- Recognize the sufficiency of the Scripture.

**IV. The Charge to Preach. 4.**

- A- Paul's urgent commission.
- B- Paul's coming departure.
- C- Paul's personal desires.
- D- Paul's divine dependence.
- E- Paul's salutation and benediction.

**Theme: Defending the Truth in the face of rising Departure From The Faith.**

**Or: A Great Book For Every Christian, Today!**



**2 Timothy 1**

- 1 ¶ Paul, an apostle of Christ Jesus through the will of God, according to the promise of the life which is in Christ Jesus,
- 2 to Timothy, my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.
- 3 I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night and day
- 4 longing to see thee, remembering thy tears, that I may be filled with *{1}* joy; *{1}* *Or joy in being reminded*;
- 5 having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also.
- 6 ¶ For which cause I put thee in remembrance that thou *{1}* stir up the gift of God, which is in thee through the laying on of my hands. *{1}* *Gr stir into flame* }
- 7 For God gave us not a spirit of fearfulness; but of power and love and *{1}* discipline. *{1}* *Gr sobering* }
- 8 Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the *{1}* gospel according to the power of God; *{1}* *Gr good tidings* ; and so elsewhere; See marginal note on Mt 4:23 }
- 9 who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus *{1}* before times eternal, *{1}* *Or long ages ago* }
- 10 but hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death, and brought life and *{1}* immortality to light through the *{2}* gospel, *{1}* *Gr incorruption*; See Ro 2:7. 2) *Gr good tidings*; See verse 8 }
- 11 whereunto I was appointed a *{1}* preacher, and an apostle, and a teacher. *{1}* *Gr herald* }
- 12 For which cause I suffer also these things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard *{1}* that which I have committed unto him against that day. *{1}* *Or that which he hath committed unto me*; *Gr my deposit* }

**I. THE CHARGE TO BE LOYAL.****(1.)****A- PAUL'S REMEMBRANCE OF TIMOTHY**

- 1- The salutation. vs. 1-2
  - a- The author -- Paul.
  - b- The addressee -- Timothy, dearly beloved son. ( vs. 1-5
- 2- The affectionate remembrance of Timothy. vs. 3-5
  - a- Paul's unceasing prayer.
  - b- Timothy's parting tears.
  - c- Timothy's sincere faith.

**B- PAUL'S REMINDERS TO TIMOTHY.****vs. 6-18**

- 1- A reminder to stir up his gift. vs. 6-7
  - a- An inward grace bestowed when set apart for service.
  - b- God also provides the power to employ gifts.
    - 1) Fear is not a gift of God.
    - 2) Power, love, and a disciplined mind are of God.
    - 3) Gifts unused are soon atrophied.
- 2- A reminder to endure affliction. vs. 8-12
  - a- Be not ashamed of the stigma of the gospel.
  - b- Be not ashamed of the Apostle Paul.
  - c- Be mindful of the high calling and power of God. vs. 8-10
  - d- Be mindful of the example of the Apostle Paul. vs. 11-12
  - e- Be mindful of our faithful God in guarding our trust. vs. 12

**2 Timothy 1 (cont.)**

- 13 Hold the pattern of *{1}* sound words which thou hast heard from me, in faith and love which is in Christ Jesus. *{1}* *Gr healthful*
- 14 *{1}* That good thing which was committed unto *thee* guard through the Holy Spirit which dwelleth in us. *{1}* *Gr The good deposit*
- 15 ¶ This thou knowest, that all that are in Asia turned away from me; of whom are Phygelus and Hermogenes.
- 16 The Lord grant mercy unto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chain;
- 17 but, when he was in Rome, he sought me diligently, and found me
- 18 (the Lord grant unto him to find mercy of the Lord in that day); and in how many things he ministered at Ephesus, thou knowest very well.

**2 Timothy 2**

- 1 ¶ Thou therefore, my child, be strengthened in the grace that is in Christ Jesus.
- 2 And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.**
- 3 *{1}* Suffer hardship with *me*, as a good soldier of Christ Jesus. *{1}* *Or Take thy part in suffering hardship, as etc*
- 4 No soldier on service entangleth himself in the affairs of *this* life; that he may please him who enrolled him as a soldier.
- 5 And if also a man contend in the games, he is not crowned, except he have contended lawfully.
- 6 The husbandmen that laboreth must be the first to partake of the fruits.
- 7 Consider what I say; for the Lord shall give thee understanding in all things.

3- A reminder to guard the truth.

vs. 1:13-14

a- Maintain true doctrine with faith and love. vs. 13

b- Allow the Holy Spirit to guard His truth. vs. 14

4- A reminder of the need for loyalty.

vs. 15-18

a- An example of defection. vs. 15

1) "All in Asia" turned from Paul.

2) Suggests an evidence of creeping defection.

b- An example of loyalty -- "house of Onesiphorus."  
Not ashamed of Paul in his hour of trial and shame. vs. 16-18**II. THE CHARGE TO BE STRONG****2.****A- TRAINING FAITHFUL MEN AS TEACHERS****vs. 1-2**1- The need to be strong in "grace." vs. 12- The need to mobilize teachers. vs. 2

a- The pastor/elders must multiply himself/themselves in the young men.

b- He/they is/are to be preeminently a teacher/teachers.

**B- ENDURING HARDNESS**1- As a soldier. vs. 3-4

a- Unencumbered by worldly detractions.

b- Prepared for hardship in warfare.

