

Teaching Pauline Epistles

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This Study does not cover Romans, which is a separate class in Bible School and has a separate book on Teaching. Neither does it cover Hebrews which was not written by Paul. Hebrews is covered in the book on Teaching the General Epistles.

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Overview of this Book

This Study has Epistle Overviews; Questions-and-Answers and Questions-without-Answers for each of the Pauline Epistles except Romans. The Questions-without-Answers pages are included for the teacher to print out and use as tests in class. Obviously, the Questions and Answers pages are there to be sure that the teacher has the correct Answers. These are designed to help in teaching and bring out doctrines which might not be noticed when just studying the epistle from beginning to end.

True Biblical doctrines are the same across the Bible. Therefore, some of the Questions-and-Answers cover subjects which relate a particular doctrine within the Pauline Epistle to other parts of the Bible. Other Questions-and-Answers deal with a subject which is repeated within an epistle but where the repeat might not be noticed with casual reading and yet the repeat is significant to understanding the message of the epistle. Still other Questions-and-Answers deal with things like the differences in the usage of the names for the Son of God and the doctrinal significance associated with each name. For example, the epistles which present the Gospel of Christ are written to cause the saved person to mature spiritually, and not aimed at converting the lost. Understanding the doctrinal differences due to the different roles of the Son of God is critical to proper understanding the message of the epistle. Also, understanding the type of person that an epistle is written to is central to understanding what was really written.

When I teach in Bible School, I personally go over the Questions and Answers in a class before any test and allow open Bible and open notes while taking tests. This has been shown to have no effect on the grade curve as some students will study with or without notes and some students will not study no matter what aid they have. However, it does affect how the student studies and what they concentrate on retaining after the class is over. With open notes and open Bible, the student has less pressure to memorize things which will be soon forgotten. Instead, they are encouraged to take good notes, which they can use later if they hold onto them. In any type of class, things are taught where the details are soon forgotten. However, what the person retains is what produces an advantage to the student. If they retain the general knowledge and know that they have notes for the details when they need the details, that is usually the best that a student can take from a class. It is important for God's people to know that they have the answer and have an idea of how to find that answer in the Bible when life brings problems which need to be dealt with.

Many people have written all kinds of commentaries on the epistles covered within this book. You can find many disagreements between these commentaries. The commentaries that teach doctrinal error ignore the context as they try to justify their doctrine. Such action is motivated by devils and the resulting doctrinal error can bring the judgment of God upon His people instead of the blessings that God wants to give. 1John 4:1 tells us "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." The commentaries which base their comments upon what is actually written, with consideration of context and proper methods of interpretation, will agree on doctrine even while presenting different views of

that doctrine. What is presented here might be a different view from what the reader has learned in the past but what is presented here should agree with what the doctrines that the reader has learned in the past, if the reader has learned true Bible doctrine.

The Epistle Overviews, within this book, are only the summary portions of the Book Studies found at ljc1611kjv.com. They are also in the Sentence-by-Sentence books which are available at Amazon.com. The detailed Studies found in those locations can overwhelm people with the abundance of information, the technical language involved in structural analysis and the “meat” type of doctrine found there. For many people, those details are deeper than they wish to go. However, we all run into people, from time to time, who demand a deeper proof of the doctrine which we hold to. Those detailed Studies provide more evidence than anyone has chosen to refute in over 15 years in which preachers and others have challenged the doctrine which I teach. In addition, there are over 150,000 first level links attached to the interpretation of every sentence, verse, punctuation mark, most phrases and most significant words within every epistle of the New Testament. (Scripture interprets Scripture.) Further, most of those links lead to other Studies, such as Word Studies, which have several more links within them. Someone guessed that there would be more than one million supporting references if what is available for each sentence / verse were summed up.

Basically, there is a preponderance of evidence to support the interpretation provided in this book and these other places. There is enough evidence to support the interpretations presented that everyone has refused the challenge to prove it wrong. Thus, the teacher can have confidence that they have the evidence which may be required support to the doctrines presented here without having to go through all of that evidence. This support is available for everything presented in this book, and yet is separate so that it does not get in the way of teaching the main doctrines of these epistles.

In addition to this, every other commentator that I know of skips “difficult verses”, or claims that there are “errors in God’s perfect word”. This behavior by commentators shows that the “way” of interpretation which they use leads to errors. The “way of interpretation” used to generate the doctrines presented here use God’s step-by-step procedure found within the Bible. I know of no one else who uses this God given method unless they have been taught to do so by me. However, the important point is not that I am great or knowledgeable but, as many preachers have testified, God works through me in this particular area. What is here comes from God. The evidence of that claim is the fact that I skip nothing and I find no errors and no “difficult passages” which many others cannot avoid. Jesus said **“It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”** (Deuteronomy 8:3; Matthew 4:4; Luke 4:4). Obviously, when commentators skip verses they leave out a lot of words which we are supposed to “live by”. In the detailed Studies of all of these epistles, I cover every sentence, every verse, every phrase, every punctuation mark and every doctrinally significant word so that people truly have **“every word that proceedeth out of the mouth of God”**, at least for these epistles. This book is a summary of that level of detail.

Further, unlike many commentators, the “way of interpretation”, which was described above, was consistently used and not abandoned when it led to doctrine different than what the author liked. Like God, we must also be “faithful” and consistent. Please see the [Hermey](#) Menu at ljc1611kiv.com for more details on the “way of interpretation” that was used to generate the doctrine presented here.

Epistle Themes.

Note: The “gospel of Christ” is defined by the Bible and is given to saved people in order to cause them to mature spiritually.

| | |
|----------------|--|
| 1Corinthians | 16 Chapters – Pre-“gospel of Christ”: Basics for spiritual babes. This includes The Test of Spiritual Maturity . |
| 2Corinthians | 13 Chapters - Post-“gospel of Christ”: Spirit led life vs Fleshly life. This is the application of the “gospel of Christ”. |
| Galatians | 06 Chapters - “gospel of Christ” to people who turned from truth to doctrinal error. |
| Ephesians | 06 Chapters - “gospel of Christ” to people who mixed doctrinal error with truth. |
| Philippians | 04 Chapters - Post-“gospel of Christ”: Blessings to people who lead a Spirit led life. |
| Colossians | 04 Chapters - “gospel of Christ” to people who were ignorant, who had never heard it. |
| 1Thessalonians | 05 Chapters – The structure of a Godly church. |
| 2Thessalonians | 03 Chapters - Trust the “Lord” and not false doctrine from religious liars. |
| 1Timothy | 06 Chapters - Godly Leadership: Take heed and preach only “sound doctrine”. Here “sound doctrine” is defined and it gets God’s people to live by the “gospel of Christ”. |
| 2 Timothy | 04 Chapters - Defend “sound doctrine” against fleshly lusts and worldly fables. |
| Titus | 03 Chapters - Pastor's basic job description and tells him how to use “sound doctrine” to get God’s people to live by the “gospel of Christ”. |
| Philemon | 01 Chapters - Responsibilities of the non-preacher to live by the “gospel of Christ”. |

As can be seen in the table above, the “gospel of Christ” is a very important theme of several of these epistles. All Biblical Gospels, except the “other gospel”, give the same basic message but with an emphasis or method of presentation that is unique. The “gospel of Christ” is ‘the good news that God can spiritually mature you after you receive God’s life’. True Biblical salvation is ‘God’s life in you’. However, all true life grows, especially after birth. Thus, all true Biblical “gospel” tell us how to receive God’s life (how to get saved), how to grow that life (sanctification and spiritual maturity) and God’s judgment of our handling of God’s life that is in us while we are in this world (judgment). While the “gospel of Christ” has all three main points, it emphasizes our spiritual growth and service to God after our initial salvation. With this understanding, we can see that while Paul started many churches and won many souls to salvation, the main emphasis of his writing is dealing with our spiritual maturity after receiving true salvation. Even the

'Pastoral Epistles' are aimed at telling the 'man of God' to be sure that he protects God's way of maturing the saved and that he concentrates on using God's way to help God's children become spiritually mature.

This ends the general comments about these epistles. Thank you for reading this far and I pray that this book is a blessing to you and to the people whom you teach. Following this is the information for teaching each epistle which is covered within this book.

Teaching 1Corinthians

Overview:

One of the main subjects that this epistle deals with is [Sin](#) done by saved people, which is the result of, and evidence of, spiritual immaturity. The first sins that Paul deals with are sins of commission: things that they were doing that God wanted them to stop doing. Then Paul deals with sins of omission: things that God wanted them to add to their life and that they had failed to add. In this epistle Paul calls these people babes in Christ ([3:1](#)). Thus we have a basic definition. 'People who are still dealing with these sins on a regular basis are babes in Christ regardless of how old physically they are'. This epistle also has the [Test of Spiritual Maturity](#). God only teaches people through the church before they mature spiritually enough to pass this test. Only after passing this test does God start teaching people directly from His word using His Holy Spirit. Obviously, anyone who claims to be a pastor should have passed this test.

Within this book, the most used words (with counts in parenthesis) are: YE (123), ALL (105), YOU (98), AS (91), GOD (83), IF (80), MAN (77), HAVE (76), THINGS (74), CHRIST (62), ONE (61), LORD (57), THIS (56), WHICH (54), BY (52), OR (50), LET (48), THEM (46), ALSO (43), BODY (43), HIM (42), HATH (38), WILL (38), NOW (37), SO (37), ANY (35), EVERY (34), MY (34), NO (34), ME (33), THERE (33), SPIRIT (32), BRETHREN (28), ANOTHER (26), COME (26), JESUS (26), KNOW (26), WERE (26), YOUR (26), SPEAK (25), AN (24), OUR (24), OWN (24), THEN (24), WHAT (24), WORLD (24), DO (23), EAT (23), MAY (23), MEN (23).

The word “[ye](#)” means 'each and every one of you personally'. The main reason that these people had so much sin and other problems is that they did not realize their personal responsibilities to God that are an integral part of a personal relationship. They thought that if they participated in religious activities and had signs of spirituality to impress men and positions within the church, that God would reward them based upon what the entire church did. They did not really understand about personal responsibility and judgment.

Notice that the words “[all](#)” and “[you](#)” are the second and third most used words. In this letter, Paul is separating what is done personally from what is done as a group (“[you](#)”). Then the next most used words are “[God](#)” and “[man](#)” because one of the main reasons that God saves us is to use our life to reach our fellow man. While I could go on with further words, I will leave that analysis to others who may wish to pursue it. The point being that the most used words give us an indication of what was most on Paul's mind as he wrote this epistle.

Chapter Summaries.

The Chapter Summaries were created from the summaries of each sentence within the chapter. The sentences have the detail information. Below are the summaries from each chapter which are combined into an Epistle Summary. From this procedure the reader can tell that this Epistle Summary was not decided before this Study was done but is the result of that study and is supported by the lowest detail of this epistle.

Summary of [Chapter 1](#): Basically, everything that saved people have is from the “Lord” and given [in Christ Jesus](#). That makes claims of having received these God given things from men a ridiculous claim. It is also foolishness because men do not have the power and authority that God has. Finally, the evidence from their own saved life and from their church was that God rejected the very sources of fleshly pride that they were seeking. If they kept it up, they could lose all that God had given them. Therefore, these divisions that they had were foolish and based upon fleshly pride and would result in the judgment of God coming upon them.

Summary of [Chapter 2](#): Simply put, it is absolutely impossible for the lost or the carnal saved person to have the mind of Christ and it takes the Spirit of God working through the Word of God, in this chapter, for people to understand why this is so. Simply put, they were saved by God's Holy Spirit giving them spiritual wisdom and not by man's wisdom “[because the natural man receiveth not the things of the Spirit of God](#)”. The entire chapter is a single argument from beginning to end which tells us that it is wrong to try and understand spiritual things with man's wisdom. We must understand spiritual things by the wisdom of God. This argument can not be properly understood without doing an in-depth consideration of all of the detail that God had Paul put into this short chapter.

Summary of [Chapter 3](#): This chapter takes the general doctrine, of the prior chapters, and gives us a detailed application of that doctrine in a way which makes the doctrine personal. Their using man's wisdom to try and understand spiritual things caused them to be carnal and babes in Christ. Their lack of spiritual maturity was shown by the fact that they walk as men. Paul concludes this chapter with: “Therefore let no man glory in men. For all things are yours; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; And ye are Christ's; and Christ is God's”. They had divisions within the church because some people claimed to have special knowledge that others were denied. In this chapter Paul shows us that we all have access to all that God has, we just need to spiritually mature, and '*Stop our Sinning*' in order to access what God provides.

Summary of [Chapter 4](#): This chapter gives us the application of all of the doctrine that has come before this chapter. It ends with an altar call for the reader. Here Paul is getting personal with the most used word is “ye” (['each and every one of you personally'](#)) and that the second most word is “you” (['group identifier'](#)). In this chapter the reader is encouraged to choose the things which Christ and God offer even though they come with a requirement of rejecting / giving up the things that they possess (have) which came from the wisdom of men / the wisdom of this world. In addition, the reader is

promised blessings from Christ and God in proportion to how much they choose (will) to give up the things that they possess (have) which came from the wisdom of men / the wisdom of this world in order to receive those blessings. This chapter ends with a choice which is given to every saved person. Each of us chooses how God deals with us personally. God will send someone with a rod if we refuse to humble ourselves and hold onto pride. However, if we humble ourselves, then God will send someone in love, and in the spirit of meekness to help and instruct us.

Summary of [Chapter 5](#): In this chapter Paul is going to deal with the most important sin which they had not dealt with. Here we see how the “wisdom of men /the wisdom of this world” destroys the testimony of the church and of God. These people were allowing a “brother” to live in ongoing obvious sin which was destroying the testimony of the church and the ability of the church to win the lost. His actions were also bringing shame of God the Father and on Christ instead of bringing glory. Finally, it supported the doctrinal error which is known as '*Easy Believism*'. Since we have this doctrinal error rampant today, it should be obvious that the cause is that churches today are making the same error that Paul wrote this epistle to correct. We need to take the actions specified within this chapter.

Summary of [Chapter 6](#): This entire chapter is about the error of putting physical concerns above spiritual considerations. It starts out talking about saved people going to the lost for judgments. Then it switches to dealing with fornication. While these might seem to be two separate subjects, both sins are the result of saved people looking at physical things instead of taking the spiritual perspective. Paul said Now therefore there is utterly a fault among you, because ye go to law one with another. We are supposed to take our wrongs before God and let God reward us for any wrong we suffer for His name. In this chapter we also read Know ye not that the unrighteous shall not inherit the kingdom of God? Going to the world for what should come from God will cause us to lose our inheritance. This chapter started with go to law but turns to the righteousness that goes beyond the law. Paul said but “but ye are sanctified...in the name of the Lord Jesus”. We must be following Him, and not the world, in order to be sanctified. The lesson of our chapter is summarized with All things are lawful unto me, but all things are not expedient. We are to seek what our Lord Jesus Christ says is “expedient” and not what the world says is lawful.

Summary of [Chapter 7](#): Many people think that this chapter is about marriage because that is what a lot of the chapter talks about. However, that is not all that the chapter talks about and if we look at what all of the chapter says then we see that the theme of the chapter is '*stay and serve where God put you*' with marriage being only one of the applications of that theme. However, within this theme Paul covers all circumstances of being married or single so that we see how to apply a spiritual precept to different circumstances. He also applies this same theme to other conditions than being married or single. That way we see that this precept applies to any circumstance in life. Further, we see it applied to many different circumstances so that we have an example of how to do this function.

Summary of [Chapter 8](#): The “[conscience](#)” of our “[weak brother](#)” is to be a controlling factor in what we do publically. Yes, there are certain things which we can do that others think is wrong to do. When we do those things publically we cause confusion and a clean testimony for God is the main thing that we are to seek.

Summary of [Chapter 9](#): Here Paul answers them that do examine me. Paul uses the first 23 sentences, out of 37, to provide answers to these people. Paul shows that they are way off base and far from reasonable evidence, scripture, common practices, and the laws of God and of nature. Paul does this because the people who examined Paul were trying to destroy his God given authority so that they could replace him and lead these people into doctrinal error. These people would get rewards from the world, their flesh and Satan while God's people would suffer the judgment of God. Paul uses the last part of this chapter to reveal God's reward and punishment system and uses himself as an example. He then challenges the reader to seek God's rewards using God's way to obtain those rewards.

Summary of [Chapter 10](#): This chapter is going '[above and beyond](#)' the prior chapter in that where the prior chapter told us to not deny God's children what is rightfully theirs, this chapter tells us to be willing to give up what is rightfully ours in order to serve God. Paul starts out telling us how God's people '*demanded what they thought was their rights*' and suffered judgment from God when they were wrong. This warning is summed up with the sentence that says: “[Wherefore let him that thinketh he standeth take heed lest he fall](#)”. Paul then goes on and warns us that God put this account, of His judging His people because of their attitude, into the Bible to warn us. Instead of '*demanding our rights*' we are told to whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. Be ye followers of me, even as I also am of Christ.

Summary of [Chapter 11](#): This chapter really starts in verse 2 where Paul starts with “Now” to start a new subject. He then commends them because they “keep the ordinances, as I delivered them to you”. But right after that Paul very quickly gets into symbolism about head coverings and about the Lord's Supper. Since the majority of this chapter is about how to properly understand symbolism, the exact way that Paul wanted us to follow him was in the interpretation of symbols. However, the particular symbols dealt with in this chapter have to do with authority and our spiritually and symbolically showing that we are submissive to our God-given authority. With that in mind, we see the lesson on the Lord's Supper and the possible consequences of not properly appreciating the spiritual significance of these symbols.

Summary of [Chapter 12](#): This chapter is teaching us about “[spiritual gifts](#)” that are within the body of Christ. It makes it clear that God decides who gets what “[spiritual gifts](#)”, offices, and jobs within the body of Christ. In addition, we have no influence on who gets what “[spiritual gift](#)”, office, or job. Further, while we should “[covet earnestly the best gifts](#)”, we are not to think more or less of people because of the “[spiritual gift](#)” given to them.

[12:12](#) through [12:27](#) use the human body to illustrate how the church is to be the “[body of Christ](#)”. The verses within this chapter before these give us the spiritual teaching which these sentences are illustrating. The rest of the chapter tells us the application, which is the fact that different people have different “[spiritual gifts](#)” and different (related) roles / positions within the church. The last sentence is an introduction to the next chapter where we are told that what every saved person is to have is charity. Please also see [Romans 12](#) for a similar lesson.

Summary of [Chapter 13](#): In the first three sentences we are told what “[charity](#)” is not. In the next two sentences we are told what “[charity](#)” is. In the last five sentences we are told why “[charity](#)” needs to be the main consideration of all of our attitudes and actions.

It is important to note that many preachers erroneously define “[charity](#)” as “[love](#)”. The first reason that this is in error is that “[charity](#)” and “[love](#)” are both Bible words and, while two different Bible words can have the same application under certain circumstances, they cannot have the same definition. Secondly, while “[charity](#)” and “[love](#)” have the same actions, “[love](#)” is extended to people we know while “[charity](#)” is extended to strangers in addition to people that we know.

Most people know [John 3:16](#) (“[For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.](#)”) However, they have a hard time reconciling that verse with [Romans 9:13](#) (“[As it is written, Jacob have I loved, but Esau have I hated.](#)”) However, the fact is that while [Romans 9:13](#) is personal (since it names Esau), [John 3:16](#) is not personal since “the world” is at the group level and not personal. The Biblical fact is that God extends His personal “[love](#)” to those who have a personal relationship with Him (are saved), and He offers His “[love](#)” to the world but requires that they do what He means by “[believeth in him](#)” (God's Son). However, God the Father only provides “[charity](#)” to people who are not saved. Thus, we see no conflict with the distinction I have made between “[charity](#)” and “[love](#)” while also eliminating the supposed conflict between God loving “[the world](#)” while still “[hating](#)” an individual who has deliberately chosen to reject God's way of salvation.

Summary of [Chapter 14](#): We have very clear commands about tongues. Those people who claim that '[speaking in tongues within public services shows that they are spiritual](#)' only prove that they are spiritual children who refuse to grow up spiritually. Our chapter tells us “[forbid not to speak with tongues](#)” but also tells us that “[tongues](#)” are not to be used in public worship services unless there is “[an interpreter](#)” available who will provide the interpretation. Even then, “[tongues](#)” are restricted to “[two, or at the most by three, and that by course; and let one interpret](#)”. In addition to restricting “[tongues](#)” in public worship services, our chapter encourages the use of “[prophecy](#)” with the majority of the chapter comparing “[tongues](#)” (negatively) to “[prophecy](#)”. Then starting in [14:26](#) we are told how to order our public worship service. Thus, while the majority of this chapter is talking about “[tongues](#)” and “[prophecy](#)”, that is only to eliminate the source of error before giving the true doctrine of this chapter. Therefore, the true subject of this chapter is how we are to conduct our public worship service.

Summary of [Chapter 15](#): Our chapter started out with the basic gospel that all truly saved believe and are to preach. That gospel includes the resurrection of the dead. Please note: this is where people get the definition that the “gospel” is: 'the death, burial and resurrection of Jesus Christ'. However, following that are several sentences telling us that Jesus Christ provided evidence of His resurrected life. Therefore, the true “gospel”, from this chapter, is: 'the death, burial and resurrection of Jesus Christ with evidence of resurrected spiritual life'. With this truth that is in our chapter included, we eliminate a lot of false professions.

After presenting the basic “gospel” in a summary fashion, the chapter has several sentences which refute the claim that there is no resurrection of the dead. Paul explains how “the resurrection of the dead” occurs and then explains how it is tied into our salvation and the life which we live after being saved. He explains that without “the resurrection of the dead”, we are all vain liars who are wasting our lives. Paul goes on to answer some doctrinal questions about “the resurrection of the dead” and says that people who got caught up into these errors and questions are fools. Next Paul explains the results of being resurrected. Our second last sentence says “But thanks be to God, which giveth us the victory through our Lord Jesus Christ”, which is followed by the conclusion of how we should live as a result of the truths in this chapter.

Thus, this entire chapter is about “the resurrection of the dead” and a changed life, which provides evidence of our claim, being a mandatory part of our claim to being saved. Within this chapter we have the basic definition of the gospel with the promise from God, to all saved, that they will have victory through our Lord Jesus Christ, but that victory requires us to go through ('enter a barrier on one side of it and reach our goal by coming out the other side') our Lord Jesus Christ. People who never enter into the relationship, which the Bible identifies as “our Lord Jesus Christ”, never receive this victory even if they are saved.

Summary of [Chapter 16](#): Paul concluded the great doctrinal teachings of this epistle in the prior chapter. While there is doctrinal teaching in this chapter, Paul does not explain it and assumes that even the spiritually immature people of this church understood these basic things. Thus, people who have trouble with the doctrine of this chapter are not even spiritual babes but are like new-born infants.

In this chapter we see Paul deal with their preparation of the collection which was the primary reason for Paul to return to this church. Therefore, even a spiritual “babe” understands the need to participate in the ministry and support it with time and money. Then Paul tells them his future plans and possibilities with the needs of the ministry taking precedent over all other considerations. Paul then gives a couple of final commands, sends greetings from other saved people, sends a blessing from God and warns them to curse anyone who love not the Lord Jesus Christ. With a final blessing and a call to God to witness his letter, Paul concludes this letter.

Epistle Summary from Chapter Summaries:

These people were “babes in Christ” because the basis of all that they were doing was from a physical perspective and not from a spiritual perspective. Their instruction on how to live came from the “[wisdom of men / the wisdom of this world](#)” and not from the “[wisdom of God](#)”. We see the evidence of this in all of the [sins](#) that they still embraced and in all of the blessings which they had not received because we must give up our sin before God will give us His blessings. Simply put, you don't put something “pure” into a filthy container until after you clean up the container and make it pure. As seen in the [Test of Spiritual Maturity](#), and in the later chapters of this epistle, God wants to add things to our life which will cause us to mature spiritually and make us fit to be a leader within the church. These lessons start in [Chapter 11](#) where Paul starts with “keep the ordinances, as I delivered them to you”. From there he continues to explain how we are to do that and provides guidance in the application of those ordinances, especially when it comes to things like using spiritual gifts and our being orderly within the church. Within these lessons we have the famous verse of: “and now abideth faith, hope, charity, these three; but the greatest of these is charity”. We are also told how to conduct church services. Then we are told about the gospel which I preached unto you and how that is to emphasize resurrection of the dead and how this truth is to result in our having a changed life which is holy, righteous and displays the changes which are due to a personal relationship with God. That truth leads into Paul telling us about the rapture. After these things Paul concludes with his plans of the future and the requirement for saved people to keep the promises that they make.

Outline by chapter and verse.

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| 1 | | God is so great and good that He can take the weak, despised and useless and still beat those who have strength and wisdom. |
| | 1-3 | Paul starts out with the good things of their testimony that he has heard (not a lot). |
| | 4-9 | Paul tells of his prayers for God's blessings on them. |
| | 10-18 | Paul deals with divisions and points out that they're fighting over minor differences (ministers of God, baptism, etc.) and missing the major commonality in Christ: concentrating on carnal things (man, religion and baptism) and missing the spiritual (Christ). |
| | 19-31 | God will destroy man's wisdom, which is the basis of their divisions. |
| | 1:25 | Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. |
| | 26-31 | God has chosen the things that we despise (foolishness, weakness, etc.) to destroy the things that we honor (wisdom, strength, etc.). |
| 2 | | Not of man's wisdom and measurement but by the Spirit of God. |
| | 1-4 | Paul came "not in excellency of speech" but in the wisdom and power of God. |
| | 2:5 | "That your faith should not stand in the wisdom of men, but in the power of God!" |
| | 2:9 | "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for him." |
| | 2:11 | "For what man knoweth the things of man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. |
| | 12-16 | Spiritual things from God are learned by spiritual methods. |
| 3 | | Rewards for living God's way. Loss for living carnally. |
| | 1-3 | Paul had to talk to them as "babes in Christ" because they were carnal. |
| | 3:4 | magnifying preachers and their ministries is evidence of a carnal view. |
| | 9-14 | The foundation of our faith is Jesus Christ and we need to be careful what we build and how we build on that foundation. If we build by God's plan then we will be rewarded but if we build by any other plan then we will suffer loss. |
| | 3:15 | We can not loose our salvation but we can loose everything else and spend eternity as a heavenly 'street person' with only the robe of righteousness that God gives to all saved. |
| | 16-17 | If we disobey God enough He will destroy, and possibly kill, us. |
| | 18-23 | Don't trust in this world's wisdom or measure of righteousness ("I am of Paul, etc."), but recognize your standing in Christ. |
| 4 | | Don't use man's methods of judgment to judge spiritual matters. |
| | 1-6 | Man's judgment means nothing. God's judgment is everything. God will reveal the hidden things of the heart (at God's judgment) that man can't know and that prevent man from judging right. |

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| 7-13 | Don't think that you're better than someone else because of the things that God gave you. The people with the most important gifts from God (apostles) were despised by the world and appointed unto death. "¶ being reviled, we bless; being persecuted, we suffer it (4:12)". The natural man measures people by carnal possessions and positions. God measures by character and obedience to the Spirit of God which is shown in how we react to circumstances, and not in the circumstances themselves. |
| 14-21 | "For though ye have ten thousand instructors in Christ, yet ye have not many fathers; (4:15)". Stop following those people who teach you to walk contrary to how you got saved. Mature in Christ by the same methods and the (Godly) example of the people who lead you to Christ. The true measure of spirituality isn't how good you are with words and arguments, but the power that you have from/with God. |
| 5 | Dealing with public sin which affects the church's testimony. |
| 1-5 | Paul reports that he was told of the fornication 'commonly reported among you'. He told them that they were in error to tolerate that type of sin and call the tolerance 'love'. He instructed them to pray for Satan to destroy the man's body (until he stopped the sin). |
| 6-8 | Paul equates sin to levin in a lump of dough. He tells them that tolerating a little sin will fill the church with sin just like a little levin will fill the entire lump of dough. |
| 9-12 | We are to put out a brother or sister with a lifestyle of sin that hurts others in a visible way. Specifically, Paul names fornication, covetous, idolater, railer, drunkard or extortioner. I think (but have not checked) that most of these sins are specifically linked to the spiritual in the Bible. |
| 6 | Judge all things by the Spirit of God. |
| | Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? |
| 2-8 | God wants us to live our lives according to the guidance from His Spirit which comes through the Bible, church and other saints. It doesn't come from man's laws. Paul says that it is better to suffer wrong and be defrauded (and trust God for our needs) than to go before the lost and admit that the church can't judge the smallest thing. |
| 9-10 | "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 mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." |
| 11 | "And such WERE some of you". We are not to live our lives as those mentioned in the two previous verses and we are to tell those type of people that they will NOT get God's blessings on their lives ("kingdom of God") while they continue to live in sin. |
| 12 | "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any." |
| 13-20 | Paul goes on and uses fornication as an example to show the consequences of a sinful life and urges us to not sin but to glorify God in our body and spirit. |
| 7 | Sexual Relationships |
| 1-16 | Paul answers their questions from a letter they sent him about the proper relationship between a man and a woman. |
| 17-24 | Paul advises us to live our lives as God called us and don't seek a different life style for man's sake. If you're called to circumcision or to uncircumcision, stay that way. |
| 19-20 | "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. Let every man abide in the same calling wherein he was called." |

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| 25-40 | Virgins / married / unmarried: no one position is more spiritual than another. Don't seek to change your position. |
| 8 | Meat offered to idols |
| | There is one God, the Father, and one Lord, Jesus, but men believe in many gods and lords. The meat is nothing. The idol is nothing. Eating or not eating anything offered to idols means nothing spiritually but when people think it means something, their conscience can be defiled. Defiling someone's conscience means something. Therefore, the important factor isn't if it was offered to idols but if a brother's conscience will be defiled. |
| 9 | Paul answers his accusers |
| 1-27 | Paul deals with those who accuse him of being a bad person for exercising normal human rights such as eating and drinking. He also points out that the law and God say that those who produce things have a right to live off their own work. Paul has the right to live off the spiritual fruit of his own labors (church members) even if he hasn't exercised that right. Those who are bringing false accusations against Paul only want to discredit him so that they can steal the fruit of his labor. Those thieves won't have as light a hand as Paul did in having them pay. Paul says he didn't collect from them because he owed God and looked to God for his reward. The other worldly leaders won't do the same. |
| 16-23 | Paul could have "reaped their carnal" things as payment for his preaching but didn't so that his preaching would be more effective for God. He "became all things to all men that by all means [he] might win some." |
| 22-23 | To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. |
| 23-27 | Paul uses the analogy of sports and sport crowns to encourage them to strive for God's crowns. |
| 10 | Don't be ignorant, we reap what we sow and religion won't stop the reaping. |
| 1-11 | Paul reveals that all of the Jews were baptized unto Moses but that God was not well pleased with them and overthrew (killed) them in the wilderness. Paul says "these things were our examples (10:6)" and goes on to name several sinful lifestyles that we shouldn't live. He specifically said that baptism (and any other religious ordinance) can't save someone who is living in sin. Moreover, Paul says that the truly saved shouldn't live in these sins. |
| 12 | Wherefore let him that thinketh he standeth take heed lest he fall. |
| 13-23 | Paul explains that partaking of the Lord's Supper joins us spiritually with Christ and partaking of an idolatrous ceremony joins us with the devil behind the ceremony. We aren't to join with Christ and devils both. |
| 24-33 | Paul explains that eating meats offered to idols isn't wrong but letting someone else believe you are participating in idolatry or other evil is wrong. |
| 11 | Proper authority and order |
| 1 | "Be ye followers of me, even as I also am of Christ." |
| 2-16 | Paul talks about men praying with their head uncovered and women with their head covered. Lots of people argue about this because they don't really understand the purpose. |
| 2-16 | I believe Paul is giving a practical lesson that people of his day understood "to their soul". However, we don't have the same cultural understanding because we live in a different culture. This is one of those places that the writing of the Bible can be properly understood when the culture of the day is included. |
| 2-16 | Catholics and Orthodox religions use symbols heavily. People used to have a very deep understanding of religious symbols. They used to have a reverential fear of the powers behind |

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| | those symbols. That's why the symbols were used. However, people lost their understanding of the symbols and fear of the powers behind the symbols as the priests emphasized the symbol and insisted that the people give the priest respect because he had the symbol, even if he didn't have the power behind the symbol backing him. When you insist that the power is in the symbol and not the spirit behind it, people figure out the lie and the symbol becomes a mockery. |
| 2-16 | In Acts it tells of 7 sons of one man who tried to exorcise a devil "in the name of Jesus that Paul preaches". The devil said he knew Jesus and Paul and then said "who are you" before he stripped them each naked and beat them till they fled. These men tried to demand the respect due Paul without Paul's power. The same way, Catholic and Orthodox priests try to claim respect for holding a symbol when they don't have the power behind the symbol. |
| 2-16 | In this context Paul is saying that people dishonor a position when they take that position but aren't qualified to hold it. 11:16 tells us that we don't have to follow the custom of the illustration if it isn't a custom of our culture, but we do need to follow the lesson of the illustration. That is: respect authorities and positions appointed by God and don't try to take the authority of a position that God has not given to us. |
| 17-34 | Proper behavior at the Lord's Supper: abuse leads to sickness and death. |
| 12 | Spiritual Gifts |
| 1-31 | Each person and their gift is needed in the church, just like every part of your body is needed. The difference in function doesn't reduce the need of a particular part. All are to work together for the same goal. |
| 12 | For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. |
| 13 | Charity |
| | Practical definition of charity (love). We will be known and treated for eternity as we treat others today (12). This life is to make us Christ like and to teach us true charity before we become fixed for eternity. |
| 14 | Tongues |
| | Speaking in tongues is no more spiritual than an instrument playing. Both are emotionally moving but convey no knowledge. Each listener can put their own thoughts to the sounds. Prophecy, knowledge and doctrine are more edifying. |
| 15 | Basic beliefs and consequences of having them. |
| 1-11 | The gospel is the death, burial and resurrection of Jesus. Many of the witnesses of the risen Christ are named. Paul warns that those who don't keep their faith have actually believed in vain. |
| 12-18 | Some of the church claimed that Christ had not risen. Paul says that all of our faith is vanity if Christ has not risen. He also says that there is no life after death if Christ did not rise. |
| 19 | "If in this life only we have hope in Christ, we are of all men most miserable." |
| 20-33 | The consequence of Christ's resurrection and Christ conquering all enemies including death. This section concludes with the thought that all service to Christ is a waste of time and effort if the dead rise not. |
| 34 | "Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame." |
| 35-58 | Paul explains that the resurrected will have a glorified body which is heavenly and not earthly. Just as a seed must be planted and die to become a flower, we must be planted and die to be transformed into a heavenly body. |

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| 16 | | Conclusions and future plans. |
| | 1-4 | Collection for the saints at Jerusalem. |
| | 5-12 | Paul's travel plans and travel of Timothy and Apolos. |
| | 13-19 | Paul's parting advice: "Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity. ¶ That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth." |

God in 1Corinthians

1. God is
 - a. faithful: [1:9](#), [10:13](#)
 - b. Head of Christ: [11:3](#)
 - c. one God: [8:4](#) (there is none other God but one), [8:6](#) (there is but one God)
 - d. pleased: [1:21](#) (it pleased God by the foolishness of preaching to save them that believe)
 - e. not the author of confusion: [14:33](#)
 - f. all in all: [15:28](#)
2. God's
 - a. husbandry: [3:9](#) (ye are God's husbandry)
 - b. building: [3:9](#) (ye are God's building)
 - c. Christ: [3:23](#) (Christ is God's)
 - d. our body and spirit: [6:20](#) (For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.)
3. God did / do
 - a. called: [1:1](#) (Paul), [1:2](#) (us to call upon Him), [1:9](#) (ye were called unto the fellowship of his Son Jesus Christ our Lord), [7:15](#) (to peace).
 - b. chose foolish to confound wise: [1:27](#).
 - c. chose weak to confound mighty: [1:27](#).
 - d. chose base and despised: [1:28](#).
 - e. destroy: [1:19](#) (the wisdom of the wise), [3:17](#) (any man (that) defiles the temple of God), [5:5](#) (such an one (whose sin destroyed the church testimony)), [6:13](#) (the belly (and) meats), [10:9](#) (people who tempted God), [10](#) (people who murmured), [15:26](#) (death)
 - f. distributed to every man spiritual gifts: [7:17](#).
 - g. gave: [2:12](#) (the spirit which is of God), [3:6](#) (the increase), [3:7](#) (the increase)
 - h. judges: [5:13](#) (them that are without)
 - i. made the wisdom of this world (to be) foolish: [1:20](#).
 - j. ordained: [2:7](#) (the hidden wisdom)
 - k. prepared: [2:9](#) (things...for them that love him)
 - l. revealed: [2:10](#) (things...for them that love him)
 - m. raised up the Lord: [6:14](#).
 - n. raise up us: [6:14](#).
 - o. set: [12:18](#) (the members every one of them in the body), [12:28](#) (in the church)
 - p. take care for oxen: [9:9](#).
 - q. tempered the body together: [12:24](#).
 - r. worketh all in all: [12:6](#).
4. from God
 - a. body: [15:38](#).
 - b. grace: [1:4](#).
 - c. grace and peace: [1:3](#).
 - d. prosperity: [16:2](#).
5. of God
 - a. all things: [11:12](#).

- b. Christ Jesus: [1:30](#).
 - c. church: [1:2](#) (epistle written unto), [1:24](#) (Christ the power of God given unto), [10:32](#) (Give none offence to), [11:16](#) (do not have to follow custom of other churches), [11:22](#) (do not personally despise), [15:9](#) (Paul persecuted).
 - d. commandment: [7:19](#).
 - e. God hath revealed the deep things: [2:10](#).
 - f. foolishness: [1:25](#).
 - g. gift: [7:7](#).
 - h. glory: [10:31](#) (do all to the glory), [11:7](#).
 - i. grace: [3:10](#), [15:10](#).
 - j. Holy Ghost: [9:19](#).
 - k. kingdom: [4:20](#), [6:9](#), [6:10](#), [15:24](#), [15:50](#).
 - l. knowledge: [15:34](#).
 - m. mysteries: [4:1](#).
 - n. power: [1:18](#), [1:24](#), [2:5](#).
 - o. praise: [4:5](#).
 - p. Spirit: [2:11](#), [2:14](#), [3:16](#), [7:40](#), [12:3](#).
 - q. spirit is of God: [2:12](#), [6:11](#).
 - r. temple: [3:16](#), [3:17](#).
 - s. testimony: [2:1](#), [15:15](#).
 - t. weakness: [1:25](#).
 - u. will: [1:1](#).
 - v. wisdom: [1:21](#), [2:7](#).
 - w. witness: [15:15](#).
 - x. word: [14:36](#).
- 6. with God
 - a. abide: [7:24](#).
 - b. foolishness: [3:19](#).
 - 7. to God
 - a. meat commendeth us not: [8:8](#).
 - b. being not without law: [9:21](#).
 - c. sacrifice (not): [10:20](#).
 - 8. thank God
 - a. He limited action: [1:14](#).
 - b. made apostles spectacle: [4:9](#).
 - c. Paul did: [1:4](#) (always on your behalf), [14:18](#) (Paul spoke with tongues more than ye all).
 - d. victory: [15:57](#).
 - 9. man - God
 - a. I would to God: [4:8](#).
 - b. glorify God: [6:20](#).
 - c. God was not well pleased: [10:5](#).
 - d. labourers together with God: [3:9](#).
 - e. love God: [8:3](#).
 - f. pray unto God: [11:13](#).
 - g. man's spirit speaks to God: [14:2](#), [14:28](#).

- h. report God's truth: [14:25](#).
 - i. world knew not God: [1:21](#).
 - j. worship: [14:25](#).
10. God forbid: [6:15](#).

Test of Spiritual Maturity.

The first sin dealt with comes after the opening of this epistle ([1Corinthians 1:1-9](#)): In this opening, Paul says '*You're supposed to be saints representing God and His Christ so start acting like it*'. Paul then tells them about his God given authority that is the basis upon which he speaks. Based upon that God given authority, he tells them about the salvation that is supposed to make them like their faithful God. After having established this basis (“Now”), Paul tells us about the first sin that this epistle deals with. After that he deals with other sins. All of the sins dealt with in this epistle are due to people refusing to become like their “faithful” God (“[Therefore to him that knoweth to do good, and doeth it not, to him it is sin.](#)” [[James 4:17](#)]).

Within this epistle Paul tells us about sins that we are to get out of our life, and about spiritual attributes which we are to add into our life before God considers us to be more than spiritual babes. God will not teach us directly, but will only teach us through our spiritual mother (the church), until after we mature enough to pass His [Test of Spiritual Maturity](#) found within this epistle. God always removes the bad before adding in good. That's why our epistle names sins to be removed before dealing with spiritual things to add into our life. That is also why the first sin to be removed is the refusal to grow spiritually. No one has a baby with the intention that they still need to be bottle-fed and have diapers changed ten years later. God also does not create spiritual babies (save people) with the intention that they stay spiritual babies. God's children need to mature spiritually or suffer the consequences. Only part of those consequences is the fact that God's children will not receive certain blessings that God has for them until after they pass this test.

Sin 1: Remaining spiritually immature (1Corinthians 1:10-3:23).

1. ([1Corinthians 1:10](#)) “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you.” Get rid of the divisions between church members. This command is based upon what God has already given to saved people (“now”) and based upon what Paul just reminded the saved people about in [1Corinthians 1:1-9](#) and based upon the name (power/authority) of our Lord Jesus Christ. (In the Bible, the word “now” is used to tell us '*after you understand what was just said*'. We must truly “understand” the name (“power/authority”) of our Lord Jesus Christ before we give up our sinful and fleshly pride which leads to divisions [[James 4:1](#)].) Their divisions were giving “[God and our Lord Jesus Christ](#)” a bad, and untrue, name. It is sin to not bring glory to the name of God and even more so to bring shame upon the name of God.