2- As an athlete. vs. 5

a- By strong personal discipline.

b- By carefully observing the rules of the game.

3- As a farmer. vs. 6-7

**2 Timothy 2 (cont.)**

- 8 ¶ Remember Jesus Christ, risen from the dead, of the seed of David, according to my {1} gospel: {1}  
*See marginal note on 2 Ti 1:8}*
- 9 wherein I suffer hardship unto bonds, as a malefactor; but the word of God is not bound.
- 10 Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory.
- 11 Faithful is the {1} saying: For if we died with him, we shall also live with him: {1} *Or saying; for if etc}*
- 12 if we endure, we shall also reign with him: if we shall deny him, he also will deny us:
- 13 if we are faithless, he abideth faithful; for he cannot deny himself.
- 14 ¶ Of these things put them in remembrance, charging *them* in the sight of {1} the Lord, that they strive not about words, to no profit, to the subverting of them that hear. {1} *Many ancient authorities read God}*
- 15 Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, {1} handling aright the word of truth. {1} *Or holding a straight course in the word of truth; Or rightly dividing the word of truth}*
- 16 But shun profane babblings: for they will proceed further in ungodliness,
- 17 and their word will {1} eat as doth a gangrene: of whom is Hymenaeus and Philetus; {1} *Or spread}*
- 18 men who concerning the truth have {1} erred, saying that {2} the resurrection is past already, and overthrow the faith of some. {1} *Gr missed the mark; 1 Ti 1:6. 2) Some ancient authorities read a resurrection}*
- 19 ¶ Howbeit the firm foundation of God standeth, having this seal, {1} The Lord knoweth them that are his: and, {2} Let every one that nameth the name of the Lord depart from unrighteousness. {1} *Nu 16:5? 2) Isa 26:13?}*
- 20 Now in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some unto honor, and some unto dishonor.

4- Remembering Christ's victory over death.

vs. 2:8-13

- a- Suffering participates in Christ's work. vs. 8-9
- b- Suffering promotes the salvation of the elect. vs. 10
- c- Suffering with Christ results in reigning with Him. vs. 11-13
  - 1) Having died with Him, we will also live with Him.
  - 2) However, God will be true to either faithfulness or unfaithfulness. vs. 13

**C- EMPHASIZING THE WORD.****vs. 2:14-21**

- 1- Avoid nit-picking over empty trivialities. vs. 14
- 2- Perfect your handling of the Word. vs. 15
  - a- Rightly divide -- cut it straight as a mason.
  - b- Study for God's approval.
- 3- Avoid association with errorists. vs. 16-18
  - a- Errorists tend to increase in ungodliness. vs. 16  
Can you give any modern examples?
  - b- Their doctrine of error spreads like gangrene. vs. 17
  - c- An example -- the doctrine of a past resurrection. vs. 18
- 4- Recognize the certainty and permanence of God's Word. vs. 19
  - a- God alone knows His own for certainty.
  - b- His own identify themselves by departing from evil.
- 5- Recognize the presence of counterfeits. vs. 20  
Honorable vessels are those that pursue righteousness.

**2 Timothy 2 (cont.)**

- 21 If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, meet for the master's use, prepared unto every good work.
- 22 ¶ But flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart.
- 23 But foolish and ignorant questionings refuse, knowing that they gender strifes.
- 24 And the Lord's *{1}* servant must not strive, but be gentle towards all, apt to teach, forbearing, *{1}* *Gr bondservant* }
- 25 in meekness *{1}* correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, *{1}* *Or instructing* }
- 26 and they may *{1}* recover themselves out of the snare of the devil, having been *{2}* taken captive *{3}* by him unto his will. *{1}* *Gr return to soberness* 2) *Gr taken alive* 3) *Or by him, unto the will of God*; Compare 2 Co 10:5; *Gr by him, unto the will of him*; In the Greek the two pronouns are different. }

**2 Timothy 3**

- 1 ¶ But know this, that in the last days grievous times shall come.
- 2 For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy,
- 3 without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good,
- 4 traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God;
- 5 holding a form of godliness, but having denied the power thereof: from these also turn away.
- 6 For of these are they that creep into houses, and take captive silly women laden with sins, led away by divers lusts,
- 7 ever learning, and never able to come to the knowledge of the truth.
- 8 And even as Jannes and Jambres withstood Moses, so do these also withstand the truth. Men corrupted in mind, reprobate concerning the faith.
- 9 But they shall proceed no further. For their folly shall be evident unto all men, as theirs also came to be.

**D- PERFECTING YOURSELF AS A WORKMAN FOR THE LORD****vs. 2:21-26**

- 1- Beware of unwholesome associations. vs. 21-22
  - a- Personal holiness is essential to effective service.
  - b- Pursue the virtues of a pure heart.
- 2- Avoid supercilious and arrogant questions. vs. 23
- 3- Teach with patience and reliance on God's inner working. vs. 24-26
  - a- Beware of becoming impatient and haughty.
  - b- Remember that only God can change hearts and minds.
  - c- Recognize the unsaved are ensnared by Satan. vs. 26

**III. THE CHARGE TO BE WATCHFUL****(3.)****A- RECOGNIZE THE COMING OF APOSTASY****vs. 1-13**

- 1- The "last days" ,postasy. vs. 1-5
  - a- Personal characteristics of apostates. vs. 1-2
  - b- Social characteristics. vs. 2-4
  - c- Religious characteristics. vs. 5
- 2- The present apostasy. vs. 6-9
  - a- They were motivated by passions.
  - b- Their humanistic scholasticism blinded them to the truth.
  - c- Their counterfeit system opposes the truth. vs. 8