Below are other things in the lives of these believers which also caused divisions.

2. ([1Corinthians 1:10-13](#)) Spiritual immaturity is shown by divisions according to (preacher / doctrinal camp / college / etc.) followed by saved people. It is sin to not mature spiritually.
3. ([1Corinthians 1:14-30](#)) Confusing religious things (baptism, wisdom of words, understanding of the prudent, religious positions, disputer of this world, signs, etc.) with spiritual things from God (wisdom, and righteousness, and sanctification, and redemption [[1Corinthians 1:30](#)]) is sin and due to spiritual immaturity.
4. ([1Corinthians 2:1-5](#)) Basing faith on the words of man's wisdom, ([2:4](#)) instead of on the testimony of God, ([2:1](#)) and the power of God, ([2:5](#)).
5. ([1Corinthians 2:9-16](#)) Confusing the Spirit of God with the spirit of man.
6. ([1Corinthians 3:1-10](#)) Confusing God working through a man with the man doing the work himself.
7. ([1Corinthians 3:18-23](#)) Confusing the wisdom of this world, ([3:19](#)) with the wisdom of God.
8. ([1Corinthians 4:1-21](#)) Stewardship: Confusing the position of a steward with the position of our Master (God). They desired to be '*masters*' and claimed that they were '*above*' the meanest treatment ([4:8-13](#)). Some were puffed up, ([4:18](#)) because of religious positions.

Sin 2: Fornication (1Corinthians 5).

They justified allowing fornication to continue within the church in the name of '*God's love*'. They did not punish sin. Therefore, they did not stop their own sin and did not cause others to stop their sin. Many people confuse things like this. It is not loving to refuse to protect your own child and to let anyone hurt your child on an ongoing basis. It also is not showing God's love to allow this behavior to happen to another child of God.

When we [interpret the Bible using God's Way](#), the First Step is to '*Remove the Source of Doctrinal Error*'. The main doctrinal error that is taught about "fornication" is that it is the same sin as [Adultery](#). The Word Study (follow prior link) covers **every** usage of this word within the Bible and, using proper Bible Word Study rules, defines "[adultery](#)" as: '*A spiritual sin of violating a covenant agreement (spiritual contract) that is enforced by the court of God*'. When the Devil tempted Jesus there was no problem with the scripture that he quoted. The problem was with what he left out. The popular religious definition for "[adultery](#)" does not include God's command to include every word and leaves out the verse which proves that the religious definition is wrong and this definition is right because it matches every usage within the Bible. In addition, the Devil tries to get us to take what the Bible says about spiritual things and say that those things from the Bible only apply to the physical. Thus, the Devil sponsored worldly religious definition

of “adultery” removes any spiritual consideration of a strictly spiritual sin and claims that it is just another form of a different sin (“[fornication](#)”) which has a physical aspect.

Not only is the spiritual nature of “[adultery](#)” denied by religion, but the spiritual part of “[fornication](#)” is also denied by worldly religion and the fundamental religious people prove themselves to be liars when they claim that the Bible is their final authority while rejecting a truth that comes from the Bible in order to hold onto a definition that comes from the world. Look at what is said about the verse in [James within the Word Study on Adultery](#), and let me know where the Bible says that I am wrong. Lots of people have insisted that Baptist doctrine says that I am wrong, but they prove themselves to be a liar before God when they claim that the Bible teaches their doctrine which goes against what the Bible literally says. That said, we will remove “[adultery](#)” from our consideration and continue with what the Bible teaches about fornication.

When we consider fornication we need to get details from the various notes on this site which talk about it including: [Romans C1S16](#); [1Corinthians C5S1](#); [Galatians C5S20](#) and [Ephesians C5S2](#). As pointed out more than once, this word is used 44 times in the Bible with 39 of those times being in the New Testament and 12 of those being in [Revelation](#). One of the most important aspects of this sin, is that it includes a spiritual sin and is not limited to a physical act. In [Revelation](#) it talks about Babylon being a city and about people, including physical men kings, committing fornication with the city. It is not possible to have physical sex with a city.

Further, [Ezekiel 16:15](#) is talking about the city of Jerusalem and says “[But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.](#)” So we see that “[pouredst out thy fornications](#)” is equated to “[playedst the harlot](#)”. Then in two more verses we read “[madest to thyself images of men, and didst commit whoredom with them](#)”. Thus, this “[whoredom](#)” and “[fornication](#)” is idolatry.

Sex is physical, emotional, mental and spiritual in nature. According to the Bible, it is restricted to a personal intimate relationship which is started with a vow before God. However, sex is not the only thing that is restricted this way. There are certain thoughts, communications, feelings, attitudes, actions and other things which are also restricted. Any violation of such a relationship is sin. Thus, a person who is having physical sex with their marriage partner but is imagining that they are having sex with another person is sinning. This type of relationship sin is what the Bible calls fornication. Thus, while all sexual sin is fornication, fornication is not limited to sex. It is in these extra areas of our relationships that Satan gets us to sin and destroy our God blessed personal intimate relationships. Sex outside of a marriage is not the start of the destruction of a marriage but comes after many prior violations of that relationship that did not include sex. The true Biblical definition of “[fornication](#)” is: '[A violation of a sanctified relationship. It includes all wrongful sex which includes the emotional and mental aspects. However, it also goes beyond sex since giving worship to anyone other than God is spiritual fornication Thus, while all sexual sin is fornication, fornication is not limited to sexual sin but also includes other violations of a sanctified relationship.](#)'

We need to consider one more general area of error about fornication. Since “idolatry” is identified as ‘spiritual fornication’, some people have made the mistake of trying to make our worship of God into a sexual thing. True intimacy is: ‘knowing everything about another including how they think and feel’. Older couples who have been truly intimate can finish each other's sentences. God knows everything about us including our body, our thoughts, our feelings, our decision making processes and more. God wants us to become intimate with Him in worship so that we know His thoughts, His feelings, His decision making processes and more. When we take these things, which are supposed to be limited to our personal relationship with God, and give them to another spirit we are committing spiritual “fornication”. Yes, this is a violation of our personal intimate relationship with God but, no, it is not sex.

Please follow the links provided above to see what those notes say about “fornication” and then proceed to Chapter 5 and look at those notes with this general information in mind

Sin 3: Going to the world for justice (1Corinthians 6).

1. They were taking '*bothers in Christ*' to the world's justice system (go to law before the unjust [6:1]). Their actions testified to the world that God could not protect them and provide for them and that God was incapable of judgment. This action caused people to wonder why they should turn to a God Who could not protect nor provide for His own.
2. [James 4:1](#) says: “From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?” James goes on and deals with the same basic problem but where saved people fight each other like family members do and who don't actually go to court. Regardless of going to court or not, the basic attitudes which lead to fighting within the family of God are wrong. First, people are being motivated by fleshly desires instead of being led by God's Holy Spirit. The flesh denies that God will provide and, as a result, fights for what the flesh feels is needed for survival and desires for pleasure. God's Holy Spirit reminds us that our flesh will die no matter what it does to try and prevent death. Therefore, we should be laying up treasure in Heaven instead of trying to save a flesh which can not be saved. Further, God's Holy Spirit reminds us that Yea, and all that will live godly in Christ Jesus shall suffer persecution. ([2Timothy 3:12](#)). When we suffer in the flesh, for the testimony of God, we increase our treasure in Heaven. (Please see the note for [Hebrews 11:35-38](#) about the phrase not accepting deliverance; that they might obtain a better resurrection.) When we “fight with our brother in Christ”, we destroy the testimony of God and of the church before lost people. When we do that we help the devil and defeat the purpose of God putting us into the church and using us for a testimony within the World.

3. The unjust, in the Bible, are people who claim to be saved while living in sin like the lost. Even if they were not going to put their trust in God they should have known better than to seek justice from someone who lies and can be bought.
4. They confused '*justice*' from the world with justice from God. As our next sin says, they were seeking things of this world instead of being willing to suffer loss in this world so that they would gain in the spiritual. Often we see God allowing His people to suffer loss in this world so that God could accomplish His purpose. When that happens, God always promises greater spiritual reward, but these people refused God's promise.
5. Here we are told the proper attitude to have, which these people did not have. We are to rather "*suffer yourselves to be defrauded*". The "*rather*" is speaking about when we must choose between truly representing the God of Heaven and our personal physical desires. Paul goes on and says "*Nay, ye do wrong, and defraud*". They did this by claiming to represent the God of Heaven and then refusing to act like His true representative. These people were guilty of the very sin that they accused others of doing.
6. [1Corinthians 6:9-10](#) says "*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 mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.*" One of the reasons that God saves us is to give us "*the kingdom of God*". The "*kingdom of God*" is to be in us to tell us how to live in obedience to the laws of God. However, when we do these sins we cut ourselves off from "*the kingdom of God*" which includes protection and justice from God. It also cuts us off from receiving future rewards and spiritual positions within the kingdom of God. Rather than spiritually maturing and receiving "*the kingdom of God*", these people went to the world for what they should have sought to receive from God. When they refused the spiritually maturing lesson they showed that they were not fit for the job that God was preparing them for (judge angels). When we refuse what God is trying to do in our life then we are accepting eternal loss of reward and position in Heaven.

Sin 4: Preferring the physical over the spiritual (1Corinthians 6:13-20).

Paul starts this section with: "*Meats for the belly, and the belly for meats: but God shall destroy both it and them*". Simply put, '*Yes, we have physical needs. However they are not what is most important since the physical shall be destroyed*'. The purpose of our bodies is to represent Christ. Our reward is in the future after our resurrection and not now. When we use our bodies for the sinful lusts of this world, such as when we "*committeth fornication*" or are "*joined to an harlot*", we are not using our body the way that our Lord commands. Our "*spirit*", which is to be "*joined unto the Lord*", is supposed to control our body. If this is not true then we are liable to have our Lord "*destroy*" our "*body*" earlier than God planned. Our Section ends with "*know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your*

own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's". Everything done in our "body" is to be what is commanded by our Lord and that allows the Holy Spirit to bring worship to God within our temple.

1. (1Corinthians [6:13](#)) Our section starts with: "Meats for the belly, and the belly for meats: but God shall destroy both it and them". Since they are going to be "destroyed", we are to put no lasting value on them. In particular, [Philippians 3:18-19](#) tells us that people whose God is their belly also:
 - a. are the enemies of the cross of Christ
 - b. whose end is destruction
 - c. whose glory is in their shame
 - d. who mind earthly things

As we see here, the use of the word "belly", in the time of Paul was used to identify people who concentrated on the physical. We are also told that they were "the enemies of the cross of Christ", which means that they fought against spiritual maturity which causes people to value things of God higher than things of this world. (Please see the note in Philippians for more details.)

2. (1Corinthians [6:13](#)) Next we are told: Now the body is not for fornication, but for the Lord; and the Lord for the body. "Fornication" includes sexual sins but is not limited to sexual sins. "Fornication" includes any violation of a proper relationship, while our "Lord" gives us laws controlling a proper relationship. Marriage vows are spoken before the Lord. We use our "body" to interact with others and the world and our flesh tell us that our interactions are personal. That belief is what leads to fornication. A firm conviction, as said in this verse, that our "Lord" controls our body, and any interactions with other bodies, will keep us from fornication.
3. (1Corinthians [6:14](#)) says "and God hath both raised up the Lord, and will also raise up us by his own power". Our "Lord Jesus Christ" demonstrated power, such as teleportation, which He did not demonstrate before His resurrection. There are many places in the Bible which teach us that our rewards in Heaven will be variable. There are also many places which tell us a little about beings in Heaven and they are not all the same nor do they all have the same abilities. We can see that God provides this variableness here in this life among people. Simply put, this verse is warning us that our reward in Heaven and the abilities and position we have there, or lack of the same, is 100% determined by God and completely controlled by His power. What we receive in our own personal resurrection literally depends upon His power and only a fool spends this life making God mad and then expects God to give him any form of personal power for all of eternity. Choosing to follow the flesh and this world while preferring physical satisfaction over the spiritual pleasing of God reduces the amount of power that we can reasonably expect to receive at our own resurrection.
4. (1Corinthians [6:15](#)) says "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid." Remember that the relationship between a man and his wife is used as a picture of the relationship between "Christ and the church" ([Ephesians 5:28](#)). So we are being told that we can expect "Christ" to react in a similar fashion to how a Godly

wife will react to a man bringing home a harlot. In addition, we have the teaching that the church is the body of Christ ([Romans 7:4](#); [1Corinthians 10:16](#); [12:27](#); [Ephesians 4:12](#)). Thus, we are dragging the testimony of the entire church into a sewer when we prefer the physical over the spiritual because the best known testimony of any church is that it is supposed to teach the world about the spiritual things of God. Such actions is why people believe that the church is only a social club and equates the church to temples of false gods where people went to join a harlot because their '*god*' was dedicated to sex and physical satisfaction. Finally, "*Christ*" is the role of the Son of God which maintains the spiritual part of our personal relationship with God. We always have the Holy Ghost in us, if we are saved, but do not always have [Christ in](#) us even though we are saved. When we prefer to physical to the point of doing something like being "[joined to a harlot](#)", we are rejecting that relationship and the spiritual maturity which goes with it. Since our eternal reward is dependent upon our spiritual maturity, as already discussed in the prior verse which dealt with our Lord, our doing this to "*Christ*" reduces our eternal rewards and power that we will receive at our own resurrection.

5. (1Corinthians [6:16](#)) says "[What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh](#)". The [Word Studies found on this Site](#) provides several links to where "*flesh*" is discussed within the various context where it is found within the New Testament. One of the most significant, for relationship to our context, is [Galatians 5:19](#) which lists "*fornication*" as one of the works of the flesh (which) are manifest. However, [1Corinthians 7:2](#) tells us "[Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband](#)". The phrase in our current verse of: "[for two, saith he, shall be one flesh](#)" is a direct reference to the first instance of God accepted marriage ([Genesis 2:24](#); [Ephesians 5:31](#)). Thus, as in every other verse of this section, we see the distinction being made between a proper relationship and a godly relationship with our "*flesh*" causing us to prefer the sin. When we are "joined to an harlot" we are preferring the sin of the flesh over the God approved part of a true Godly marriage.
6. (1Corinthians [6:17](#)) says "[But he that is joined unto the Lord is one spirit](#)". Now we see the distinction between the "*flesh*" and the "*spirit*". Please notice that this is a lower-case "*spirit*", which means that is ours and not the Holy Spirit. Basically, when we let our "*spirit*" control the desires of our "*flesh*" and direct those desires into the God approved expression of them, and refuse to express those desires in a sinful way, we are joined unto the Lord. This brings us blessings instead of cursing.
7. (1Corinthians [6:18](#)) says "[Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body](#)". The word "*flee*" means '[to run before the danger gets close, run at first sight and, hopefully, before we are sighted by the danger](#)'. That said, what we have in the rest of this verse is a general principal that our sinful "*flesh*" wants us to reject. However, if we look at properly done scientific medical studies, we will find that this statement is true for "*fornication*" and for all of the significant works of the flesh ([Galatians 5:19](#)). When we prefer the physical, and the sins of the "*flesh*", over the spiritual, and God approved ways to use our body, we end up with disease and other destructions of our body that we would not have if we obey God's commandments for what to do in our body.

8. (1Corinthians [6:19](#)) says “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?” Now we are told that these sins interfere with our personal worship. The Subject Study called [God is a Spirit](#) deals with [John 4:24](#) (“God is a Spirit: and they that worship him must worship him in spirit and in truth.”), which provides links to several other Studies on this site that relate to our worship. Since our verse tells us that “your body is the temple of the Holy Ghost” (Holy Spirit), these Studies relate directly to this verse. However, what is more directly related to our verse is the Study called [Application of God's Word to our Personal Life](#). In that Study we see that in order to get daily blessings from God for our present life, we must do several things including starting our day with personal worship. (This Study is backed by my personal life where I have experienced things like having a Muslim doctor, who denied that Jesus Christ is God, tell me that I has '*undeniable multiple miracles*'.) When these sins interfere with our personal worship, they cut us off from God's daily protection and provision. When they cause us to defile the temple of God, then we are promised “him shall God destroy” and that warning is within our current epistle in [3:17](#).
9. (1Corinthians [6:20](#)) says “For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.” In our section we were first told what tempts us into this sin. Then we were told the “Lord” is the one Who is supposed to control our “body” with the implication of law and judgment by our Lord which affects our eternal reward and is based upon how much we engage in this sin, which causes us to disobey our Lord. Next we were told that these sins also affect our relationship with “Christ” and this sin interferes with our personal relationship with God, our personal intimate relationships with others such as marriage, our church and the testimony of our church, our personal spiritual growth, and our spiritual blessings in this life and the next, which are the result of our personal spiritual growth. Then our section returned to the “Lord” and how these sins interfere with our spiritual relationship which provides protection and healing for our body. The last verse warned us that these sins will interfere with our personal worship and stop the daily protection and provision from God and may cause us to be destroyed by God. Our verse starts with the word “For” and tells us why all of these consequences can come upon us if we prefer the physical over the spiritual. We are told ye (each and every one of us personally) are bought with a price. God personally paid the price so that we would glorify God in (our) body, and in (our) spirit. When we refuse to let God turn us from focusing on the physical to focusing on the spiritual, our life testifies that God wasted everything paid for our salvation because we will not let Him save us from our sins ([Matthew 1:21](#)) by getting the sins out of us now.

Sin 5: Violating our personal relationships **(1Corinthians 7:1-40).**

They were defrauding '*brothers in Christ*'. In [1Corinthians 7:6-17](#) Paul explains how to avoid defrauding your marriage partner. However, the principals provided there can be applied to any type of Christian relationship. The main rule to follow for Christian

relationship is in [7:17-23](#). That is: follow the calling that God gave you and don't interfere with someone else following the calling that God gave them even when their calling is different than your calling.

In most cases where one saved person “defrauds” another it is because one or both of the people failed to properly set up the relationship and / or maintain it. Thus, the main focus of a long-term relationship needs to be on properly setting it up initially and then on properly maintaining it. That is what we will see in these verses.

1. ([1Corinthians 7:1-2](#)) says “It is good for a man not to touch a woman. Nevertheless, to avoid fornication”. Don't enter into any long-term relationship except to avoid sin or to serve our Lord.
2. ([1Corinthians 7:3](#)) says “render unto the wife due benevolence”. Quite often the thing that we don't like about another person is the thing that first attracted us to them but looked at from a different perspective. Godly people do not set out to defraud others. In most cases, it happened because they changed their attitude towards the other person and, gradually, they justified doing worse and worse things to the other person. Keep your attitude one that makes God look good and God will help you to avoid defrauding another person.
3. ([1Corinthians 7:4](#)) says “hath not power of...own body”. When we enter a relationship with another person we agree to let them make certain demands upon us. Don't insist that the other person fulfill your demands while you refuse to fulfill theirs. Also, keep your demands in proportion to the amount of their demands that you fulfill.
4. ([1Corinthians 7:5](#)) says “Defraud ye not one the other, except it be with consent for a time”. All long-term relationships have to have flexibility because 'life happens'. If we don't build-in and maintain flexibility into all long-term relationships then one or the other will try to act like a god or like a master dealing with a slave or 'smother' the other person or do some other type of controlling behavior. We each need to have a time when we put the relationship 'on hold' for awhile and trust the other person to not violate the relationship during that time. Also, notice that our sentence says “ye may give yourselves to fasting and prayer”. This 'time out' is to be used in the service of our Lord and not for fulfilling the lusts of our flesh.
5. ([1Corinthians 7:5](#)) also says “and come together again, that Satan tempt you not for your incontinency”. When we fail to fulfill our part of a long-term relationship then we let Satan tempt us. Our basic sin nature is selfish and self-absorbed. Our “flesh” lies to us and tells us that we are doing more in the relationship than we are really doing and it tells us that the other person is doing less than they really are doing. We need to keep this in mind and do enough to completely be convinced that we are giving more than we are getting, we need to constantly pray over the relationship and doing our part, we need to constantly thank God for our partner and we need to trust our Lord to make sure that a proper balance is maintained.
6. ([1Corinthians 7:8](#)) says “But I speak this by permission, and not of commandment”. The prior rules come from Paul and not from our Lord. It is the advice of a really good preacher (Paul) and something to be prayed about. While it should be included in

most long-term relationships it is not something to be done regularly but as God provides opportunities.