**2 Timothy 3 (cont.)**

- 10 ¶ But thou didst follow my teaching, conduct, purpose, faith, longsuffering, love, {1} patience, {1} Or *steadfastness*}
- 11 persecutions, sufferings. What things befell me at Antioch, at Iconium, at Lystra; what persecutions I endured. And out of them all the Lord delivered me.
- 12 Yea, and all that would live godly in Christ Jesus shall suffer persecution.
- 13 But evil men and impostors shall wax worse and worse, deceiving and being deceived.
- 14 But abide thou in the things which thou hast learned and hast been assured of, knowing of {1} whom thou hast learned them. {1} *Gr what persons*}
- 15 And that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.
- 16 {1} Every scripture inspired of God *is* also profitable for teaching, for reproof, for correction, for {2} instruction which is in righteousness. {1} *Or Every scripture is inspired of God, and profitable* 2) *Or discipline*}
- 17 That the man of God may be complete, furnished completely unto every good work.

**2 Timothy 4**

- 1 ¶ {1} I charge *thee* in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: {1} *Or I testify, in the sight...dead, both of his appearing etc*}
- 2 preach the word; be urgent in season, out of season; {1} reprove, rebuke, exhort, with all longsuffering and teaching. {1} *Or bring to the proof*}
- 3 For the time will come when they will not endure the {1} sound {2} doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; {1} *Gr healthful* 2) *Or teaching*}
- 4 and will turn away their ears from the truth, and turn aside unto fables.
- 5 But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry.

3- The expectation of persecution for the godly.

vs. 3:10-13

a- Paul cites his own example.

vs. 10-11

b- He notes that apostates will increase in depravity.

vs. 13

Evil men, like sin, tend toward increased degeneration.

**B- RECOGNIZE THE SUFFICIENCY OF THE SCRIPTURES.****vs. 3:14-17**1- The Word makes one wise concerning faith salvation.

vs. 15

2- The Word is God-breathed in every part.

vs. 16

3- The Word is profitable to instruct in righteousness.

vs. 16

a- For doctrine -- or basic teaching.

b- For reproof -- or conviction of errors.

c- For correction-- or to straighten one out.

4- The Word perfects one for Christian living and service. It prepares the man of God for effective service.

vs. 17

**IV. THE FINAL CHARGE TO PREACH****(4.)****A- PAUL'S URGENT COMMISSION.****vs. 1-5**1- The basis of his charge.

vs. 1

In view of God's great day of reward and judgment.

2- The essence of the charge.

vs. 2-4

a- Preach the Word.

b- Preach in and out of season.

c- Preach with an awareness of coming apostasy.

3- Elaboration of the charge.

vs. 5

a- Preach with persistence and determination.

b- Fulfill your ministry in all aspects.

**2 Timothy 4 (cont.)**

- 6 For I am already being {1} offered, and the time of my departure is come. {1} *Gr poured out as a drink-offering*}
- 7 I have fought the good fight, I have finished the course, I have kept the faith:
- 8 henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing.
- 9 ¶ Give diligence to come shortly unto me:
- 10 for Demas forsook me, having loved this present {1} world, and went to Thessalonica; Crescens to {2} Galatia, Titus to Dalmatia. {1} *Or age* 2) *Or Gaul*}
- 11 Only Luke is with me. Take Mark, and bring him with thee; for he is useful to me for ministering.
- 12 But Tychicus I sent to Ephesus.
- 13 The cloak that I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments.
- 14 Alexander the coppersmith {1} did me much evil: the Lord will render to him according to his works: {1} *Gr showed*}
- 15 of whom do thou also beware; for he greatly withstood our words.
- 16 ¶ At my first defence no one took my part, but all forsook me: may it not be laid to their account.
- 17 But the Lord stood by me, and {1} strengthened me; that through me the {2} message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. {1} *Or gave me power* 2) *Or proclamation*}
- 18 The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom *be* the glory {1} for ever and ever. Amen. {1} *Gr unto the ages of the ages*}
- 19 Salute Prisca and Aquila, and the house of Onesiphorus.
- 20 Erastus remained at Corinth: but Trophimus I left at Miletus sick.
- 21 Give diligence to come before winter. Eubulus saluteth thee, and Pudens, and Linus, and Claudia, and all the brethren.
- 22 The Lord be with thy spirit. Grace be with you.

**B- PAUL'S COMING DEPARTURE ANTICIPATED.****vs. 4:6-8**

- 1- His present preparation to depart. vs. 6
- 2- His past participation as a soldier. vs. 7
- 3- His future anticipation of glory. vs. 8

**C- PAUL'S PERSONAL DESIRES.****vs. 9-13**

- 1- For the fellowship of Timothy and Mark. vs. 9-12
- 2- For the retrieval of his coat, books, and parchments. vs. 13

**D- PAUL'S DIVINE DEPENDENCE.****vs. 4:14-18**

- 1- He notes the opposition of enemies. vs. 14-15
- 2- He notes his desertion by friends. vs. 16  
At his final trial no one stood by him. (Prob. at Ephesus)
- 3- He expresses confidence in the Lord's deliverance. vs. 17  
Alone he witnessed to many, being spared the "lion's mouth."

**E- PAUL'S SALUTATION AND BENEDICTION.****vs. 4:19-22**

- 1- He sent greetings to Prisca and Aquila.
- 2- He noted that he had left Trophimus sick at Miletus.
- 3- He urged Timothy to come before winter.

So passed off the scene the world's greatest missionary statesman.

As with Jesus, John the Baptist, many prophets and apostles, **his life was taken** from him -- **but his voice was not silenced.**

## QUESTIONS FOR II TIMOTHY

- 1- What is unusual about Paul's introductory statement in this final letter of Paul from "death row"?
- 2- What is Paul's concern relative to Timothy in the first chapter?
- 3- What does Paul intimate is not of God in chapter 1?
- 4- Why does Paul bring up the fact that salvation is an undertaking of God in 1:9?
- 5- What three general exhortations does Paul give Timothy in chapter 1?
- 6- What characteristic of a soldier is Timothy exhorted to pursue?
- 7- What lesson does Paul impress on Timothy from the work of a farmer?
- 8- What alternate does Paul suggest may result from failure to study to be approved to God?
- 9- What is true of the apostates in chapter 2 with respect to religion?
- 10- What is said of evil men in 3:13?
- 11- What is the availing antidote to apostasy?
- 12- What does Paul suggest to be the purpose of Scripture in 3:16-17?

13- What does Paul's charge in chapter 4 constitute relative to the relations of Paul and Timothy?

14- Summarize Paul's charge to Timothy in chapter 4 in several points.

15- Compare the final words and attitude of Paul as he faced death with those of the Lord as He faced death.

Copy these 2 pages, type your answers, and hand in or send by email to [toswede@thecfbc.com](mailto:toswede@thecfbc.com)



## **THE BOOK OF TITUS**

**INTRODUCTION**

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**OUTLINE**

**QUESTIONS**

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## 17-INTRODUCTION

### I. AUTHORSHIP (See I and II Timothy)

### II. THE ADDRESSEE: Titus

#### A- The person and character of Titus.

- 1- He was born of Greek parents (Galatians 2:1-3) and was probably a native of Antioch (Acts 15:2).
- 2- It is possible that he was a brother to Luke.
- 3- He was converted under the early ministry of Paul (1:4).
- 4- He is called a Christian diplomat. He evidently had a stronger personality than Timothy, for he succeeded in achieving unity at Corinth where Timothy failed.

#### B- The ministry of Titus.

- 1- Meeting Paul at Antioch in 49/50, Titus accompanied Paul and Barnabas to the Jerusalem Council where Titus was exhibit A for Paul when he later wrote Galatians demonstrating that circumcision was not necessary to salvation.
- 2- Titus is never mentioned in the Acts but is again seen in 2 Corinthians 8:6, 16; 12:18, doing service for Paul.
- 3- He accompanied Paul on his third journey. He was twice sent by Paul to Corinth from Ephesus on important missions, once to unify the church at Corinth and again to collect an offering for the poor at Jerusalem.
- 4- He is lost sight of during Paul's first Roman imprisonment but was with the Apostle at several places during his time of release.
- 5- Following his work at Crete, Titus evidently met Paul at Nicopolis of Achaia where Paul intended to winter before going to Spain.
- 6- After Paul's final arrest and imprisonment in Rome, he sent Titus to Dalmatia, a mountainous district about 400 miles north of Nicopolis on the eastern coast of the Adriatic Sea.
- 7- Tradition says that Titus later returned to Crete and died there at the age of 94, being buried at Cortyna.

### III. THE HISTORICAL SETTING

- A- Paul had first visited the Island of Crete on his voyage to Rome as a prisoner when his counsel to winter there had been refused, resulting in shipwreck (Acts 27:7 ff. ).
- B- Following Paul's release from his first imprisonment, he visited Ephesus, Colossae, Philippi, revisited Ephesus, and journeyed to the Island of Crete. Either Titus had been working there previously or came there with Paul. At any rate, Paul left him there to organize the churches of Crete while he went on to Corinth.

- C- During Paul's stay at Corinth, he met Zenas and Apollos who were planning a trip taking them by Crete. Paul then wrote the letter to Titus, sending it with Zenas and Apollos.
- D- Paul informs Titus that he will soon send Artemas or Tychicus to relieve him in Crete so that Titus can join Paul at Nicopolis where he intended to winter (Titus 3:12, 13).
- E- Date: The probable date then should be the early fall of 63.
- F- History of the Cretians.
- 1- The Cretians were a crude, half-civilized people. Paul quoted one of their own poets as saying, "The Cretians are always liars, evil beasts, slow bellies" (1:12).
  - 2- Before being conquered by Rome in 67 B. C., they had had a democratic form of government and rebelled against any yoke of Rome put upon them.
  - 3- The churches there were probably formed from the nucleus of believing Cretians saved at Pentecost (Acts 2:11).
  - 4- There had arisen teachers in the churches of Crete, many of whom emphasized circumcision and the law, who were deceiving the people, living impure lives, and taking the people for their money (1:10-16).

Thus, there was a great need for spiritual leadership to promote orderly worship and to give the proper emphasis to the relation of "good works" to salvation.

#### IV. THE PURPOSE AND THEME OF TITUS.

The **dominant theme** of Titus is **the relationship of good works to sound doctrine**. His purpose is to give Titus further directions as to the organization of the churches and their leadership and to emphasize both the need of sound doctrine and high moral conduct. Though good works do not bring salvation, they should be the result of salvation.