7. ([1Corinthians 7:8](#)) says “**But every man hath his proper gift of God, one after this manner, and another after that.**” Since your partner has a different “**gift of God**”, they will have different views, motives, things to do, etc. Don't try to make your partner become another copy of you. Appreciate their differences and how those differences provide things that a copy of you could not provide.
8. ([1Corinthians 7:11](#)) says “**Let not the wife depart from her husband: But and if she depart, let her remain unmarried**”. Don't break a long-term relationship with one person only to start the same type of relationship with someone else. The percentage of divorce increases with each level of remarriage. We all seek the same type of person for the same type of relationship. Therefore, whatever caused the first split will show up in the next relationship. If you can't make the first long-term relationship work then don't get involved in that type of relationship ever again.
9. ([1Corinthians 7:12-20](#)) says “**If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away**”. Don't ever consider entering into a long-term relationship with a lost person or even a saved person who has significantly different beliefs about serving the Lord. However, if you are in such a relationship then don't break it off nor drive the other person off. Use the love of the Lord to draw them into salvation and greater sanctification and service to the Lord, then, if the unbelieving depart, let him depart.
10. ([1Corinthians 7:21-31](#)) says “**Brethren, let every man, wherein he is called, therein abide with God**”. Don't try to change your partner's religion or service to the Lord but only encourage them to do their own service to the Lord as dictated by the Bible and their own calling. If they are not following the Bible then pray for them and let the Lord deal with them. So long as you are interfering, the “Lord” will not deal with them and you can not do what the Lord can do. So **hands off** for the calling and service of your partner.
11. ([1Corinthians 7:40](#)) shows us that these principals apply to other circumstances beyond marriage.

Sin 6: Causing a brother to stumble (1Corinthians 8).

They were causing '*brothers in Christ*' to stumble spiritually by telling them to ignore a limit set by God that applied to them personally but did not apply to all saved. Paul uses '*meats offered to idols*' as his example to explain this principal that applies to many more things than just '*meats offered to idols*'. The meat itself was not a problem. The problem was that going around the temples of idols was a temptation which caused some to stumble back into sin. A similar problem of today is having an alcoholic sell liquor. To avoid temptation, God had some saved people avoid meat that had been offered to idols so that they wouldn't be tempted to participate in related idol worship. However, other saved didn't have the same temptation and, therefore, did not have the same restriction placed upon them by God. These others were telling the first that they were

wrong to follow some artificial religious rule. They didn't realize that it wasn't an artificial religious rule for the '*brother in Christ*' but was actually a personal limit that God had placed upon that '*brother in Christ*'. By telling the '*brother in Christ*' to ignore what God had placed in their conscience, they caused that brother to '*stumble*' spiritually. Therefore, Paul tells us "But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. And through thy knowledge shall the weak brother perish, for whom Christ died?" ([1Corinthians 8:9-11](#)).

Sin 7: Challenging their God appointed authority the wrong way and upon the wrong basis (1Corinthians 9).

- A. ([1Corinthians 9:1-11](#)) God's people were using a double standard. Some people were demanding that Paul and Barnabas live up to some artificial standard that others (including those making the demands) did not have to live up to. They challenged the authority of Paul and Barnabas based upon claims that Paul and Barnabas did not meet impossible standards. They then claimed the authority which they denied to Paul and Barnabas, even though they didn't even try to meet the standards which they set for Paul and Barnabas. Thus, their entire basis for claiming personal authority was fraudulent and, yet, these foolish saved people accepted the claims without even considering the possibility that the people claiming authority were frauds. And, if the fraud was not enough, they were rejecting their God given authorities, which means they were rejecting God's will for their life.
1. They denied the God given authority (apostle) of Paul because they were not using God's method (the seal of mine apostleship are ye in the Lord) to determine true authority from God. ([1Corinthians 9:1-2](#))
 2. They denied the rights that every man has. ([1Corinthians 9:3-5](#))
 3. They denied the rights of God's ministers to have their physical needs met. ([1Corinthians 9:6-11](#))
- B. ([1Corinthians 9:11-14](#)) Some were objecting to providing what they could (carnal things [\[9:11\]](#)) while they reaped spiritual things, ([9:11](#)) provided by others. Since they could not provide these spiritual things for themselves, they thought the spiritual things should be provided for free while ignoring the fact that others couldn't be providing spiritual things to them at the same time as they provided carnal things for themselves. They challenged the authority of Paul and Barnabas because they didn't want to do their part of providing for the needs of the whole church ([1Corinthians 9:16-27](#)). They refused to consider and understand eternal rewards and the fact that God does not reward sin but does bless obedience and people taking care of His ministers and church.
1. They denied the relative value of carnal things compared to spiritual things. ([1Corinthians 9:11](#))

2. They denied the debt of a relationship with the one who led them to salvation and how to receive the blessings of God. ([1Corinthians 9:12](#))
 3. They refused to consider the true motives of other people. ([1Corinthians 9:12](#))
 4. They refused to consider the law of God. ([1Corinthians 9:13-14](#))
- C. When the church members denied these things to their pastor, who led them to the Lord, they were claiming greater authority from God than their pastor had from God. Such is foolishness.

Sin 8: Refusal to consider the things that God had already taught (1Corinthians 10).

- A. ([1Corinthians 10:1-6](#)) Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. ([1Corinthians 10:6](#)) They had the examples from the Bible. Paul and Barnabas had taught them to read and study their Bible but they refused to apply the lessons to their own lives. Today we still hear people claim '*That is Old Testament and doesn't apply to today*'.
1. ([1Corinthians 10:1-4](#)) tells us that we have an example in scripture to teach us the same thing.
 2. ([1Corinthians 10:5](#)) tells us that many of God's people did not please God even though God provided for them.
 3. ([1Corinthians 10:6](#)) tells us God wrote about them in the Bible to give us a warning.
- B. ([1Corinthians 10:7-11](#)) They refused to consider the spiritual consequences of certain acts and attitudes of the flesh.
1. ([1Corinthians 10:7](#)) tells us how God dealt with idolaters.
 2. ([1Corinthians 10:8](#)) tells us how God dealt with fornicators.
 3. ([1Corinthians 10:9](#)) tells us how God dealt with people who tempt Christ.
 4. ([1Corinthians 10:10](#)) tells us how God dealt with murmurers.
 5. ([1Corinthians 10:11](#)) tells us why God put these things in the Bible.
- C. ([1Corinthians 10:12-18](#)) They were not wary and did not avoid temptation.
1. ([1Corinthians 10:12](#)) tells us that they ignored explicate warning.
 2. ([1Corinthians 10:13](#)) tells us that they ignored the example from lives of other people.
 3. ([1Corinthians 10:14](#)) tells us that they ignored the commandment of God.
 4. ([1Corinthians 10:15-18](#)) tells us that they were not wise enough to realize that God would treat them like He treated other of His children who did the same sin.

Further Teaching for Spiritual Maturity.

After we stop our sinning we need to continue to mature spiritually so that God can use us as leaders of the church (Be ye followers of me means '*Step into the position that I am leaving behind*'). The phrase even as I also am of Christ means '*Do so by*

following Christ in the same way as I did' [[1Corinthians 11:1](#)]). We see this principal in the that that the [Gospel of John](#) tells us that Jesus did His ministry the same way as John the Baptist and Elijah and Moses did their ministries. When it comes to ministry, we are to follow the Godly men who went before us and to the ministry the same way as they did.

Lesson 1: Basic acts of a spiritual leader **(1Corinthians 11).**

1. ([1Corinthians 11:1](#)) Live a life that is worthy of God using you as an example.
2. ([1Corinthians 11:2](#)) Praise people in the church for what they do right.
3. ([1Corinthians 11:2](#)) keep the ordinances, as I delivered them to you, Don't go '*correcting*' your Bible or refusing to obey God's ordinances.
4. ([1Corinthians 11:3-16](#)) Understand God's structure of authority and the symbols of that structure and the relationships and responsibilities within that structure and the limits and acceptable exceptions to those relationships and responsibilities.
 - a. ([1Corinthians 11:8-10](#)) Understand that you are only protected (the woman to have power on her head because of the angels) so long as you stay under your God given authority. Rebellion allows attacks by spiritual beings (angels) when you have deliberately left God's protection. That makes you a fool ([2Samuel 3:33](#)).
 - b. ([1Corinthians 11:11-12](#)) Understand that you can't be a leader without followers. Give your followers the respect and loving care that is due to them because they chose to make you a leader by agreeing to follow you.
 - c. ([1Corinthians 11:13-15](#)) Realize that God makes divisions between people giving different gifts and responsibilities to different people. Don't try to lead people against the position that God gave them but always encourage people to accept where God put them and to serve God within their God given position.
 - d. ([1Corinthians 11:16](#)) Respect the differences between cultures and don't try to force your cultural practices on others. If the Bible literally says something in at least two places then, yes, correct others. If your culture has found a more effective way to accomplish something then tell others about it but do not try to force them to follow your way if they seem to be contentious.
5. ([1Corinthians 11:17-34](#)) Understand the spiritual significances of the Lord's Supper along with the expected (related) actions in the flesh and the consequences of ignoring these things.
 - a. ([1Corinthians 11:17-20](#)) Understand the difference between the purely physical act and the physical act which is symbolic of a spiritual truth and which has spiritual consequences.
 - b. ([1Corinthians 11:21-26](#)) Understand the Biblical basis of any physical act which is symbolic of a spiritual truth.
 - c. ([1Corinthians 11:29-31](#)) Understand the spiritual consequences of any physical act which is symbolic of a spiritual truth.

- d. ([1Corinthians 11:32](#)) Understand, and be able to explain, the advantages of being chastened of the Lord.
 - e. ([1Corinthians 11:33-34](#)) Be able to explain how God's children are to act correctly in order to avoid being chastened of the Lord.
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Lesson 2: Spiritual Gifts (1Corinthians 12-13).

([1Corinthians 12:1-13:13](#)) teaches us how to understand the similarities and differences of spiritual gifts from God. This section starts with: “[Now concerning spiritual gifts, brethren, I would not have you ignorant](#)”. Yet even with this section in this epistle, many of God's people are ignorant about spiritual gifts. No one can be spiritually mature, and use their spiritual gifts, without understanding their own and having an idea of how God works through other people who have different spiritual gifts. Paul uses the parts of the body to illustrate these lessons.

1. Our section starts our telling us that we must understand the difference between the leading from “[devils](#)” (dumb idols) and from God's Holy Ghost. We are given two tests: the first is that “[no man speaking by the Spirit of God calleth Jesus accursed](#)” and the second is that “[no man can say that Jesus is the Lord, but by the Holy Ghost](#)”. While many liars can say this in the flesh, they can not do it while “[speaking by the Spirit of God](#)”. Thus, all of these spiritual gifts only work through “[the Holy Ghost](#)”.
2. Next ([1Corinthians 12:4-7](#)) we are told that these spiritual gifts are different from one-another (see [C12-S8](#)) and that they have different administrations and operations. However, they are also given to every man to profit withal. Thus, anyone who is using his spiritual gift for selfish fleshly purposes is abusing that spiritual gift. We must always use our spiritual gifts only to profit withal. Even as the eye and the hand are different, but both contribute to the good of the whole body, so also are different spiritual gifts. Our spiritual gifts are given to help the whole church, not for our personal use.
3. [C12-S9](#) tells us that just as the body needs each body part, so also is each spiritual gift needed by the church so that it can do the job that God gives to the whole church. The leading of “[the whole body](#)” and of each person (member of the Body) is by Christ. That is why the church is called the body of Christ.
4. [C12-S10](#) tells us that this “[body](#)” is spiritual and we are added to it when God's Holy Spirit...baptizes (us) into one body. That is why people aren't supposed to join the church until after they have a “[baptism](#)” that involves God's Holy Spirit. That only happens when the “[baptism](#)” is completely scriptural.
5. [C12-S11-21](#) tells us that just as our physical body has different parts (members) which do different functions, so also do different people, who have different spiritual gifts, do different jobs within the body of Christ (the church). Our epistle uses the example of our need for different body functions in order to teach the need for different spiritual gifts.
6. [12:22-27](#) tells us that it is foolish to consider one part of the whole body to be unnecessary. So also is it foolish to consider one spiritual gift to be

unnecessary. We are reminded that God's "Holy Spirit" decided who gets what spiritual gift and to insult someone's spiritual gift is to insult God's "Holy Spirit" for the decision that He made. There's a joke that starts out with various body parts arguing how they were the most important part of the body. One body part didn't argue but simply stopping doing its function and almost killed the rest of the body. Just as the body will definitely get sick and die without certain body parts functioning correctly, so also will the church get sick without everyone using their own spiritual gift properly and for the good of all.

7. [12:28-30](#) tells us that God does not give all gifts to one person. Neither does He give one gift to everyone.
8. [12:31](#) tells us to covet earnestly the best gifts. When we use the "spiritual gift" that God gave us the way that God wants us to use it, then God will give us additional spiritual gift. When God does that, we are instructed to covet earnestly the best gifts.
9. "and now abideth faith, hope, charity, these three; but the greatest of these is charity" ([1Corinthians 13:13](#)). These three (faith, hope, charity) are the best gifts that [12:31](#) talked about. Of these three, "charity" is so important that God had Paul devote an entire chapter to explain it. Even with all that this epistle says on this subject, these three "spiritual gifts" are not the ones that most saved people claim are the best gifts.

Lesson 3: Prophecy and Tongues (1Corinthians 14).

The spiritual gift that God uses for edification, and exhortation, and comfort ([14:3](#)), is called "prophecy" in this chapter. The basic lesson of this chapter is that being able to provide edification, and exhortation, and comfort is far more important than having the religious signs of spirituality such as speaking in an unknown tongue.

This chapter follows up on two chapters which taught us about spiritual gifts. The conclusion of that teaching was "and now abideth faith, hope, charity, these three; but the greatest of these is charity". These three action verbs show spiritual maturity in a way that "spiritual gifts" don't show. Think of a '*child protégé*'. They have talent but are not yet mature in character. Think of Hollywood actors and other entertainers who have lots of talents but are known for selfish emotional displays that would put any child to shame. That is what these people had the spiritual equivalent of. They had "spiritual gifts", but no spiritual maturity. The second prior chapter talked about "spiritual gifts" and the prior chapter talked about spiritual maturity. Now this chapter will put the two together and talk about spiritual maturity in the use of "spiritual gifts".

1. [C14-S1-S3](#) tells us to "Follow after charity, and desire...that ye may prophesy...unto men to edification, and exhortation, and comfort". Our primary motivation in seeking "spiritual gifts" is to be the help of others.

2. [C14-S4](#) tells us that “[He that speaketh in an unknown tongue](#)” is only making himself feel good while he that “[prophesieth](#)” is looking out for the good of the whole “[church](#)”. Thus, we see the difference between selfish immature motives and mature motives.
3. [C14-S5](#) tells us that it is good to be able to “[edifieth](#)” yourself but the person who “[edifieth](#)” the church is far greater.
4. [C14-S6-S12](#) explains that he who comes unto you speaking with tongues doesn't share anything more meaningful than hearing bird sing. However, he who “[speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine](#)” brings “[edification](#)” to all who hear.
5. [C14-S13](#) says “[Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church](#)”.
6. [C14-S14-19](#) says “[Wherefore let him that speaketh in an unknown tongue pray that he may interpret](#)” and then goes on to explain that no one, not even the person doing it, has their understanding increased when someone prays in an unknown tongue.
7. [C14-S20](#) tells us Paul's conclusion of: “[I thank my God, I speak with tongues more than ye all: Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue](#)”.
8. [C14-S21-23](#) tells us to not be “[children](#)” in our understanding but be men. Then Paul explains that “[tongues are for a sign, not to them that believe, but to them that believe not](#)”. That is: before the New Testament was complete, “[tongues](#)” were used as a sign that the person was speaking for God. However, since God used John to complete the New Testament with the writing of [Revelation](#), “[tongues](#)” have been replaced by the Bible as our evidence that what we say comes from God.
9. [C14-S24-S25](#) explains why “[prophecy](#)” is much better than “[tongues](#)” in a church service.
10. [C14-S26-35](#) tells us God's rules for handling these spiritual gifts within church services and ends with For God is not the author of confusion, but of peace, as in all churches of the saints.
11. [C14-S36-37](#) is often misapplied and used for teaching doctrinal error. The context is that women are to not speak **in tongues** within a church service. Those who say that a woman should not speak at all break their own rule when it is necessary or convenient. However, God's rules have no exception if the context does not provide an exception. Be careful about expanding this rule and then only obeying it part of the time.
12. [C14-S38](#) tells us to realize that these instructions are the commandments of the Lord. However, we are to not fight about these things because we are told “[But if any man be ignorant, let him be ignorant](#).” Someone who refuses the “[commandments of the Lord](#)” is a Biblical fool and God will give him the consequences of his foolishness when God decides to do so. Leave the “[ignorant](#)” for God to deal with.
13. [C14-S43-44](#) gives us the conclusion of this matter when it says: Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order.

In this lesson we see that “[tongues](#)” had a function in reaching the unbeliever before the Bible was written. They had very limited function within church services and even that

was removed once the New Testament was completely revealed when John completed [Revelation](#). Now, they only cause confusion and disorder, which go directly against the commandment of God. However, the “spiritual gifts” which “edify the church” are to be used today. The conclusion is that people can “speak in tongues” outside of church, but, within church services, only the “spiritual gifts” which “edify the church” are to be used today.

Lesson 4: The work of the Lord (1Corinthians 15).

1. ([1Corinthians 15:1-11](#)) The basic [Gospel of Your Salvation](#) which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain, ([15:1-2](#)) requires ongoing active belief. Those who do not maintain an ongoing active belief have believed in vain, (outward show without any inward value).
2. God proved that true salvation (resurrection from dead [sin]) results in a changed life that can be seen by others ([15:3-9](#)).
3. The “grace of God” changes our life and “[the grace of God which \(is\) with \(us\) labours more abundantly in the work of the Lord unless it was in vain](#)” ([15:10](#)).
4. Since the [gospel](#) is based upon the fact that Christ rose again the third day according to the scriptures, ([15:4, 12](#)) how say some among you that there is no resurrection of the dead? Such a claim shows that the person did not really believe the gospel which I (Paul) preached unto you, ([15:1](#)) but that such a person's claim to salvation is in vain, ([15:2, 14, 17](#)).
5. Those whose faith is not “in vain” will “labour” in the work of the Lord ([15:10,58](#)).
6. Death, and the results of death, is from man's sin. Life, and the results of life, is from Christ. The way that we live, not our words, shows which (of the two) we really have.
7. Be not deceived: evil communications corrupt good manners. ([1Corinthians 15:33](#)). “[Evil communications](#)” are the results of living in sin. “[Good manners](#)” are the results of acting (“[manners](#)”) like things from God (“good”). Living in sin makes us stop acting like someone sent from God.
8. ([1Corinthians 15:34](#)) We need to “[Awake to righteousness, and sin not](#)” because “[some have not the knowledge of God](#)”. Our failure to live right and our continuing in sin will cause us “shame” here in this life and when we are before God ([Romans 9:33](#)). We also need to avoid this “shame” so that we can be “[rightly dividing the word of truth](#)” ([2Timothy 2:15](#)).
9. ([1Corinthians 15:36-49](#)) If we don't understand about life and death as the Bible teaches them then God says we are a fool, ([15:36](#)).
10. ([1Corinthians 15:50-57](#)) God giveth us the victory “[through our Lord Jesus Christ](#)” ([15:57](#)) and “[death is swallowed up in victory](#)” ([15:54](#)) and “[we shall be changed](#)” ([15:52](#)). As a result, “death” has no hold over us. We have no excuse for continuing to sin.
11. ([1Corinthians 15:58](#)) “[Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in](#)

the Lord". Our eternal rewards are based upon our "labour...in the Lord" and our eternal loss of reward and shame is based upon our refusal to "labour...in the Lord".

Lesson 5: Put Up or Shut Up (1Corinthians 16).

1. ([1Corinthians 16:1-9](#)) You claim to be saved and that Jesus Christ is your Lord. Prove it by obeying His command to trust Him for your needs and by using the money of this world to provide for the physical needs of those who brought you the [gospel](#).
 2. ([1Corinthians 16:10-12](#)) Give proper respect and aid to the preachers that God sends to you.
 3. ([1Corinthians 16:13-14](#)) Have the proper attitude in all that you do.
 4. ([1Corinthians 16:15-18](#)) Submit to all that labor in the church and give them proper acknowledgment.
 5. ([1Corinthians 16:19-24](#)) Our Lord Jesus Christ and a lot of Christians want to see you do well. Get rid of those (let him be Anathema Maranatha) who love not the Lord Jesus Christ. (That is, get rid of those who refuse to live a life which proves their "love" of the Lord Jesus Christ). That is: live your claimed faith (Put Up) or be put out (Shut Up).
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Q&A for 1Corinthians Class

Test of Spiritual

1. List the 8 sins that we are to get out of our life.
2. List the 5 spiritual lessons which we are to learn, and add God's blessings to our life after we get the sins out.
3. Write a short description of each.

Chapter 1

1. What is the theme of this Chapter?
 - a. We are to have a testimony of following the “[Lord Jesus Christ](#)” and not of following religious men. Divisions within the church, based upon religious men that were followed, was evidence that these saved people had the wrong basis for their beliefs.
2. Who were the human men used by God to write this epistle?
 - a. Paul and Sosthenes. Sosthenes was a respected leader in the church at Corinth and was a leader of the synagogue.
3. Who are the two groups of people this epistle is written to as identified in the opening sentence?
 - a. The church of God which is at Corinth
 - b. God which is at Corinth
4. What was the first problem that Paul deals with?
 - a. Divisions within the church based upon religious leaders and doctrine followed.
5. What was the basis of people claiming to follow Paul and others? This is still used as the basis for doctrinal error and false claims about salvation today.
 - a. Baptism and who baptized whom.
6. What does Paul say will make “[the cross of Christ...of none effect](#)”?
 - a. Religious activity such as claiming salvation is based upon baptism or preaching the gospel with “[wisdom of words](#)”.
7. What did God use instead of the “wisdom of this world” to save people and why?
 - a. “[the foolishness of preaching](#)” because “[the world by wisdom knew not God](#)”.
8. What kinds of people are rarely called by God?
 - a. “[wise men after the flesh](#)”
 - b. “[mighty after the flesh](#)”
 - c. “[noble after the flesh](#)”
9. Where do we get “[wisdom, and righteousness, and sanctification, and redemption](#)”?
 - a. “[in Christ Jesus](#)”
10. Are all saved “in Christ Jesus” and why do you answer like you do?
 - a. No because we have a free will and can leave Him even if He will never leave us.

Chapter 2

1. What is the theme of this Chapter?
 - a. They were saved by God's Holy Spirit giving them spiritual wisdom and not by "man's wisdom" because "the natural man receiveth not the things of the Spirit of God".
2. What does our chapter tell us is the wrong way to present to gospel?
 - a. "excellency of speech or of wisdom"
 - b. "the wisdom of men"
 - c. "the spirit of the world"
 - d. What appeals to "the natural man"?
3. What does our chapter tell us is the right way to present to gospel?
 - a. "not knowing any thing among you, save Jesus Christ, and him crucified"
 - b. With a humble spirit ("in weakness, and in fear, and in much trembling").
 - c. "in demonstration of the Spirit and of power...of God"
 - d. Quoting scripture
 - e. What is revealed by the Spirit of God
 - f. What is taught by the Spirit of God
 - g. What comes from "the mind of Christ"
4. What is "the mind of Christ"?
 - a. The way of thinking which cause us to spiritually mature.
5. Who do we preach crucified and why?
 - a. "Jesus Christ" because "Jesus" is the 'literal physical man' Who died for our initial salvation and "Christ" paid the debt for sins done after our salvation so that we don't have to pay for those sins but can spend our time learning spiritual maturity.
6. Who does our chapter tell us was crucified by "the princes of this world" and why is this name important?
 - a. They crucified the "Lord of glory" Who gave them their positions as "princes" and would have given them the "glory" they wanted if they had accepted Him as their "Lord".
7. Who gives us "the things of God"?
 - a. The "Spirit of God".
8. What kind of "spirit" do we have to personally receive, as our own "spirit" in order to "know the things that are freely given to us of God"?
 - a. The "spirit which is of God". That is: we must accept what God gives that will change our personal "spirit" from a natural sinful "spirit" into one that displays the "Spirit of God".
9. How do we receive this "spirit"?
 - a. By refusing to listen to religious "words which man's wisdom teacheth" and, instead, by "comparing spiritual things with spiritual".
10. How can we know that some religious claim is not from God?
 - a. If it appeals to the "natural man".

Chapter 3

1. What is the theme of this Chapter?
 - a. Evidence of the level of spiritual maturity is in how carnal people are in their religious life and the way to spiritually mature.
2. What is the evidence of spiritual babes?
 - a. They require the “milk of the Word” and can not handle spiritual “meat”.
 - b. They are carnal (motivated by natural things and seek things of this world).
3. What was the evidence of carnality listed by Paul in this chapter?
 - a. Envy
 - b. Strife
 - c. Divisions
 - d. Claiming salvation by a man
 - e. Not realizing that God worked in their life nor how God worked
4. What is the true differences between Godly preachers?
 - a. They each have a different spiritual gift and each does a different spiritual job.
5. What is the true spiritual importance of a preacher, according to this chapter?
 - a. They are only tools used by God. It is God who does the true work.
6. What is the measure of the amount of reward that each saved person receives?
 - a. “according to his own labour”
7. What was Paul’s unique job in the church?
 - a. “I have laid the foundation, and another buildeth thereon”. What we do for God is based upon the epistles and teachings which Christ provided through Paul.
8. What are the different materials which are used to build and what is the general symbolic division between them?
 - a. “gold, silver, precious stones, wood, hay, stubble”
 - b. All will be “revealed by fire; and the fire shall try every man's work of what sort it is”. The materials which are organic and produced by men working with natural things will be destroyed. The materials which only come from God and that we have to seek from where God hid them will be preserved.
9. What will cause God to “destroy” us?
 - a. Defiling our body. Using our body for very sinful things with God deciding what “defiles” us.
10. What is the conclusion of this chapter?
 - a. “Therefore let no man glory in men... ye are Christ's; and Christ is God's”

Chapter 4

1. What is the theme of this Chapter?
 - a. Right and wrong ways to judge people's service to the Lord.
2. What is the main job of people who claim to be "stewards of the mysteries of God"?
 - a. "ministers of Christ". That is: their main job is to use those "mysteries of God" in order to help people to spiritually mature. They are not to be used to 'lord' over people.
3. Whose judgment is a "minister" to pay attention to and whose judgment is he to ignore?
 - a. "he that judgeth me is the Lord". We are to ignore the judgment of all others including our own self judgment.
4. When will we be judged and what will be the result of that judgment?
 - a. Saved people will be judged at the "judgment seat of Christ" and "the Lord...will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts". Not only will all of Heaven know what we did but they will also know why we did those things.
5. What is the Godly attitude we are to have about spiritual things which we have?
 - a. We received them as gifts to pass onto others. We did not earn them nor did we make them. Therefore, spiritual gifts do not make us better than others but give us a responsibility to use those gifts to serve others.
6. Why does Paul write "*We are fools for Christ's sake, but ye are wise in Christ*"?
 - a. He is using sarcasm to show them how foolish they are being in their prideful attitudes.
7. What is the symbolic lesson Paul is teaching with the role of a parent?
 - a. No matter how successful a person is, they are to remember that their parents gave them life and the basic foundation which their personal success rests upon. Likewise, Paul led them to salvation and taught them the basics of spiritual growth. We should never become so prideful that we look down on our natural parents nor should we look down on our spiritual parents.
8. How did Paul say that the apostles were treated and why were they treated that way?
 - a. "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: Being defamed, we intreat: we are made as the filth of the world, *and are the offscouring of all things unto this day*". They suffered what they did so that they could win souls to Christ.
9. What is the true measure of someone's spirituality?
 - a. "*the kingdom of God is not in word, but in power*".
10. What is the final choice of this chapter which is given to every saved person?
 - a. God will send someone "*with a rod*" if we refuse to humble ourselves and hold onto pride. However, if we humble ourselves, then God will send someone "*in love, and in the spirit of meekness*" to help and instruct us.

Chapter 5

1. What is the theme of this Chapter?
 - a. Following the “*wisdom of men*” and the “*wisdom of this world*” will destroy the testimony of the church and give people a wrong picture of God.
2. What is the main doctrinal error which comes from “*wisdom of men*” and the “*wisdom of this world*”?
 - a. ‘Easy Believism’. That is: if we say that we believe the things of God, even if we lie, then God has no choice but must give us all of His blessings.
3. What was the specific sin that this church was allowing to continue within the church?
 - a. “*there is fornication among you*” .
4. What does the phrase “*such fornication as is not so much as named among the Gentiles*” mean?
 - a. This sin was not even said to be OK by lost people. When even the lost people know that something is wrong, such as things which the law says are wrong, then those actions are to never be allowed to remain within the church.
5. What were they told to do about this person who was destroying the testimony of the church?
 - a. “*To deliver such an one unto Satan for the destruction of the flesh*”. They not only were to put him out of the church but were to actively pray for God to use devils “*for the destruction of the flesh*” so that he would not continue in his sin so that he would come to true salvation and a changed life which showed the true result of God saving someone.
6. What is the symbolic principal stated with “*leaven*” and what is the spiritual principal it is teaching?
 - a. “*Know ye not that a little leaven leaveneth the whole lump*”. IF we let even the smallest part of sin to remain in our life or in the church it grows until it is throughout everything. That is the danger of false doctrine. It can be 98% true and right and still destroy us. While people are pointing out the 98% good and right, the 2% error gets in and spreads until our whole life is consumed by doctrinal error and the sin which it justifies.
7. What does the command mean when we read “*Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened*”?
 - a. Get all of the sin and doctrinal error out of your life so that God can put His righteousness into your life.
8. What does our chapter tells us was the reason that “*Christ our passover is sacrificed for us*”?
 - a. His blood covers our life, after we are the “children of God”, so that we don’t suffer the “wrath of God” but so that we get rid of “*malice and wickedness*” and have a life of “*sincerity and truth*”.
9. What type of sin is to keep us from fellowshiping with someone who claims to be saved?
 - a. “*if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat*”.
10. What is the conclusion of our chapter?
 - a. “*Therefore put away from among yourselves that wicked person*”.

Chapter 6

1. What is the theme of this Chapter?
 - a. The error of putting physical concerns above spiritual considerations.
2. Why did Paul write “*Now therefore there is utterly a fault among you, because ye go to law one with another*”?
 - a. Because we are supposed to take our wrongs before God and let God reward us for any wrong we suffer for His name.
3. How is this related to Paul writing “*Know ye not that the unrighteous shall not inherit the kingdom of God?*”?
 - a. Going to the world for what should come from God will cause us to lose our “inheritance”.
4. If we have a problem with another church member, who are we to go to for resolution?
 - a. The church.
5. If we believe that the church gives a ‘bad judgment’, what are we to do?
 - a. We are to “take wrong” and “suffer yourselves to be defrauded”.
6. When we refuse to do this Paul says “*Nay, ye do wrong, and defraud, and that your brethren*”. Why does he say this?
 - a. When we get saved we accept Jesus Christ as our personal Lord and agree to accept His provision and protection. When we joined the church it was based upon our claim to having done this. When we go to anyone besides Jesus Christ for our provision and protection, we prove that the basis of our joining the church was fraud.
7. What is the “kingdom of God” and who “shall not inherit it”?
 - a. The “kingdom of God” is the “kingdom” that belongs to God and is God’s character in us. It is our obeying the leading of the Holy Spirit in order to show the world what God’s character is like. People whose character is identified as “unrighteous...fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners” are refusing to follow the Holy Spirit. That is why they “shall inherit the kingdom of God”.
8. What is meant by “*but ye are sanctified...in the name of the Lord Jesus*”?
 - a. We are ‘set apart’ from this world and the lusts of it so that we can live holy and righteous lives that bring service and glory to God.
9. What is the rule for our behavior within this world?
 - a. “All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any...all things are lawful for me, but all things edify not”. We are to use what Jesus Christ says is expedient and that causes us to “edify” others as our basic guide to proper behavior. We are to avoid things of this world which seek to have “power” over us.
10. What is the major problem with “fornication” which this chapter explains?
 - a. Since we are saved, we are “joined unto the Lord”. When we engage in sin, we make “the Lord” a participant in our sin. Fornication is a sin against our spiritual relationship with the Lord and a sin against the proper use of our body. Since our “body is the temple of the Holy Ghost”, this “defiles” our body and, as we were told earlier, it invites God to “destroy” us.

Chapter 7

1. What is the theme of this Chapter?
 - a. Stay and serve where God put you.
2. Why does Paul list different circumstances related to marriage in this chapter?
 - a. Paul is teaching us how to apply a precept ('a truth that never changes for any circumstance') to different circumstances. The precept rule is always the same but the application of that rule changes.
3. Can a man do what Paul says is "good" to do if he is married?
 - a. No
4. What is Paul's preference about marriage?
 - a. "I would that all men were even as I myself" – not married and devoting their life to the service of the Lord.
5. Why does Paul say this is better?
 - a. Because a married person must devote time, money and other things to their marriage and to their marriage partner. The single person can devote all of this to the service of God.
6. Why does Paul say that someone should get married?
 - a. "to avoid fornication" and, as we are told elsewhere (in 1 Timothy and Titus), if someone is called to be a pastor, deacon or other 'ruler of the household of God' (the church).
7. How is the married to treat their mate according to this chapter?
 - a. "render...due benevolence", recognize that the mate "hath...power of (their) body", "Defraud not" by refusing or withholding sex or by demanding anything in compensation, don't cause a divorce and don't depart. If departing is necessary then "remain unmarried, or be reconciled" the mate.
8. Why do we have these rules?
 - a. The lost mate and children are "sanctified" by the saved mate. Breaking up the marriage removes the protection of God and can result in the mate going to Hell but it especially can turn the children towards a life of sin which results in them going to hell.
9. Paul uses "circumcision" and "servants" to show that the precept of this chapter applies to more than marriage. What are the literal words of this chapter which give us the precept which is the theme of this chapter?
 - a. The main thing which we are to concentrate on is "the keeping of the commandments of God. Let every man abide in the same calling wherein he was called."
10. Why are we told to make this our primary direction in life?
 - a. "Ye are bought with a price; be not ye the servants of men".

Chapter 8

1. What is the theme of this Chapter?
 - a. The “conscience” of our “weak brother” is to be a controlling factor in what we do publically.
2. How can we “become a stumblingblock to them that are weak”?
 - a. By using our “liberty” to convince a “weak brother” that it is OK to sin against their conscience. That is, we convince them to do something that God, and their own “conscience” tells them to not do.
3. What does our chapter say that we do to God when we “sin so against the brethren”?
 - a. We personally (“ye”) “sin against Christ”.
4. What is the basis for the argument which Paul is dealing with in this chapter and why does it cause problems?
 - a. “we know that we all have knowledge” and “knowledge puffeth up”. That is, people claiming to have “knowledge” get “puffed up” with pride in their “knowledge” and forget that their primary purpose, when dealing with the family of God, is to “edify”. Therefore, people are concentrating on their “knowledge” when they should be concentrating on “charity”.
5. What is the meaning of the third sentence (verse 2)?
 - a. There is so much “knowledge” that no one can absorb it all. Therefore, we each have only the type and amount of “knowledge” that God decides we need. Therefore, our “knowledge” does not make us better than some on else because we only have what God gave to us.
6. What does our chapter tell us is the most important thing that people can know about us?
 - a. “if any man love God, the same is known of him”.
7. What is the problem with the “knowledge” of “idols” which this chapter is dealing with?
 - a. Some people “know” that “an idol is nothing in the world, and that *there is none other God but one*”. However, others “know” that an “idol” is used for worship of devils. Therefore, they “know” different things about the “idol” and, based upon the “knowledge” of each person, different actions are required. This is not a problem until one starts demanding that the other ignore what they “know” and act upon what the other person “knows”.
8. How is a person’s “conscience defiled”?
 - a. By their being convinced to act against the “knowledge” that God gave to them to keep their “conscience” clean.
9. Give a modern day example of a religious “liberty” which is used to “defile” the conscience of others?
 - a. Some people argue that a ‘little’ wine is not bad, is good and even the Bible says to use it for health reasons. For a drunk, even ‘a little wine’ can destroy their life and testimony. For others, even ‘a little wine’ can destroy their testimony and authority to speak the Word of God.
10. What is the conclusion of our chapter?
 - a. If there is anything which “make my brother to offend”, we are to not do it.

Chapter 9

1. What is the theme of this Chapter?
 - a. Paul's answer to "them that do examine me".
2. Why were these people "examining" Paul?
 - a. They were trying to destroy his God-given position and authority so that they could replace him and get these people to provide their physical desires in exchange for them claiming that God had to bless sinful lifestyles.
3. Upon what (multiple) basis does Paul defend his position and authority?
 - a. His God-given position as an apostle.
 - b. His personal training by "Jesus Christ our Lord".
 - c. His leading them to salvation and spiritual growth after initial salvation.
 - d. Their changed life was proof of the Lord working through his ministry.
 - e. As a human being he had the same rights as any other human being and yet these people would deny his basic human rights.
 - f. His rights as a mature saved person were the same as any other mature saved person in the church (to "lead about a sister", etc.).
 - g. Their right to have their physical needs met just like any other minister of the gospel.
 - h. Their right to the fruit from their own work, just like any other owner of a business.
 - i. The right of even the ox to eat the food that he helps to harvest.
 - j. The promise from God in scripture to provide for those who serve God.
4. Why does Paul write "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things"?
 - a. God specifies in the Bible that people who minister "spiritual things" are to "reap your carnal things" from the people who are ministered to.
 - b. "spiritual things" have a greater value than "carnal things". Therefore, the people receiving the "spiritual things" have the greater return from the exchange.
5. Since Paul had all of these rights, why didn't he take them?
 - a. So that no "man should make my glorying void".
 - b. So that "I may make the gospel of Christ without charge".
 - c. To control his own fleshly lusts "lest that by any means, when I have preached to others, I myself should be a castaway".
6. What is the main lesson that we get from Paul's example about how to do the ministry of God?
 - a. We should be willing to accept any circumstances necessary to win the lost so long as we do not sin and do not lose our testimony for integrity and righteousness.
7. What is the lesson from Paul's illustration of people in a race?
 - a. "Know ye not that they which run in a race run all, but one receiveth the prize". Not everyone "receiveth the prize". It goes to the one who prepares the best and works the hardest to win. Simply put: we are not all getting the same reward when we get to heaven.
8. What does it mean when Paul writes "every man that striveth for the mastery is temperate in all things"?
 - a. We can not be given to excess but must have a firm self-control is we wish to obtain "mastery".
9. What does Paul mean by "a castaway"?
 - a. If we have a tool that used to be good but is now ruined, we "cast it away". A worker does not hold onto a bad tool but replaces it. The warning is that even preachers can lose their use to God and have God refuse to use them any more even though they are still alive and even though they used to be used mightily by God.
10. What was Paul's way of reaching different types of people?
 - a. "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law". Paul presented himself in a humble way ("I made myself servant unto all") and adopted their culture instead of demanding that they accept his culture.

Chapter 10

1. What is the theme of this Chapter?
 - a. We are to 'go above and beyond' the prior chapter. We are to be willing to give up 'our rights' in order to reach the lost and carnal saved person.
2. What is our first sentence telling us about the Biblical account of the Jews?
 - a. They were the children of God
 - b. They were protected by God
 - c. They were led by God
 - d. They were baptized (identified with God)
 - e. They were provided for by God
 - f. They had access to the spiritual truths which come through "Christ"
3. What does Paul tell us happened to these people?
 - a. God killed an entire generation ("overthrew") except for Joshua and Caleb because they kept chasing "lusts" of the flesh instead of receiving the character of God.
4. Which "lusts" does Paul mention?
 - a. Idolatry
 - b. Eat and drink
 - c. Fornication
 - d. Tempted Christ
 - e. Murmurers
 - f. Pride: thinking they had standing with God which let them get away with sin
5. What is the main promise of our chapter?
 - a. "There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*".
6. What is Paul's conclusion based upon this promise and why did he have this conclusion?
 - a. The conclusion was "Wherefore, my dearly beloved, flee from idolatry". This is because "idolatry" causes us to follow the "way" of devils, which is going to be the opposite of the "way to escape" which is provided by God.
7. What is the reference to the Lord's Supper?
 - a. The "cup" gives us "communion of the blood of Christ", which provides for the forgiveness of sins done after our initial profession of salvation. The "bread which we break, is...the communion of the body of Christ", which makes us part of the local church.
8. How "do we provoke the Lord to jealousy"?
 - a. By being "partakers of the Lord's table, and of the table of devils".
9. What is Paul's advice about things which cause religious disagreement?
 - a. If you can claim ignorance, then do what you want. However, if someone brings up the religious disagreement then avoid giving offence to any saved people, especially the spiritually immature.
10. The conclusion of this chapter is actually the first sentence of the next chapter. What does it mean?
 - a. We are to look at how Paul, and other leaders within the church, followed "Christ" in order to get their own spiritual maturity. Then we are to do the same things in the same way ("as").