**I. The Responsibilities of Elders in the Church. 1.**

- A- The introduction.
- B- The command to organize and ordain.**
- C- The moral and personal qualifications.**
- D- The doctrinal and pastoral qualifications.**

**II. The Responsibilities of Believers To Each Others. 2.**

- A- Responsibilities of the aged.
- B- Responsibilities of the young.
- C- Responsibilities of Titus concerning himself.
- D- Responsibilities of Christian servants.
- E- Responsibilities concerning the grace of God.

**III. The Responsibilities of Believers to the World. 3.**

- A- Responsibilities to government.
- B- Responsibilities to all men.
- C- Responsibilities toward heretics and contentious.
- D- The conclusion.

**Theme: The need for teaching sound doctrine and good works.**



**Titus 1**

- 1 ¶ Paul, a {1} servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth which is according to godliness, {1} *Gr bondservant*
- 2 in hope of eternal life, which God, who cannot lie, promised {1} before times eternal; {1} *Or long ages ago*
- 3 but in {1} his own seasons manifested his word in the {2} message, wherewith I was intrusted according to the commandment of God our Saviour; {1} *Or its* 2) *Or proclamation*
- 4 to Titus, my true child after a common faith: Grace and peace from God the Father and Christ Jesus our Saviour.
- 5 ¶ For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge;
- 6 ¶ if any man is blameless, the husband of one wife, having children that believe, who are not accused of riot or unruly.
- 7 For the {1} bishop must be blameless, as God's steward; not self-willed, not soon angry, {2} no brawler, no striker, not greedy of filthy lucre; {1} *Or overseer* 2) *Or not quarrelsome over wine*
- 8 but given to hospitality, a lover of good, sober-minded, just, holy, self-controlled;
- 9 holding to the faithful word which is according to the teaching, that he may be able to exhort in the {1} sound {2} doctrine, and to convict the gainsayers. {1} *Gr healthful* 2) *Or teaching*
- 10 For there are many unruly men, vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for filthy lucre's sake.
- 12 One of themselves, a prophet of their own, said, Cretans are always liars, evil beasts, idle {1} gluttons. {1} *Gr bellies*

**I. THE RESPONSIBILITIES OF ELDERS IN THE CHURCH.****(1.)****A- THE INTRODUCTION.****vs. 1-4**

- 1- Paul notes the purpose of his apostleship.
  - a- To build faith and godliness in the elect.
  - b- To fulfill God's promise of eternal life.
- 2- Paul addresses Titus -- his son in the faith.

**B- THE COMMAND TO ORGANIZE AND ORDAIN.****vs. 5**

- 1- Set the churches in functioning order.

Perhaps included installing officers needed.
- 2- Ordain qualified elders.

Perhaps to appoint those democratically chosen.

**C- THE MORAL AND PERSONAL QUALIFICATIONS OF ELDERS.****vs. 6-8**

- 1- Domestic relations. vs. 6
  - a- A one-wife husband.

A one-woman kind of man.
  - b- Having believing and behaving children.
- 2- Personal character. vs. 7
  - a- Blameless, or above reproach.
  - b- Not self-willed, impetuous, or greedy.
- 3- With Christian virtues. vs. 8
  - a- Hospitable, lover of good, just and devout.
  - b- Holy and self-controlled.

**D- THE DOCTRINAL AND PASTORAL QUALIFICATIONS OF ELDERS. vs. 9-12**

- 1- Faithful to the Word. vs. 9

Able to instruct.
- 2- Able to refute the errorists and critics. vs. 10-12

**Titus 1 (cont.)**

- 13 This testimony is true. For which cause reprove them sharply, that they may be *{1}* sound in the faith, *{1}* Gr healthy
- 14 not giving heed to Jewish fables, and commandments of men who turn away from the truth.
- 15 To the pure all things are pure: but to them that are defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled.
- 16 They profess that they know God; but by their works they deny him, being abominable, and disobedient, and unto every good work reprobate.

**Titus 2**

- 1 ¶ But speak thou the things which befit the *{1}* sound *{2}* doctrine: *{1}* Gr healthful 2) Or teaching
- 2 that aged men be temperate, grave, sober-minded, *{1}* sound in faith, in love, in *{2}* patience: *{1}* Gr healthy 2) Or steadfastness }
- 3 that aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good;
- 4 that they may train the young women to love their husbands, to love their children,
- 5 *to be* sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed:
- 6 the younger men likewise exhort to be sober-minded:
- 7 in all things showing thyself an ensample of good works; in thy doctrine *showing* uncorruptness, gravity,
- 8 sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us.

3- Able to instruct and correct the deceived.

vs. 1:13-16

- a- Seek to produce a healthy and virile faith.
- b- Sharp rebuke of error is often necessary.
- c- Teach clear discernment between the true and the false.
  - 1) Remember, purity of doctrine produces purity of life.
  - 2) A polluted mind soon results in a polluted conscience.
  - 3) Defiled lives bespeak defiled hearts.

**II. THE RESPONSIBILITIES OF BELIEVERS TO EACH OTHER (2.)****A- RESPONSIBILITIES OF THE AGED. vs. 1-3**1- The Older Men. vs. 1-2

- a- To be temperate and sober in living.
- b- To be sound in faith and love.

2- The Older Women. vs. 3

- a- To be reverent, not gossips.
- b- To be teachers of young women.

**B- RESPONSIBILITIES OF THE YOUNG. vs. 4-6**1- The Younger Women. vs. 4-5

- a- To be loving wives and mothers.
- b- To be industrious homemakers.
- c- To be subject to their husbands for the sake of the Word.

2- The Younger Men. vs. 6

- a- To be sensible and sober-minded.
- b- To follow the example of good works and sound doctrine as exemplified in Titus.

**C- RESPONSIBILITIES OF TITUS HIMSELF. vs. 7-8**1- An example of good works. vs. 7

## 2- An example of sound doctrine. vs. 8

This also deprives the enemy of slander.

**Titus 2 (cont.)**

- 9 *Exhort* {1} servants to be in subjection to their own masters, *and* to be well-pleasing *to them* in all things; not gainsaying; {1} *Gr bondservants* }
- 10 not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.
- 11 ¶ For the grace of God {1} hath appeared, bringing salvation to all men, {1} *Or hath appeared to all men, bringing salvation* }
- 12 instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present {1} world; {1} *Or age* }
- 13 looking for the blessed hope and appearing of the glory {1} of the great God and our Saviour Jesus Christ; {1} *Or of our great God and Saviour* }
- 14 who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works.
- 15 ¶ These things speak and exhort and reprove with all {1} authority. Let no man despise thee. {1} *Gr commandment* }

**Titus 3**

- 1 ¶ Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work,
- 2 to speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men.
- 3 For we also once were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another.

**D- RESPONSIBILITIES OF CHRISTIAN SERVANTS.****vs. 2:9-10**

- 1- To serve their masters well.
- 2- To adorn the gospel by simple fidelity in life.

**E- RESPONSIBILITIES CONCERNING THE GRACE OF GOD.****vs. 11-15**

- 1- The grace of God brought salvation. vs. 11
- 2- The grace of God brought instruction for life. vs. 12
  - a- With relation to self -- Live soberly, sensibly, & disciplined.
  - b- With relation to others-- Live righteously.
  - c- With relation to God. -- Live godly.
- 3- The grace of God brought hope of future blessing. vs. 13
  - a- All blessing & hope lies in His Second Coming.
  - b- Then will the greatness of our God and Saviour be manifested.
- 4- The grace was manifested to change and purify lives. vs. 14
  - a- To redeem from iniquity.
  - b- To purify the individual life.
  - c- To produce good works.
- 5- The grace of God is the basis of one's whole ministry. vs. 15

**III. THE RESPONSIBILITIES OF BELIEVERS TO THE WORLD.****(3.)****A- THE RESPONSIBILITIES TO GOVERNMENT****vs. 1**

- 1- Be in subjection to civil authorities.
- 2- Beware of subversive attitudes not becoming the grace of God.

**B- THE RESPONSIBILITIES TO ALL MEN.****(vs. 2-8)**

- 1- Be considerate of all men. vs. 2
- 2- Be mindful of your own past life of degeneracy. vs. 3

**Titus 3 (cont.)**

- 4 But when the kindness of God our Saviour, and his love toward man, appeared,  
5 not by works *done* in righteousness, which we did ourselves, but according to his mercy he saved us,  
through the {1} washing of regeneration {2} and renewing of the Holy Spirit, {1} Or *laver* 2) Or *and* through  
*renewing* }  
6 which he poured out upon us richly, through Jesus Christ our Saviour;  
7 that, being justified by his grace, we might be made {1} heirs according to the hope of eternal life. {1} Or  
*heirs, according to hope, of eternal life* }  
8 Faithful is the saying, and concerning these things I desire that thou affirm confidently, to the end that  
they who have believed God may be careful to {1} maintain good works. These things are good and  
profitable unto men: {1} Or *profess honest occupations* }  
9 ¶ but shun foolish questionings, and genealogies, and strifes, and fightings about law; for they are  
unprofitable and vain.  
10 A factious man after a first and second admonition {1} refuse; {1} Or *avoid* }  
11 knowing that such a one is perverted, and sinneth, being self-condemned.  
12 When I shall send Artemas unto thee, or Tychicus, give diligence to come unto me to Nicopolis: for  
there I have determined to winter.  
13 Set forward Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto  
them.  
14 And let our *people* also learn to {1} maintain good works for necessary {2} uses, that they be not  
unfruitful. {1} Or *profess honest occupations* 2) Or *wants* }  
15 All that are with me salute thee. Salute them that love us in faith. Grace be with you all.

- 3- Be mindful of God's mercy in our behalf. vs. 3:4-7
- a- The love and grace of God appeared in Christ. vs. 4
  - b- The Holy Spirit brought regeneration. vs. 5
  - c- The Holy Spirit brought also cleansing. vs. 5
  - d- Through Christ we have justification. vs. 6-7
  - e- Justification was followed by adoption as sons and heirs. vs. 7
- 4- Constantly emphasize the relation of good works and sound doctrine. vs. 8
- a- Believers must pursue good works.
  - b- Good works are essential to our testimony.

### **C- RESPONSIBILITIES TOWARD HERETICS AND THE CONTENTIOUS. vs. 9-11**

- 1- Avoid contention over unimportant legal points.
- 2- Avoid the contentious who refuse Biblical admonitions. vs. 10-11
- a- Don't prolong arguing with such.
  - b- Recognize non-response to the Word as perversion.