Chapter 11

1. What is the theme of this Chapter?
 - a. How to understand symbols, especially ones about authority.
2. Why does Paul say “For this cause many *are* weak and sickly among you, and many sleep”?
 - a. “he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body”.
3. What is the symbolic meaning of the Lord's Supper that we also have to pay attention to if we want to avoid this judgment of God?
 - a. 1Corinthians 10:16-17 tells us that the Lord's Supper represents the requirement to stop our sin (“the communion of the blood of Christ”) and our part in the local church (“The bread which we break, is it not the communion of the body of Christ. For we *being* many are one bread, and one body”). When we neglect what the Lord's Supper symbolically represents we “shall be guilty of the body and blood of the Lord”.
4. What is the symbolic meaning of having our head covered or not covered when we pray or preach?
 - a. We are showing submission to our God-given authority, or refusing to symbolically show submission.
5. What is the symbolic meaning of hair as presented in this chapter?
 - a. Hair covers our head. Long hair is symbolic of a woman's submission to her God given authority and protects her from devils. It also is used to separate men from women with men having short hair and God wants us to present ourselves so that others are not confused about our gender.
6. What is meant by “But if any man seem to be contentious, we have no such custom, neither the churches of God”?
 - a. These symbols can vary from one culture to another and if a culture does not accept the symbolism then God's people do not need to keep to the symbols.
7. How do we know that the prior allowance to culture does not apply to the “Lord's Supper”?
 - a. By the context of where the cultural allowance is and where the comments on the “Lord's Supper” are and by the fact that Paul says that there are “heresies among you” between the two. Wrong handling of the symbols for the “Lord's Supper” is “heresy”.
8. What does our chapter tell us is the consequence of ignoring the symbolism of the “Lord's Supper”?
 - a. “For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body”
 - b. “For this cause many *are* weak and sickly among you, and many sleep.”
9. What is our protection from judgment by God?
 - a. “if we would judge ourselves, we should not be judged”
10. Why does the Lord judge us here in the flesh?
 - a. “when we are judged, we are chastened of the Lord, that we should not be condemned with the world”

Chapter 12

1. What is the theme of this Chapter?
 - a. This chapter is teaching us about “spiritual gifts” which are within the “body of Christ” (the church).
2. Who determines whom gets particular spiritual gifts, offices and jobs within the church?
 - a. God, in particular, the Holy Spirit (12:8-11).
3. What is the main illustration of our chapter?
 - a. The human body is used to illustrate the “body of Christ”.
4. What is the main lesson of this illustration?
 - a. Just as different parts of the body have different functions within the body, so also do different people with different spiritual gifts have different functions within the church.
5. What is the main purpose that God has in mind when He gives someone a spiritual gift?
 - a. The spiritual gifts are given “to profit withal”. That means we are to use our spiritual gift to help the entire church and not for some selfish reason like being filled with pride and claiming to be more important than others within the church.
 - b. Different gifts are given to different people because different people have different offices and jobs within the church (12:8-11). This way each can do something to help the whole church while also receiving the benefits from belonging to the church and receiving what others provide to the church as a whole.
6. What spiritual gifts are mentioned here and which one do we not see given out today and which one(s) is it questionable about their being given out today?
 - a. Wisdom, knowledge, faith, healing (not today), working miracles (not today), prophecy, discerning spirits, tongues (questionable today), interpretation of tongues (questionable today).
7. Why do we say that some gifts are not given out today and it is questionable if other gifts are given out?
 - a. The Holy Spirit is the One who determines if gifts are given out. If gifts are truly given out by the Holy Spirit then it will be obvious that these gifts come from God and they will be used to bring glory to God and not to increase fleshly pride. God definitely does heal some people but the so-called faith healers have consistently been prideful frauds. The people who claim to have the gift of tongues do not obey the Bible in their use, which shows that they claimed gifts do not come from God. The gift of interpretation of tongues, if it still exists today, is used, correctly, mainly by Bible translators and people who help us understand the true meaning of the Bible. The people who claim to interpret ‘Angel Language’ have been proven to be liars and the so-called ‘Angel Language’ is not Biblical.
8. What is the main message about true spiritual gifts which is found within our chapter?
 - a. “by one Spirit are we all baptized into one body”. The spiritual gifts are given to bring unity to the “body of Christ”. Any so-called gift which lifts one above others, and causes division, is not from God or a perversion of what God gave.
9. What do we say the claim that preachers have all gifts, with the possible exception of “helps” or that they know the most about these gifts?
 - a. The end of our chapter which asks several questions that start with “are all” or “have all” or “do all” makes it clear that this claim is doctrinal error. Just as the “muscle memory” of a hand is better than conscious control of the hand, so also do people who have a developed and mature spiritual gift know more about it than a preacher who doesn't have the gift.
10. Why does our chapter tells us to “covet earnestly the best gifts”?
 - a. So that we can do more for the kingdom of God, and bring more glory to God and lay up more treasure in heaven for our future.

Chapter 13

1. What is the theme of this Chapter?
 - a. Charity
2. What is the difference between charity and love?
 - a. Love is given to people whom you know. Charity is given to people whom you do not know.
3. What do our first three sentences tell us that charity is more important than?
 - a. Best speech
 - b. prophecy
 - c. understanding of all mysteries
 - d. all knowledge
 - e. best faith
 - f. top generosity
 - g. being a martyr
4. What do our fourth sentence tell us are the properties of true charity?
 - a. suffereth long
 - b. is kind
 - c. rejoiceth in the truth
 - d. Beareth all things
 - e. believeth all things
 - f. hopeth all things
 - g. endureth all things.
5. What do our fourth sentence tell us are not the properties of true charity??
 - a. envieth not
 - b. vaunteth not itself
 - c. is not puffed up
 - d. Doth not behave itself unseemly
 - e. seeketh not her own
 - f. is not easily provoked
 - g. thinketh no evil
 - h. Rejoiceth not in iniquity
6. What will fail while charity endures?
 - a. Prophecies
 - b. tongues
 - c. knowledge
7. What is charity part of which assures that it endures?
 - a. “that which is perfect”
8. What is someone who does not have charity?
 - a. A child
9. What do we only do “in part” at this time?
 - a. Know and prophesy
10. What does our chapter conclude that charity is better than?
 - a. Faith and hope

Chapter 14

1. What is the theme of this Chapter?
 - a. Tongues versus prophesying
2. What does our chapter tell us about the use of tongues in public services?
 - a. Their use is to be limited and controlled. “*let it be by two, or at the most by three, and that by course; and let one interpret...Let your women keep silence in the churches*”
3. According to the context of the chapter, what does the command “*Let your women keep silence in the churches*” deal with?
 - a. Women are not allowed to speak in tongues within public services.
4. How are women to question church proceedings?
 - a. They are to “*ask their husbands at home*” and let their husbands bring up any question to the church as a whole.
5. Why is the public use of tongues discouraged within the church?
 - a. “*he that speaketh in an unknown tongue speaketh not unto men*”
 - b. it does not “*profit*” anyone else
 - c. It does not give a clear message
 - d. It does not allow others to agree with you since they can't understand what you say
 - e. It makes you sound like a “*barbarian*”
6. What is the main goal of anything which is said in a public service?
 - a. Giving understanding to as many other people as possible.
 - b. “*let all things be done unto edifying*”.
7. What does our chapter tell us that people should bring to a public service?
 - a. A psalm
 - b. a doctrine
 - c. a revelation (interpretation or explanation of scripture)
 - d. a message in another tongue only when there is also an interpretation
8. What does prophesying give?
 - a. Edification
 - b. exhortation
 - c. comfort
 - d. revelation
 - e. knowledge
 - f. doctrine
9. What does our chapter tell us that God does not give and what is the result of that?
 - a. “*For God is not the author of confusion, but of peace, as in all churches of the saints*”.
10. What is the conclusion of our chapter?
 - a. “*Let all things be done decently and in order*”.

Chapter 15

1. What is the theme of this Chapter?
 - a. resurrection
2. What is the conclusion of our chapter which proves that we understand and believe the doctrine of resurrection?
 - a. “Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.” If we truly believe in resurrection we will be “abounding in the work of the Lord” because that is what will determine what we have for eternity.
3. What is the main difference between our current body and the resurrected body?
 - a. Our current body is corrupted and mortal. Our resurrected body will be immortal and incorruptible.
4. What is the evidence that someone has “believed in vain”?
 - a. They forget the truth of the gospel as evidenced by their failure to obey the doctrine of the Bible such as stopping their sin and serving God.
5. What does Paul say is the evidence of his being an apostle?
 - a. He saw Christ in the flesh.
6. What is the evidence that God's “grace was not bestowed in vain”?
 - a. “I labored more abundantly”. Anyone who claims to be saved and refuses to labor for God's kingdom, in the gospel, is either a lying lost person or someone who turns God's grace into vanity.
7. How are we “made alive”?
 - a. “In Christ”. That is, only when we maintain our ongoing personal relationship with God where He directs our life in a personal way that goes beyond religious rules to give God glory and to make our life righteous.
8. What does the phrase “baptized for the dead” mean?
 - a. “identified with the people who no longer respond to the promptings of this flesh and are waiting their resurrected bodies”
9. What is meant by “Be not deceived: evil communications corrupt good manners”?
 - a. If you listen to doctrinal error which comes from devils (“evil communications”) then you will stop doing the things that God wants you to do (“good manners”).
10. What is meant by “The first man Adam was made a living soul; the last Adam was made a quickening spirit”?
 - a. Our natural body, from “first man Adam” makes us alive and includes a free will, the ability to think in complex logic including considerations of the future and the ability to control our emotional responses. Christ (“the last Adam”) can make us spiritually alive (“quicken”).

Chapter 16

1. What is the theme of this Chapter?
 - a. Concluding matters
2. If people have problems with the doctrine of this chapter then what is their level of spiritual maturity?
 - a. Spiritually dead or new-born. They are less mature than “babes”.
3. What is the first doctrine dealt with here?
 - a. Tithing every Sunday where pay is received in the prior week.
4. What does Paul call their “liberality”?
 - a. Their offerings for other Christians and churches which goes beyond the tithe.
5. What did Paul assume they would do when we went there?
 - a. They would take care of all of his physical needs while he was there and pay the costs for him to travel beyond them on his way to Jerusalem.
6. What was the qualifier to these plans by Paul?
 - a. “if the Lord permit”
7. What does Paul tell us comes with every “open door”?
 - a. “many adversaries”
8. Who did Paul tell them to submit to?
 - a. Stephanas
9. What was his job in the church?
 - a. Helper to the preacher. He was not a preacher.
10. Be sure to put your name on your test before turning it in. 😊

Questions for 1 Corinthians Class

Test of Spiritual

1. List the 8 sins that we are to get out of our life.
2. List the 5 spiritual lessons which we are to learn, and add God's blessings to our life after we get the sins out.
3. Write a short description of each.

Chapter 1

1. What is the theme of this Chapter?
 - a.
2. Who were the human men used by God to write this epistle?
 - a.
3. Who are the two groups of people this epistle is written to as identified in the opening sentence?
 - a.
 - b.
4. What was the first problem that Paul deals with?
 - a.
5. What was the basis of people claiming to follow Paul and others? This is still used as the basis for doctrinal error and false claims about salvation today.
 - a.
6. What does Paul say will make “the cross of Christ...of none effect”?
 - a.
7. What did God use instead of the “wisdom of this world” to save people and why?
 - a.
8. What kinds of people are rarely called by God?
 - a.
 - b.
 - c.
9. Where do we get “wisdom, and righteousness, and sanctification, and redemption”?
 - a.
10. Are all saved “in Christ Jesus” and why do you answer like you do?
 - a.

Chapter 2

1. What is the theme of this Chapter?
 - a.
2. What does our chapter tell us is the wrong way to present to gospel?
 - a.
 - b.
 - c.
 - d.
3. What does our chapter tell us is the right way to present to gospel?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
4. What is “the mind of Christ”?
 - a.
5. Who do we preach crucified and why?
 - a.
6. Who does our chapter tell us was crucified by “the princes of this world” and why is this name important?
 - a.
7. Who gives us “the things of God”?
 - a.
8. What kind of “spirit” do we have to personally receive, as our own “spirit” in order to “know the things that are freely given to us of God”?
 - a.
9. How do we receive this “spirit”?
 - a.
10. How can we know that some religious claim is not from God?
 - a.

Chapter 3

1. What is the theme of this Chapter?
 - a.
2. What is the evidence of spiritual babes?
 - a.
 - b.
3. What was the evidence of carnality listed by Paul in this chapter?
 - a.
 - b.
 - c.
 - d.
 - e.
4. What is the true differences between Godly preachers?
 - a.
5. What is the true spiritual importance of a preacher, according to this chapter?
 - a.
6. What is the measure of the amount of reward that each saved person receives?
 - a.
7. What was Paul's unique job in the church?
 - a.
8. What are the different materials which are used to build and what is the general symbolic division between them?
 - a.
 - b.
9. What will cause God to "destroy" us?
 - a.
10. What is the conclusion of this chapter?
 - a.

Chapter 4

1. What is the theme of this Chapter?
 - a.
2. What is the main job of people who claim to be “stewards of the mysteries of God”?
 - a.
3. Whose judgment is a “minister” to pay attention to and whose judgment is he to ignore?
 - a.
4. When will we be judged and what will be the result of that judgment?
 - a.
5. What is the Godly attitude we are to have about spiritual things which we have?
 - a.
6. Why does Paul write “*We are fools for Christ's sake, but ye are wise in Christ*”?
 - a.
7. What is the symbolic lesson Paul is teaching with the role of a parent?
 - a.
8. How did Paul say that the apostles were treated and why were they treated that way?
 - a.
9. What is the true measure of someone spirituality?
 - a.
10. What is the final choice of this chapter which is given to every saved person?
 - a.

Chapter 5

1. What is the theme of this Chapter?
 - a.
2. What is the main doctrinal error which comes from “*wisdom of men*” and the “*wisdom of this world*”?
 - a.
3. What was the specific sin that this church was allowing to continue within the church?
 - a.
4. What does the phrase “*such fornication as is not so much as named among the Gentiles*” mean?
 - a.
5. What were they told to do about this person who was destroying the testimony of the church?
 - a.
6. What is the symbolic principal stated with “*leaven*” and what is the spiritual principal it is teaching?
 - a.
7. What does the command mean when we read “*Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened*”?
 - a.
8. What does our chapter tells us was the reason that “*Christ our passover is sacrificed for us*”?
 - a.
9. What type of sin is to keep us from fellowship with someone who claims to be saved?
 - a.
10. What is the conclusion of our chapter?
 - a.

Chapter 6

1. What is the theme of this Chapter?
 - a.
2. Why did Paul write “*Now therefore there is utterly a fault among you, because ye go to law one with another*”?
 - a.
3. How is this related to Paul writing “*Know ye not that the unrighteous shall not inherit the kingdom of God?*”
 - a.
4. If we have a problem with another church member, who are we to go to for resolution?
 - a.
5. If we believe that the church gives a ‘bad judgment’, what are we to do?
 - a.
6. When we refuse to do this Paul says “*Nay, ye do wrong, and defraud, and that your brethren*”. Why does he say this?
 - a.
7. What is the “kingdom of God” and who “shall not inherit it”?
 - a.
8. What is meant by “*but ye are sanctified...in the name of the Lord Jesus*”?
 - a.
9. What is the rule for our behavior within this world?
 - a.
10. What is the major problem with “*fornication*” which this chapter explains?
 - a.

Chapter 7

1. What is the theme of this Chapter?
 - a.
2. Why does Paul list different circumstances related to marriage in this chapter?
 - a.
3. Can a man do what Paul says is “good” to do if he is married?
 - a.
4. What is Paul’s preference about marriage?
 - a.
5. Why does Paul say this is better?
 - a.
6. Why does Paul say that someone should get married?
 - a.
7. How is the married to treat their mate according to this chapter?
 - a.
8. Why do we have these rules?
 - a.
9. Paul uses “circumcision” and “servants” to show that the precept of this chapter applies to more than marriage. What are the literal words of this chapter which give us the precept which is the theme of this chapter?
 - a.
10. Why are we told to make this our primary direction in life?
 - a.

Chapter 8

1. What is the theme of this Chapter?
 - a.
2. How can we “become a stumblingblock to them that are weak”?
 - a.
3. What does our chapter say that we do to God when we “sin so against the brethren”?
 - a.
4. What is the basis for the argument which Paul is dealing with in this chapter and why does it cause problems?
 - a.
5. What is the meaning of the third sentence (verse 2)?
 - a.
6. What does our chapter tell us is the most important thing that people can know about us?
 - a.
7. What is the problem with the “knowledge” of “idols” which this chapter is dealing with?
 - a.
8. How is a person's “conscience defiled”?
 - a.
9. Give a modern day example of a religious “liberty” which is used to “defile” the conscience of others?
 - a.
10. What is the conclusion of our chapter?
 - a.

Chapter 9

1. What is the theme of this Chapter?
 - a.
2. Why were these people “examining” Paul?
 - a.
3. Upon what (multiple) basis does Paul defend his position and authority?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.
 - j.
4. Why does Paul write “If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things”?
 - a.
 - b.
5. Since Paul had all of these rights, why didn't he take them?
 - a.
 - b.
 - c.
6. What is the main lesson that we get from Paul's example about how to do the ministry of God?
 - a.
7. What is the lesson from Paul's illustration of people in a race?
 - a.
8. What does it mean when Paul writes “every man that striveth for the mastery is temperate in all things”?
 - a.
9. What does Paul mean by “a castaway”?
 - a.
10. What was Paul's way of reaching different types of people?
 - a.

Chapter 10

1. What is the theme of this Chapter?
 - a.
2. What is our first sentence telling us about the Biblical account of the Jews?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
3. What does Paul tell us happened to these people?
 - a.
4. Which “lusts” does Paul mention?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
5. What is the main promise of our chapter?
 - a.
6. What is Paul’s conclusion based upon this promise and why did he have this conclusion?
 - a.
7. What is the reference to the Lord’s Supper?
 - a.
8. How “do we provoke the Lord to jealousy”?
 - a.
9. What is Paul’s advice about things which cause religious disagreement?
 - a.
10. The conclusion of this chapter is actually the first sentence of the next chapter. What does it mean?
 - a.

Chapter 11

1. What is the theme of this Chapter?
 - a.
2. Why does Paul say “For this cause many *are* weak and sickly among you, and many sleep”?
 - a.
3. What is the symbolic meaning of the Lord's Supper that we also have to pay attention to if we want to avoid this judgment of God?
 - a.
4. What is the symbolic meaning of having our head covered or not covered when we pray or preach?
 - a.
5. What is the symbolic meaning of hair as presented in this chapter?
 - a.
6. What is meant by “But if any man seem to be contentious, we have no such custom, neither the churches of God”?
 - a.
7. How do we know that the prior allowance to culture does not apply to the “Lord's Supper”?
 - a.
8. What does our chapter tell us is the consequence of ignoring the symbolism of the “Lord's Supper”?
 - a.
 - b.
9. What is our protection from judgment by God?
 - a.
10. Why does the Lord judge us here in the flesh?
 - a.

Chapter 12

1. What is the theme of this Chapter?
 - a.
2. Who determines whom gets particular spiritual gifts, offices and jobs within the church?
 - a.
3. What is the main illustration of our chapter?
 - a.
4. What is the main lesson of this illustration?
 - a.
5. What is the main purpose that God has in mind when He gives someone a spiritual gift?
 - a.
 - b.
6. What spiritual gifts are mentioned here and which one do we not see given out today and which one(s) is it questionable about their being given out today?
 - a.
7. Why do we say that some gifts are not given out today and it is questionable if other gifts are given out?
 - a.
8. What is the main message about true spiritual gifts which is found within our chapter?
 - a.
9. What do we say the claim that preachers have all gifts, with the possible exception of “helps” or that they know the most about these gifts?
 - a.
10. Why does our chapter tell us to “covet earnestly the best gifts”?
 - a.

Chapter 13

1. What is the theme of this Chapter?
 - a.
2. What is the difference between charity and love?
 - a.
3. What do our first three sentences tell us that charity is more important than?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
4. What do our fourth sentence tell us are the properties of true charity?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
5. What do our fourth sentence tell us are not the properties of true charity?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
6. What will fail while charity endures?
 - a.
 - b.
 - c.
7. What is charity part of which assures that it endures?
 - a.
8. What is someone who does not have charity?
 - a.
9. What do we only do “in part” at this time?
 - a.
10. What does our chapter conclude that charity is better than?
 - a.

Chapter 14

1. What is the theme of this Chapter?
 - a.
2. What does our chapter tell us about the use of tongues in public services?
 - a.
3. According to the context of the chapter, what does the command “[Let your women keep silence in the churches](#)” deal with?
 - a.
4. How are women to question church proceedings?
 - a.
5. Why is the public use of tongues discouraged within the church?
 - a.
 - b.
 - c.
 - d.
 - e.
6. What is the main goal of anything which is said in a public service?
 - a.
 - b.
7. What does our chapter tell us that people should bring to a public service?
 - a.
 - b.
 - c.
 - d.
8. What does prophesying give?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
9. What does our chapter tell us that God does not give and what is the result of that?
 - a.
10. What is the conclusion of our chapter?
 - a.

Chapter 15

1. What is the theme of this Chapter?
 - a.
2. What is the conclusion of our chapter which proves that we understand and believe the doctrine of resurrection?
 - a.
3. What is the main difference between our current body and the resurrected body?
 - a.
4. What is the evidence that someone has 'believed in vain'?
 - a.
5. What does Paul say is the evidence of his being an apostle?
 - a.
6. What is the evidence that God's "grace was not bestowed in vain"?
 - a.
7. How are we "made alive"?
 - a.
8. What does the phrase "baptized for the dead" mean?
 - a.
9. What is meant by "Be not deceived: evil communications corrupt good manners"?
 - a.
10. What is meant by "The first man Adam was made a living soul; the last Adam *was made* a quickening spirit"?
 - a.