### **D- THE CONCLUSION. vs. 12-15**

- 1- His personal requests. vs. 12-14
- a- That he meet Paul at Nicopolis -- to winter there. vs. 12
  - b- That he aid Zenas and Apollos. vs. 13
  - c- That he continue to emphasize the need for good works. vs. 14
- 2- His greetings and benediction. vs. 15

- 1- Identify and characterize Titus in several points.
- 2- Where were Paul and Titus when Paul wrote to Titus and what occasioned the letter?
- 3- Trace Paul's travels from his release in Rome (c. 62) to the writing of Titus (c. 63, fall) as evidenced in the Pastorals.
- 4- What is the dominant theme of the Epistle to Titus?
- 5- What was the mission of Titus on the Island of Crete, specifically?
- 6- Suggest two general areas of qualifications that pertain to elders.
- 7- In what way is the concern of Titus chapter 1 different from that of 1 Timothy 3?
- 8- What abilities are required of elders?
- 9- How are they to function in the local church?
- 10- What abilities are required of Deacons?
- 11- How are they to function in the local church?

12- What abilities are required of a Deaconess?

13- How are they to function in the local church?

14- In what way is the passage 2:11-14 a reconciliation between Galatians and the book of James?

15- In what other chapter of Paul's Epistles does he elaborate on the content of Titus 3:1?

16- What significant statement does Paul make in 3:5-8 relative to "works"?

17- Give several elements involved in salvation as suggested in Titus 3:5-

Copy these 2 pages, type your answers, and hand in or send by email to [toswede@thecfbc.com](mailto:toswede@thecfbc.com)



## **THE BOOK OF PHILEMON**

**INTRODUCTION**

**PRINCIPLES**

**TEXT**

**OUTLINE**

**QUESTIONS**

Adapted from the larger work (under contract - prior his home-going) of

**Dr. Stanley Ellisen, Beloved Professor of English Bible**

**And Interpretation**

**At The Western Baptist Theological Seminary.**

This Monograph was prepared for Seminary,  
Bible College, Church and Home Bible studies.

Also contained in each book is an Introduction and  
on opposing pages the associated Biblical text taken from  
the ASV Version of 1901; and a list of  
Class Questions.

## INTRODUCTION

### I. AUTHORSHIP

The genuineness of the Pauline authorship is almost universally accepted. The book is closely linked with Colossians which was written at the same time (Colossians 4:9-17).

### II. THE ADDRESSEE: Philemon of Colossae

Philemon was evidently a Christian businessman of Colossae who owned Onesimus as his slave. It is thought that Apphia was his wife and Archippus was his son and also the pastor of the church at Colossae. This is assumed because of the personal character of the letter in which Paul greets only those of Philemon's house.

Philemon had probably been saved under Paul's ministry at Ephesus during one of Philemon's trips to that area, perhaps 5-7 years before. The church at Colossae met at Philemon's house (Philemon 2).

### III. THE HISTORICAL SETTING

A- For the related setting, see the introduction to Colossians.

B- Concerning Onesimus:

- 1- Onesimus had been a slave of Philemon who had defrauded him and fled to Rome. He was of Phrygia and the Phrygian slaves were considered the lowest of all slaves.
- 2- At Rome he came in contact with Paul. Perhaps out of destitution he resorted to Paul, knowing his kindness.
- 3- At Rome he was led to the Lord by Paul and became "a faithful and beloved brother" (Colossians 4:9).
- 4- He became very dear to Paul who considered him "mine own bowels" (Philemon 12), and he evidently ministered to Paul's needs at Rome in various capacities.

C- Slavery was a part of the cultural setting in the first century. Nearly half the Roman Empire population were slaves. Paul does not explicitly request that Onesimus be freed as a slave; he does suggest implicitly that Philemon receive him as a brother and even as Paul himself (16-17).

Paul was sending Onesimus back to Philemon with this note in the company of Tychicus.

- D-** Tychicus was delivering the Epistles of Ephesians and Colossians along with that to Philemon. The personal note to Philemon was evidently the last of the three to be penned.
- E-** Date: The date was c. 63, shortly before Paul's first release, judging from Paul's expectation of an early visit to Philemon.

#### IV. THE PURPOSE AND THEME OF PHILEMON

The purpose seems to be twofold, historical and typical. Also the historical purpose has two elements: 1) to plead the cause of Onesimus, the thieving runaway slave who had been saved; and 2) to send greetings to Philemon and to request a further favor of lodging on his anticipated trip to that area.

The typical purpose is everywhere evident. It speaks of Christ's love in pleading His merit for the sinner's cause before the Father. The theme, then, of the letter is that of Paul's "vicarious intercession, " pleading the merit and position of one for the injury and guilt of another.

#### OUTLINE OF PHILEMON

|   |              |
|---|--------------|
| <b>I. Paul's Praise for Philemon.</b>   | <b>1-7</b>   |
| <b>II. Paul's Plea for Onesimus.</b>  | <b>8-21</b>  |
| <b>III. Paul's Plan for Himself.</b>  | <b>22-25</b> |
| <b><u>Theme:</u> Paul pleads his own merit to obtain favor for a Christian brother.</b> |              |