Chapter 16

1. What is the theme of this Chapter?
 - a.
2. If people have problems with the doctrine of this chapter then what is their level of spiritual maturity?
 - a.
3. What is the first doctrine dealt with here?
 - a.
4. What does Paul call their “liberality”?
 - a.
5. What did Paul assume they would do when we went there?
 - a.
6. What was the qualifier to these plans by Paul?
 - a.
7. What does Paul tell us comes with every “open door”?
 - a.
8. Who did Paul tell them to submit to?
 - a.
9. What was his job in the church?
 - a.
10. Be sure to put your name on your test before turning it in. ☺

Teaching 2Corinthians

Spirit led life vs Fleshly life

Overview:

Paul wrote his first letter to this church telling them that they were really spiritual “babes” when they thought they were spiritually mature. They were using the wrong standards to measure spiritual maturity. As a result, they had a lot of sin going on in the church and they had not received the spiritual things which God wanted to give them to help them to mature spiritually. Now Paul has to write a second letter and the main source of problems is people who are still using a wrong standard for measuring spiritual maturity. Only now they have some ministers of Satan in there criticizing Paul and teaching doctrinal error. They are also claiming that their religious credentials make them a better spiritual teacher than Paul is. They claim to be higher apostles but, in this epistle, Paul explains that they are false apostles, deceitful workers, transforming themselves into the apostles of Christ, who, in reality, are ministers of Satan. Paul defends his “apostleship”, gives his worldly credentials and proves that his are better than those held by his critics, and then explains why those credentials are the wrong thing to use when determining if someone's doctrine is Godly.

What we really need to do is look at their life and the “spirit” that their life displays and see if it matches the “Spirit of Christ”. In particular, we need to see if they are willing to suffer for the brethren and for the ministry and if they are willing to be weak in the flesh so that Christ can be strong through their life.

In this epistle we see the application of the [Gospel of Christ](#) to a person's life. The result is a Holy Spirit led life which displays the character of “Christ” and shows an ever decreasing control by the flesh.

In our first chapter we see Paul's standard opening salutation and then Paul immediately gets into a problem at this church. Some people at this church were believing lies about Paul, his reliability, and the reliability of what he preached. Paul had wanted to go there but was delayed because a door was opened unto me of the Lord. However, before he talks about that in chapter 2, he explains how he was suffering persecution and why that was for their benefit. The “false apostles” would not suffer for the ministry and this was one way to tell the difference between the “false apostles” and a true minister of “Christ”. Paul also reminds them of his testimony, which they personally knew, and asked them to consider if his personal testimony matched the character of the man that these liars were claiming he was. They should have known that what they were being told was lies.

After Paul corrected wrong attitudes, which would have led some people to misunderstand what he had to say, he explained what was going on. Part of his delay was to give people, who were sinning, time to get right with God after reading his first letter. In addition, he told them a door was opened unto me of the Lord. A truly Godly minister puts commandments from the “Lord” first in his life. If he had put their immature fleshly desires first then he would not be a true minister of “Christ”. Paul ended the chapter with For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we “in Christ”.

Then in his third chapter Paul makes reference to Old Testament truth and explains that what we should truly glory in is having evidence of having God in our life. He told them “ye are manifestly declared to be the 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 fleshy tables of the heart”. Therefore, the changes that God brought in their own lives showed the power and authority that Paul had while these “false apostles” only had what came from in tables of stone (the ten commandments and rules of religion). Following religious rules is never as good as maintaining a personal relationship with “Christ”, which is the teaching of the “gospel of Christ”, and what they should have been using as their standard for true spiritual teaching.

Now that Paul has established the true Biblical basis of doctrine, he starts to tell how that gives us a ministry. We are to “renounce the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God”. Our life is to display the “glory of God in the face of Jesus Christ” and not our own desires. We are to have “faith” in God because “our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory”.

After having established the Biblical standard for true doctrine and that true doctrine resulted in the glory of God being seen in the lives of people, Paul then explained that saved people have a ministry of bringing this truth to the lost. Now in this chapter he reminds us about why this needs to be the main purpose of our life when he explains “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad”. Of course, “false apostles, deceitful workers” insist that this is a 'Bema Seat', and use the 'Greek' to 'correctly and deny' what our Bible literally says even while they condemn other 'Bible Deniers'. Our chapter literally says that every one may receive the things done in his body, according to that he hath done, whether it be good or bad and goes on to tell us that some saved people, after they get to Heaven will experience the terror of the “Lord”. The conclusion is that saved need to have a life which shows that “the love of Christ constraineth us”. Paul ends this chapter with “Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God”. This was not written to lost people but to saved church members who had turned their back on the personal relationship with God which is Biblically identified as “Christ”. The message from God to such backslidden saved people is “be ye reconciled to God”.

Chapter 6 starts with '*Don't personally receive...the grace of God in vain*' and ends with “Wherefore come out from among them, and be ye separate”. In between Paul explains why we need to be “separate” on a personal level (“ye”) and how to do it. The last half of the chapter is asking questions to make us think and realize that nothing of God is “yoked” with anything of the devil. Therefore, if we are to be “yoked” with God then we need to remove any “yoke” with the things of Satan. This then is the message to backslidden saved people about how they are to “be ye reconciled to God”. Where prior chapters were talking in general terms this one puts it on a personal level.

Having delivered the message of the need for us to be personally responsive to the “gospel of Christ” and have the glory of God show in our life, Paul now reminds them about how they had done this in the past. He tells them Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. Then Paul reminds them that they had the working of God in their personal lives because they responded to God working through his life and ministry. After that he talks about their relationship with him and how that relationship was the basis for Titus going to them and of Titus having a good relationship with them. Thus we see that the true result of a Godly relationship is the extension of that relationship to others.

After laying this groundwork, Paul tells them how to go beyond (“moreover”) what they have done in the past and he uses the poor saints from the churches of Macedonia as an example and motivator to them. Lots of people will tell you how spiritual they are until you tell them to '*Put up or Shut up*' by pulling out their money and start supporting missions and the ministry to people whom they have never met. Lots of people will define “charity” as “love” but the truth is that “love” is given to people who you know while “charity” is given to strangers. The Bible lifts “charity”, the ministering to unknown people, above “love”. Our chapter tells us “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 be rich”. It goes from there to tell us that we also must be willing to become “poor, that (others) through (our) poverty might be rich”. With the establishment of this Biblical principal, Paul goes on to tell them his plan for them to participate in the charitable help for the poor saints in Jerusalem.

After explaining his plan, Paul gives them the spiritual reasoning behind it. He starts by telling that they already understand all that they need to understand about ministering. Based upon their prior understanding, Paul wants them to understand that the collection is to be of “bounty, and not as of

covetousness". He then gives them the law of sowing and reaping and the proper attitude to have about giving. After that he tells them the results of our giving, and explains that receiving these results is to be the motivation of our giving. Paul ends with "Thanks be unto God for his unspeakable gift". God gave to us that He might receive us and expects us to also "give" based upon the promised reward.

Paul started out dealing with immediate concerns that members of this church had and with the specific criticisms which were made against him and his ministry. In particular, those criticisms were designed to destroy Paul's authority within this church so that the "false apostles, deceitful workers" could take his place of authority and lead these people into doctrinal error. After dealing with those concerns Paul then told them how to tell a truly Godly messenger from the "false apostles, deceitful workers", he pointed out the difference in the character and message of the two, he pointed out how their own experiences confirmed this difference. He then challenged them to apply the "gospel of Christ" in their own lives so that they could have the blessings from God including avoiding being deceived again. This required that they come out from among them, and be ye separate. Once he had laid the foundation he told them to go beyond (moreover) what they had done and used the poor in the churches of Macedonia as an example. The specific application that he gave them was using the money of this world to lay up treasure in Heaven based upon 'the Law of Sowing and Reaping'. Based upon this doctrine, Paul gave them a specific plan to follow and told them the expected rewards and the Biblical basis for expecting those rewards.

At this point Paul has ended giving new instruction to this church and finished telling them how they are to personally act in order to get God's blessings in their life. Now he is going to deal with the "false apostles", deceitful workers. He is going to show that, in spite of their lies, he actually had better credentials than those "false apostles, deceitful workers" had. However, he didn't mention the credentials because they were the wrong standard to use and he didn't want to cause confusion. However, now that they have been deceived Paul will tell them how to avoid further deception. He tells them For though we walk in the flesh, we do not "war after the flesh" and goes on to explain that we are not to "look on things after the outward appearance" but are to concentrate on spiritual things because we are in a spiritual war. Paul tells them that his true authority comes from the "Lord". Paul ends chapter 10 with: "For not he that commendeth himself is approved, but whom the "Lord" commendeth". That is: having religious and worldly commendations does not make a person approved but having evidence that the "Lord commendeth" them is what matters.

Having told them that his true authority comes from the "Lord", Paul will now give his worldly religious credentials and prove that his credentials are better than his critics. Paul tells them to not listen to someone with the wrong credentials because "if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him". He says that they criticized him for "boasting" about how God had worked in the lives of other saints "but no man shall stop me of this boasting in the regions of Achaia". Then he says "But what I do, that I will do, that I may cut off occasion from them which desire occasion". That is: they didn't want anyone "boasting" about how God works in the lives of His people because Satan can't match the work of God. If they can get God's people to shut up then the work of Satan is appealing because it is more than we can do in the flesh. However, if God's people will "boast" about the work of God then they will "cut off occasion from them which desire occasion" because their claims can't match the truth.

Paul starts chapter 12 by saying that "It is not expedient for me doubtless to glory", but he is going to explain things for the good of others. He then explains how the "Lord" gave him special visions and revelations and then goes on to explain how the "Lord" also gave him a thorn in the flesh to keep him from being lifted up in pride. These other people who claimed to have "visions and revelations" from the "Lord" did not also have the balancing thorn in the flesh. As a result, they were prideful liars. Where Paul concludes "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me". False teachers are not willing to do this. Paul then explains that he is not looking to get anything from them, like the false teachers are seeking but he is after them for the "Lord". Paul summarizes this truth with: "we speak before God in Christ: but we do all things, dearly beloved, for your edifying".

Paul starts chapter 13 with a warning that if these people (“them which heretofore have sinned”) will not get right then, when he gets there, he “will not spare”. Paul then asks: “Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?” If we do not have evidence, which others can see, that shows that Jesus has changed our life, and that “Christ” has changed our life, then we are “reprobate” (‘we have failed the test’). We either never were saved or we are backslidden. Paul then goes on and gives a simple test so that people will know if they themselves are “reprobate”. Finally, Paul says farewell and tells them the simple way to have “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all”.

At the beginning of this summary it was said: *'In this epistle we see the application of the “gospel of Christ” to a person's life. The result is a Holy Spirit led life which displays the character of “Christ” and shows an ever decreasing control by the flesh'*. This summary then went through a summary of each chapter showing how Paul started with the problems in that church; showed them that those problems were due to them following “false apostles”; told them the truth about how to apply the “gospel of Christ” and how their own experiences with God verified what Paul told them; told them how to tell a true Godly message and messenger from a minister of Satan telling them lies; told them that he had better credentials than his critics but did not use those credentials because they were the wrong standard to use and ended the epistle by telling them that they needed to do things God's way if they wanted “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all”.

What we see here is a letter written to God's people who were led into doctrinal error because they were using the wrong standard to determine what teachers to follow and they were using the wrong way to try and get God's blessings. Our epistle tells us that if we apply the “gospel of Christ” to our lives then we will have the blessings of God and will avoid being deceived and led into doctrinal error. However, the opposite is also true. When saved people refuse to apply the “gospel of Christ” to their lives, and refuse to do things God's way, they will believe the lies from “ministers of Satan” and will be led into doctrinal error.

Chapter Outlines by verse format.

| Chapter | Verse | Message |
|---------|-------|---|
| 1 | | Intro and theme of letter |
| | 1 | Paul states that he is an apostle of Jesus "Christ" |
| | 3 | Paul tells us that God is Father of mercies, and the God of all comfort |
| | 5 | For as the "sufferings of Christ" abound in us, so our consolation also aboundeth by "Christ". |
| | 6-24 | Paul tells of his troubles and the help of their prayers. He also tells of his plans and how circumstances and God prevented his return to them and that it was not fickleness on his part. |
| 2 | | True repentance requires change. Forgive the truly repentant and expect forgiveness when you repent. |
| | 1-5 | Paul delayed his return until after they straightened out their lives so that he wouldn't have to rebuke them. Their good, not his 'fickleness' delayed his return. |
| | 6-13 | Forgive the repentant man who's sin was mentioned in 1 Corinthians. |
| | 14-17 | Praise God for causing us to triumph in adversity. Paul says that Christians are ministers of death to the lost and of life to the saved. He says more in 3:7 where he says that the OT Law is a minister of death that proves to the lost that they are going to Hell. |
| 3 | | Evidence of salvation is God's Spirit working in our lives, not keeping some religious law. Paul compares The Law which was written in stone (and is a type of all religious rules of behavior) to being led by God's Spirit which allows flexibility of behavior so that we can use the method that is most effective to be a witness for "Christ" in any given circumstances. |
| | 1-3 | Paul doesn't need outside recommendations but can point to the changed lives of the Corinthians as to back his claim of authority. |
| | 4-6 | It's God, not Paul, which made the change in them. It's God who made Paul a minister of the Spirit, not just the Word. |
| | 7-18 | OT Law had so much glory that Moses had to hide his face but NT grace is greater glory and freedom to follow the Spirit. |
| | 17-18 | Now the "Lord" is that Spirit: and where the Spirit of the "Lord" is, there is liberty. But we all, with open face beholding as in a glass the glory of the "Lord", are changed into the same image from glory to glory, even as by the Spirit of the "Lord". |
| 4 | | Not by my power but by God's Spirit. |
| | 1-4 | Denounce dishonesty and walk by God's Spirit so that the lost can see the truth of God's gospel. |
| | 5-7 | We have a ministry of telling others of the mercy that we received and that they also can receive. We are to talk about Jesus, not about ourselves. |
| | 8-12 | We have trouble in this world that we would stop if we could, but can't. Yet we are constantly saved from our problems by a power beyond our own abilities. |

| | | |
|---|-------|---|
| | 13 | We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; |
| | 14-18 | We suffer in this world but tell others of the glory of God and of the reward He will give us for accepting the suffering that God might use it to win others to the truth. |
| 5 | | Live in constant awareness of spiritual things and our future judgment by God |
| | 1-7 | Our Spirit groans for an incorruptible body. |
| | 8 | we are confident, I say, and pleased rather to be absent from the body and present with the “Lord”. |
| | 9-16 | We will be judged and rewarded or punished for the deeds done in the body. (5:11) ...Knowing therefore the terror of the “Lord” we persuade men |
| | 17 | “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new”. |
| | 18-21 | “Christ” reconciled us to God, therefore we should reconcile the lost to “Christ”. |
| 6 | | Walk your talk: The saved are different and need to show it |
| | 1-10 | ...ye receive not the grace of God in vain:...But in all things approving ourselves as the ministers of God |
| | 11-18 | Consider the things that bind you in this world and don't be "yoked with unbelievers". Come out from the world, be separate, and God will bless. |
| 7 | | How to walk the talk |
| | 1 | Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. |
| | 2-7 | Paul expresses his thankfulness at hearing of their change since he wrote 1 Corinthians. |
| | 8-16 | Godly sorrow vs worldly sorrow and the evidence of their true repentance. |
| 8 | | Specific walk they are to do after boasting |
| | 1-8 | Paul tells of the Macedonian church giving while in deep poverty. He tells the Corinthians to do this grace (helping the Jerusalem church like they did other things that he just mentioned in the previous chapter. |
| | 8:9 | 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 be rich. |
| | 10-14 | Do what you said you would do. The money would be handled by Titus, who had proven to be trustworthy, and administered by Paul so that no one could bring a charge of mishandling the money. Paul ends with Don't make my boasting about you a lie. |
| 9 | | Rewards of doing right |
| | 1-5 | Paul said that he sent messengers ahead so that they would be prepared and so that they (and Paul) wouldn't be embarrassed by making Paul's boasting about them a lie. |
| | 6 | But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. |
| | 7-14 | God's blessings and the thankfulness of others will be returned to the cheerful giver. |
| | 9 | Thanks be unto God for his unspeakable gift. |

| | | |
|----|-------|---|
| 10 | | Get God's commendation, not man's |
| | 1-11 | Paul says that those who think he walks after the flesh are wrong. He, and other “Christ”ians, fight a spiritual battle and though he is 'base' in the flesh, he is mighty in Spirit. Paul instructs us to measure things by the Spirit and God's leading, not by outward appearances. |
| | 12-17 | Those who compare themselves by worldly measures are not wise. Paul doesn't boast himself of other men's work but in God working through him. |
| | 18 | For not he that commendeth himself is approved, but whom the “Lord” commendeth. |
| 11 | | Man's foolishness vs God's foolishness. |
| | 1-4 | Beware of false religions, messages and gospels. |
| | 5-33 | Paul answers accusations that he is less of a messenger of God because he isn't physically imposing, he doesn't use fancy speech and he doesn't make the church support him. Paul tells of his suffering for “Christ” and of his religious standing and then says that relying on those things (suffering, standing) is foolishness. |
| 12 | | Glory in God, not in the flesh. |
| | 1-8 | Paul explains that God balanced Paul's many spiritual blessings with a physical curse so that Paul wouldn't be over-proud and cut off his spiritual blessings. It's not how someone's blessed or cursed in this physical reality that matters but how much they exhibit spiritual blessings and the Spirit of “Christ”. |
| | 9 | And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of “Christ” may rest upon me. |
| | 10-21 | Paul tells them that they had all of the signs and miracles of an apostle in their midst. The only way that they had any less than any other church is that they had less of a burden. Paul sent Titus to them and Titus had the same spirit as Paul: he preached to them without being a burden. Paul tells them that he's coming there again and is afraid that he'll find people deep in sin because of their current attitudes: their measuring things by carnal measurements and not spiritual measurements. |
| 13 | | Prove yourselves: show that “Christ” is in you |
| | 1-4 | “Christ” was weak when He was crucified but now is strong. Paul also is weak in the flesh but strong “in Christ”. Paul has held back judgment out of love but those who live in sin and say that “Christ” and Paul are too weak to do anything about their sins will find out otherwise. |
| | 5-10 | Examine yourselves. If we claim to be saved, we'll find “Christ” working in our lives unless we are reprobates. No matter what people think of Paul, he urges them to do what they know is right. |
| | 11 | Paul's closing. |

Word Counts in 2Corinthians.

YOU (116), GOD (74), YE (60), BY (58), AS (56), WHICH (56), HAVE (44), ALL (43), CHRIST (43), THIS (38), US (36), YOUR (36), OUR (32), ME (31), IF (29), ALSO (28), HATH (28), THINGS (28), LORD (26), WILL (23), HIM (22), MAN (21), JESUS (20), SHOULD (20), GLORY (19), MAY (19), SO (19), THEM (19), NO (18), NOW (18), OR (18), FROM (17), MADE (17), MY (17), OURSELVES (17), MORE (16), THOUGH (16), WERE (16), WHEN (16), WHO (16), YET (16), MIGHT (15), AM (14), ANY (14), SAME (14), SPIRIT (14), THEREFORE (14), WHAT (14), YEA (14), DO (13).

The only significant words within this list all identify people, including God. Our epistle deals with the relationship between God and man.

Chapter Outlines by sentence format.

Chapter 1

1. [C1-S1](#) Who God used to write the epistle, whom it is to and the blessings for obedience.
2. [C1-S2](#) Praise God for Who He is and for what He does for us and through us.
3. [C1-S3](#) How we are consoled...by “Christ”.
4. [C1-S4](#) We are to suffer affliction for the consolation of others.
5. [C1-S5](#) Paul has steadfast hope that we will experience the consolation.
6. [C1-S6](#) Paul's testimony of trouble and the results of his hope.
7. [C1-S7](#) Paul testifies that his conversation in the world is by the grace of God.
8. [C1-S8](#) Paul calls on them to acknowledge his testimony and their relationship.
9. [C1-S9](#) Plans that Paul made in the past which he was not able to do.
10. [C1-S10](#) When I therefore was thus minded, did I use lightness?
11. [C1-S11](#) Paul asks if his testimony is that of someone acting in the flesh.
12. [C1-S12](#) Paul states that he did not act in the flesh.
13. [C1-S13](#) His preaching of “[the Son of God, Jesus Christ](#)” was not in the flesh.
14. [C1-S14](#) God's promises are not in the flesh.
15. [C1-S15](#) God has done work in and through Paul and this church.
16. [C1-S16](#) Paul says that he did not change his plans for reasons of the flesh but did it to spare you.
17. [C1-S17](#) Not for that we have dominion over your faith, but are helpers of your joy: for by “faith” ye stand.