**Philemon 1**

- 1 ¶ Paul, a prisoner of Christ Jesus, and Timothy {1} our brother, to Philemon our beloved and fellow-worker, {1} *Gr the brother*
- 2 and to Apphia {1} our sister, and to Archippus our fellow-soldier, and to the church in thy house: {1} *Gr the sister*
- 3 Grace to you and peace from God our Father and the Lord Jesus Christ.
- 4 I thank my God always, making mention of thee in my prayers,
- 5 hearing of {1} thy love, and of the faith which thou hast toward the Lord Jesus, and toward all the saints; {1} *Or thy love and faith*
- 6 that the fellowship of thy faith may become effectual, in the knowledge of every good thing which is in {1} you, unto Christ. {1} *Many ancient authorities read us*
- 7 For I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother.
- 8 ¶ Wherefore, though I have all boldness in Christ to enjoin thee that which is befitting,
- 9 yet for love's sake I rather beseech, being such a one as Paul {1} the aged, and now a prisoner also of Christ Jesus: {1} *Or an ambassador, and now etc*
- 10 I beseech thee for my child, whom I have begotten in my bonds, {1} Onesimus, {1} *The Greek word means Helpful; Compare verse 20 margin*
- 11 who once was unprofitable to thee, but now is profitable to thee and to me:

**I. PAUL'S PRAISE FOR PHILEMON.****vs. 1-7****A- HIS SALUTATION.****vs. 1-3**

- 1- The writer and associate -- Paul and Timothy.
- 2- The addressees -- Philemon and his household.  
Philemon, Apphia, and Archippus.
- 3- The benediction of grace and peace.

**B- HIS THANKS TO GOD FOR PHILEMON.****vs. 5-7**

- 1- For his love and faith in Christ.
- 2- For his love shown to the saints.
- 3- For his refreshing impression on Paul.

**C- HIS PRAYER TO GOD FOR PHILEMON.****vs. 6**

That his faith might be further demonstrated in love.

**II. PAUL'S PLEA FOR ONESIMUS.****vs. 8-21****A- THE BASIS OF HIS PLEA**

- 1- Not by compulsion.
- 2- For love's sake.

*For Paul the aged, a prisoner of Jesus Christ.*

**B- THE REASON FOR PAUL'S PLEA.****vs. 10-11**

- 1- Onesimus had become a believer.
- 2- Onesimus had become Paul's son in the faith.
- 3- Onesimus had had a change of life -- now profitable.

**vs. 8-9**

**Philemon 1 (cont.)**

- 12 whom I have sent back to thee in his own person, that is, my very heart:
- 13 whom I would fain have kept with me, that in thy behalf he might minister unto me in the bonds of the {1} gospel: {1} *Gr good tidings*; See marginal note on Mt 4:23}
- 14 but without thy mind I would do nothing; that thy goodness should not be as of necessity, but of free will.
- 15 For perhaps he was therefore parted *from thee* for a season, that thou shouldest have him for ever;
- 16 no longer as a {1} servant, but more than a {1} servant, a brother beloved, specially to me, but how much rather to thee, both in the flesh and in the Lord. {1} *Gr bondservant*}
- 17 If then thou countest me a partner, receive him as myself.
- 18 But if he hath wronged thee at all, or oweth *thee* aught, put that to mine account;
- 19 I Paul write it with mine own hand, I will repay it: that I say not unto thee that thou owest to me even thine own self besides.
- 20 Yea, brother, let me have {1} joy of thee in the Lord: refresh my heart in Christ. {1} *Or help*; Compare verse 10 margin}
- 21 Having confidence in thine obedience I write unto thee, knowing that thou wilt do even beyond what I say.
- 22 But withal prepare me also a lodging: for I hope that through your prayers I shall be granted unto you.
- 23 Epaphras, my fellow-prisoner in Christ Jesus, saluteth thee;
- 24 *and so do* Mark, Aristarchus, Demas, Luke, my fellow-workers.
- 25 The grace of {1} our Lord Jesus Christ be with your spirit. {2} Amen. {1} *Some ancient authorities read thee* 2) Many ancient authorities omit *Amen*. }

**C- THE NATURE OF PAUL'S PLEA.****vs. 12-18**

- 1- That Philemon receive him as Paul's son. vs. 12
- 2- That he receive him as an offering from Paul. vs. 13-14
- 3- That he receive him as one gained forever. vs. 15
- 4- That he receive him as a brother in Christ. vs. 16
- 5- That he receive him as Paul himself. vs. 17
- 6- That he receive him with complete forgiveness. vs. 18

*"Charge that to my account."*

**D- THE AUTHOR OF THE PLEA.****vs. 19-21**

- 1- Paul, who will repay.
- 2- Paul, to whom Philemon owes so much.
- 3- Paul, who has great confidence in Philemon. vs. 20-21

**III. PAUL'S PLAN FOR HIMSELF.****vs. 22-25****A- HIS CONFIDENCE THAT PRAYER WILL SET HIM FREE. vs. 21-22****B- HIS DESIRE FOR LODGING IN A PROJECTED TRIP TO COLOSSAE. vs. 22**

Thus providing a further impetus to receive Onesimus with love.

**A- HIS CONCLUSION.****vs. 23-25**

- 1- A salute from a fellowprisoner, Epaphras.
- 2- A salute from fellow-workers -- Mark, Aristarchus, Demas, & Luke.
- 3- The Benediction of grace.

## QUESTIONS FOR PHILEMON

- 1- Who were Philemon and Onesimus and from where were they?
  
- 2- Characterize Philemon briefly from Paul's references.
  
- 3- What circumstance concerning Onesimus prompted Paul to write this letter?
  
- 4- On what basis does Paul make his request?
  
- 5- What was his request briefly?
  
- 6- What further spur does Paul give to encourage Philemon to comply?

Copy this page, type your answers, and hand in or send by email to [toswede@thecfbc.com](mailto:toswede@thecfbc.com)