Here we see a standard opening salutation and then Paul immediately gets into a problem at this church. They were believing lies about Paul, his reliability, and the reliability of what he preached. In this first chapter Paul makes it clear that what he preached came from God. The people who fought against his preaching were actually fighting God and anyone who followed them was daring God to bring judgment upon themselves.

Remember that in [1Corinthians](#) Paul told them that they were spiritual babes, even though they thought they were spiritually mature. The evidence is their instability with them being constantly up and down. Now, after writing his first letter, he gave them time to get right with God and to stabilize. Instead of being thankful of the '*breathing space*', they believed people who went there and told lies about Paul. Instead of thinking about Paul's spiritual motives when he was there and started that church, and instead of considering Paul's personal testimony with them, they believed the lies that strangers told them about Paul.

After his opening salutation, Paul immediately talks about the characteristic of God whereby God consoles us in our troubles. Paul needed consolation because of all that the devil put him through. Paul says that we had the sentence of death in ourselves. He goes on and says that God allowed it for their sake, and yet these people turned on him. Paul received this consolation because he was “[in Christ](#)” and then Paul turned around and gave it to these people who turned on him.

One of the first things that he does is inform them of facts about his circumstances which they may not have been aware of. He then reminds them that no matter what circumstances he is in, his “[conversation in the world](#)” is by the grace of God. Then Paul reminds them of their personal relationship and asks them if the things that he was accused of matched his testimony. He again reminds them of his testimony and then explains the real reason why he did not come.

Paul's failure to show up was what other people used to turn this church against Paul. When we do something unexpected, or don't do what is expected, sometimes people try to use that to turn our friends

and acquaintances against us. When they do that, we should follow Paul's example for how to fix the resulting problems in our relationships.

Chapter 2

C2-S1 Paul's reaction to their turning against him.

1. [C2-S2](#) Paul's reasoning for his reaction.
2. [C2-S3](#) Paul's reason for writing this epistle.
3. [C2-S4](#) Paul's feelings and motivation for writing this epistle.
4. [C2-S5](#) Paul's assurance that he is not upset with anyone.
5. [C2-S6](#) Paul tells them that they have gives sufficient punishment to the man whose sin led to [1Corinthians](#).
6. [C2-S7](#) How they are to treat that man now that he has truly repented.
7. [C2-S8](#) Paul begs them to do right.
8. [C2-S9](#) Their action in this matter proves if they are obedient in all things.
9. [C2-S10](#) If we don't act right then Satan should get an advantage of us.
10. [C2-S11](#) Another cause of Paul's delaying his going to Corinth.
11. [C2-S12](#) God...always causeth us to triumph "in Christ". Paul obeyed "Christ" and received the triumph.
12. [C2-S13](#) God uses our life one way to help the saved and another way to condemn the lost.
13. [C2-S14](#) We can't always understand what God does.
14. [C2-S15](#) in the sight of God speak we "in Christ".

This chapter has what Paul usually puts in his first chapter. However, before he could explain the circumstances which led to his epistle, he first had to deal with wrong attitudes, which is what he did in his first chapter. Now that the attitudes are assumed to be fixed, Paul explains his circumstances. Some of what was going on in Paul's life might not have been understood by some people but he assures them that he is not being dishonest. He is following commands from God which come through his personal relationship with "Christ". If some people don't understand that, Paul wants them to remember that God does things which are beyond our understanding. Therefore, since God is the one doing things, they shouldn't be upset about not understanding everything.

Chapter 3

1. [C3-S1](#) Paul asks if he must introduce himself as a stranger might have to do.
2. [C3-S2](#) Paul asks if they will insist on letters of commendation.
3. [C3-S3](#) Paul reminds them that, as saved believers, they personally are the epistle of “Christ” ministered by us.
4. [C3-S4](#) God made Paul a minister...of the spirit and Paul expects that spirit from God to remind them of their relationship with Paul.
5. [C3-S5](#) Paul tells us that the ministration of the spirit (are more) glorious than even the Old Testament Law when Moses brought it from the mount.
6. [C3-S6](#) For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.
7. [C3-S7](#) Something with less glory pales when put next to something with more glory.
8. [C3-S8](#) The New Testament is more glorious than the Old Testament.
9. [C3-S9](#) The New Testament reveals things which were behind a veil in the Old Testament.
10. [C3-S10](#) The religious Jews still have that veil on their heart.
11. [C3-S11](#) If their heart shall turn to the “Lord”, the veil shall be taken away.
12. [C3-S12](#) Now the “Lord” is that Spirit: and where the Spirit of the “Lord” is, there is liberty.
13. [C3-S13](#) the Spirit of the “Lord” is Who changes us and gives us our glory.

Paul is now dealing with the people who are trying to turn this church against him. First he asks them if he needs letters of commendation. He then reminds them that he led them to salvation and started their church. Therefore, they should be ashamed for turning against him. Then Paul attacks the basis of the claims of these people who turned members of this church against him. Those people were preaching sanctification through keeping the works of the Law. In this chapter Paul establishes that our personal relationship that is [spiritual](#) and “[in Christ](#)” has glory that “[excelleth](#)” and makes the glory of the Law seem like nothing. He finishes with “[But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord](#)”. It is the “[Spirit of the Lord](#)” Who provides all glory. The Holy “[Spirit](#)” gives more glory to people who have the “[image of the Lord](#)” than He gives to people who keep rules while refusing that same image.

The first two sentences of our chapter Paul ask the rhetorical question of: '[Why do I need letters of commendation from men when I have them from God?](#)' He also asks '[Why are you believing these lies about me? Your knowledge of me and my knowledge of you should carry more weight than any written recommendation \(letter, Doctorate, etc\) that anyone else has.](#)' Then follow several sentences which are all tied together and provide the doctrinal basis for Paul saying why these people should believe him and not the liars who were trying to steal this ministry from Paul. Paul starts his answer with things which they each personally (ye) had in their life. He then adds to that sentence by the next sentence starting with the word And, which makes that sentence directly tied to the first sentence of Paul's answer. When we add these two sentences together we see that [2Corinthians 3:2-6](#) a single subject. In addition, the sentence after that starts with But, which provides an exception to what was said before within Paul's answer. Then three sentences start with For ('[here's why](#)'), which provide the doctrinal basis that supports what Paul has been saying in his answer. After that we have a sentence starting with seeing, which provides a conclusion for all of these sentences. The two sentences which follow the one with Seeing are tied to it by starting with But and Nevertheless. Finally, our second last sentence provides a conclusion to the chapter by starting with “[Now](#)” ('[after all that has been said up to this point](#)' and our final sentence provides an exception to the conclusion by starting with the word But. All-in-all, we can see that the sentences of this chapter are all tied together by the connecting words which start the sentences within our chapter.

Chapter 4

1. [C4-S1](#) We are to walk honestly because we have this ministry to show the world the image of the “Lord”.
2. [C4-S2](#) Our life is to show the light of the glorious “gospel of Christ” because the god of this world hath blinded the minds of them which believe not and they will not believe God’s truth without the witness of our changed life.
3. [C4-S3](#) For we preach not ourselves, but “Christ” Jesus the “Lord”; and ourselves your servants for Jesus’ sake.
4. [C4-S4](#) We are to follow the example and leading of Jesus “Christ”...to give the light of the knowledge of the glory of God to lost people who are in darkness.
5. [C4-S5](#) But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.
6. [C4-S6](#) We have all of these problems in life, and the protection of God, that the life also of Jesus might be made manifest in our body.
7. [C4-S7](#) This is so that the life also of Jesus might be made manifest in our mortal flesh.
8. [C4-S8](#) So then death worketh in us, but life in you.
9. [C4-S9](#) We are to speak and live a life which shows our true belief because we know he which raised up the “Lord” Jesus shall raise up us also by Jesus.
10. [C4-S10](#) We have the abundant grace so that we will be thankful and manifest “the glory of God”.
11. [C4-S11](#) For which cause we faint not no matter what circumstances God puts us into.
12. [C4-S12](#) Paul calls our worst circumstances our “light affliction” and goes on to say that it “worketh for us a far more exceeding and eternal weight of glory”.

Paul is now dealing with the people who are trying to turn this church against him. First he asks them if he needs letters of commendation. He then reminds them that he led them to salvation and started their church. Therefore, they should be ashamed for turning against him. Then Paul attacks the basis of the claims of these people who turned members of this church against him. Those people were preaching sanctification through keeping the works of the Law. In this chapter Paul establishes that our personal relationship that is [spiritual](#) and [“in Christ”](#) has glory that “excelleth” and makes the “glory” of the Law seem like nothing. He finishes with “[But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord](#)”. It is the Spirit of the “Lord” Who provides all glory. The Holy Spirit gives more glory to people who have the “[image of the Lord](#)” than He gives to people who keep rules while refusing that same image.

Chapter 5

1. [C5-S1](#) We don't have to worry about problems in this world, even ones that end in death, because God has prepared a new body for us.
2. [C5-S2](#) We want that new body so much that we groan in this one.
3. [C5-S3](#) we...do groan...mortality might be swallowed up of life.
4. [C5-S4](#) We have the earnest of the Spirit in this life as an assurance of our new body in Heaven.
5. [C5-S5](#) We are...willing rather to be absent from the body, and to be present with the "Lord".
6. [C5-S6](#) That's why all of our labour has a goal of being accepted of him.
7. [C5-S7](#) For we must all appear before the judgment seat of "Christ"; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.
8. [C5-S8](#) Saved people who don't use this life to prepare for the judgment seat of "Christ" ([Romans 14:10](#); [2Corinthians 5:10-11](#)). are going to experience the terror of the "Lord".
9. [C5-S9](#) Paul is telling them about how God blessed him, not to lift himself up, but to give them an answer for the people who are lying about Paul.
10. [C5-S10](#) Paul and others are beside ourselves...to God and sober...for your cause.
11. [C5-S11](#) "For the love of Christ constraineth us"...that (we)..."should not henceforth live unto (ourselves), but unto (Christ)".
12. [C5-S12](#) Wherefore, don't know people according to the flesh.
13. [C5-S13](#) Let "Christ" make you into a new creature.
14. [C5-S14](#) God was "in Christ", reconciling the world unto himself, therefore we do the same because God hath committed unto us the word of reconciliation.
15. [C5-S15](#) We are ambassadors for "Christ" encouraging the saved to be ye reconciled to God.
16. [C5-S16](#) For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Many people use parts of some of the verses within this chapter to support doctrine which is completely out of context for this chapter. They justify it based upon how popular the error is and on how they can produce short-time results from the error. Satan does not fight them, and I imagine he laughs about their using the error, because it justifies others using the same method to produce far worse errors.

The context of this entire chapter is about God working through "Christ" to change us. In fact, the three most used words within this chapter are: "God", "us" and "Christ". This chapter is **not** about the saved reaching out to the lost but the spiritually mature saved people reaching out to spiritual babes and saying '*Grow Up!*'. Our chapter starts with how we will get a new body in Heaven and uses that as a basis to tell us to stop worrying about bad circumstances in this world. The bad circumstances here only increase our reward in eternity. Dying only makes us "to be present with the Lord".

Our main focus needs to be on the "judgment seat of Christ" ([Romans 14:10](#);[2Corinthians 5:10-11](#)), with the realization that we will receive the "terror of the Lord" if we don't persuade men. Part of our job to "persuade men" is to persuade spiritual babes to '*Grow Up!*'. The end of this chapter is telling us how God made it possible for us to '*grow up*' and how He wants us to help spiritual babes to '*grow up*' using the same methods. That is what is truly meant when our chapter says "we are ambassadors for Christ" who are telling spiritual babes: be ye reconciled to God. We see this in the reason that ends our chapter with: For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. Please notice that it does not say '*that we might get saved*' but says that "we might be made the righteousness of God in him", which happens after we get saved ([John 1:12-13](#)).

Chapter 6

1. [C6-S1](#) Don't personally receive...the grace of God in vain.
2. [C6-S2](#) Because “[now is the day of salvation](#)”: now is the day to increase our spiritual life by growing up spiritually.
3. [C6-S3](#) Details of how to grow up spiritually.
4. [C6-S4](#) Paul is encouraging them to do this for their own good.
5. [C6-S5](#) Paul tells them that they are not causing him problems but are causing themselves problems.
6. [C6-S6](#) Grow up, spiritually, so that you can be blessed by God.
7. [C6-S7](#) avoid what keeps you from growing up spiritually.
8. [C6-S8](#) And what communion hath light with darkness?
9. [C6-S9](#) And what concord hath “[Christ](#)” with Belial?
10. [C6-S10](#) or what part hath he that believeth with an infidel?
11. [C6-S11](#) And what agreement hath the temple of God with idols?
12. [C6-S12](#) We personally are the temple of the living God and should have nothing to do with any of the things mentioned which are against God.
13. [C6-S13](#) “[Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty](#)”.

Our chapter starts with '[Don't personally receive...the grace of God in vain](#)' and ends with “[Wherefore come out from among them, and be ye separate](#)”. In between Paul explains why we need to be separate on a personal level (ye) and how to do it. The last half of the chapter is asking questions to make us think and realize that nothing of God is “yoked” with anything of the devil. Therefore, if we are to be yoked with God then we need to remove any yoke with the things of Satan.

Chapter 7

1. [C7-S1](#) let us cleanse ourselves from all filthiness of the flesh and spirit because we have promises which can only be received after we do the cleansing.
2. [C7-S2](#) Paul tells them that they have no reason to reject what he says.
3. [C7-S3](#) Paul says I speak not this to condemn you and goes on to say that he is speaking in love.
4. [C7-S4](#) Paul says that he is speaking out of his confidence in their response.
5. [C7-S5](#) Paul had a lot of problems in his flesh when he was come into Macedonia.
6. [C7-S6](#) Nevertheless God...comforted us by the coming of Titus and by his report on the doings of the church in Corinth.
7. [C7-S7](#) Paul knows that he upset them with his prior letter but I do not repent.
8. [C7-S8](#) The reason is ye sorrowed to repentance. That is: they quit their sin.
9. [C7-S9](#) For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.
10. [C7-S10](#) Paul boasts about how much they had changed due to true godly repentance.
11. [C7-S11](#) Their change in attitude and action proved their change of heart.
12. [C7-S12](#) The only reason that Paul wrote what he did was that our care for you in the sight of God might appear unto you.
13. [C7-S13](#) Therefore we were comforted in your comfort.
14. [C7-S14](#) Titus found that what Paul said about the church was true.
15. [C7-S15](#) Titus feels more care for them because of the way that they treated him and because he remembereth the obedience of you all.
16. [C7-S16](#) All of this causes Paul to rejoice.

Our chapter starts with let us “[cleanse ourselves from all filthiness of the flesh and spirit](#)” and goes on to tell them how they encouraged Paul and Titus by the “[cleansing](#)” that they had already done. In the middle Paul says that he is not putting them down but encouraging them to do even more because of love. He admits making them feel bad with his prior letter but is not sorry about doing so because it led them to “[godly repentance](#)”. Basically, they were doing wrong, Paul corrected them, they repented and started doing right, their change encouraged the preachers and they are encouraged to do even more changes towards righteousness.

This chapter seems to start out presenting a doctrinal lesson but then, instead of presenting and explaining the lesson, Paul gives a testimony. While this might seem to be confusing or at least an abrupt change in topic, what this chapter actually does is show us the application of this doctrine within the life of Paul, Timothy and of Titus.

In our first sentence Paul tells them let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Then Paul spends several sentences telling them how he was honest and true with them even when he was afraid that he would upset some and was sure that his message would be rejected by many. However, when we consider the message of the first sentence, we see that this type of behavior is the only way to be perfecting holiness in the fear of God.

In [C7-S4](#) Paul tells how he had “[boldness](#)” before he had evidence because he was walking in faith. In the sentences following that we see how God rewarded his “[faith](#)” and how he ended up rejoicing the more. This testimony is there to encourage God's people to also act in “[faith](#)” with the expectation that God will do what we can not do in our own flesh. Then, starting in [C7-S7](#) Paul starts talking about how he “[made you sorry with a letter](#)”, and risked rejection by them, but did it at God's command in order to correct their error which would have brought great judgment from God. In [C7-S11](#) Paul says “[In all things ye have approved yourselves to be clear in this matter](#)”, which shows us how God leads His people to do right even when the natural fleshly reaction is the opposite. Finally, starting in [C7-S13](#) Paul gives us the conclusion of this testimony which was that Titus found them to be everything that Paul claimed and Paul was able to send Titus to be their pastor and not worry about their future spiritual health.

Thus, in this chapter we see Paul start with a spiritual truth which he explained by means of using his testimony in order to show us the application of this truth in the lives of people. By following the pattern found here we learn how to apply spiritual truths in our own life and how to help others to apply these truths in their lives.

Chapter 8

1. [C8-S1](#) In starting a new subject (Moreover), Paul wants to tell them about how the grace of God was bestowed on the churches of Macedonia because of their liberality in spite of a great trial of affliction...d their deep poverty.
2. [C8-S2](#) They gave beyond their power for the fellowship of the ministering to the saints.
3. [C8-S3](#) They first gave their own selves to the “Lord”.
4. [C8-S4](#) Paul sent Titus to make sure they were also prepared.
5. [C8-S5](#) Therefore, as ye abound in every thing...see that ye abound in this grace also.
6. [C8-S6](#) This is not a command but a test of the sincerity of your love.
7. [C8-S7](#) Our “Lord” Jesus “Christ” set the example when He proved His love.
8. [C8-S8](#) You bragged a year ago about what you were going to do.
9. [C8-S9](#) So make good on those promises now.
10. [C8-S10](#) Let each give according to what he has.
11. [C8-S11](#) No one should be put into poverty but there should be an equality of what people have left.
12. [C8-S12](#) Thank God that Titus wants to help you.
13. [C8-S13](#) Titus already left to help you.
14. [C8-S14](#) A second man went with Titus so that there is no accusation of wrong doing.
15. [C8-S15](#) A third man also went as another witness of the handling of money.
16. [C8-S16](#) The credentials of Titus and the other two men.
17. [C8-S17](#) Now give what you promised to give a year ago.

This entire chapter is about keeping a promise to help other saints financially. The church at Corinth made promises to help. The very poor churches in [Macedonia](#) gave far more than could have been reasonable expected of them. Titus already went there to help them gather their offering so that it is ready when the men arrive to collect it for the poor saints. Paul sent them warning so that they won't be offended by looking cheap in comparison to the poor of Macedonia. Paul also warns the better off within the church to not dump the burden of the entire church on the poorest members of the church. Paul also explains how the money will be handled by three men of good repute so that there is no question of wrong doing.

Chapter 9

1. [C9-S1](#) Paul does not need to explain why and how they should help other saints because they understood the previous year and made promises at that time.
2. [C9-S2](#) Paul sent people ahead to be sure that they were ready so that, after he bragged about them to the churches in Macedonia, they would be embarrassed by not being ready.
3. [C9-S3](#) Paul wants them to understand that the collection is to be of bounty, and not as of covetousness.
4. [C9-S4](#) But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.
5. [C9-S5](#) Let each give as he purposeth in his heart...for God loveth a cheerful giver.
6. [C9-S6](#) The promise of blessings in this life that are based upon our giving.
7. [C9-S7](#) This service not only not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God and prayers for the givers by the receivers.
8. [C9-S8](#) Thanks be unto God for his unspeakable gift.

This chapter provides the proper attitudes and motivations for giving to the needs of the church. It has '*the law of sowing and reaping*'. It explains the responsibility of giver and receiver to thank God. The receiver is to pray for God's grace to be given to the giver while thanking God for having his needs and wants supplied. The giver is to thank God for the bounty and the chance to help his brother and for the promise that God will provide increase to the giver according to their level of cheerful giving.

Chapter 10

1. [C10-S1](#) Paul begs them by the meekness and gentleness of “Christ” that they don't force him to be bold when he comes to see them face-to-face.
2. [C10-S2](#) For though we walk in the flesh, we do not war after the flesh.
3. [C10-S3](#) Don't judge things by the outward appearance.
4. [C10-S4](#) If anyone claims to be “Christ's” then they need to realize that Paul and other preachers are also “Christ's”.
5. [C10-S5](#) Paul will not be ashamed of his claiming authority from the “Lord”.
6. [C10-S6](#) Paul repeats the criticism leveled against him which is that he is not imposing when present in person.
7. [C10-S7](#) Paul warns the critics that he will be as imposing in person as he is in his letters.
8. [C10-S8](#) People who are comparing themselves among themselves, are not wise.
9. [C10-S9](#) Paul's authority is according to the measure of the rule which God hath distributed to us.
10. [C10-S10](#) Paul does not steal the converts of others, like his critics are trying to do, but uses the authority given to him by God and he is planning on having them help him take the “gospel of Christ” to other people.
11. [C10-S11](#) Let everybody glory in the “Lord” and not in themselves.
12. [C10-S12](#) For not he that commendeth himself is approved, but whom the “Lord” commendeth.

In this chapter Paul is dealing with his critics. They had gone to this church while Paul was not around and criticized Paul to turn the heart of these people from Paul and towards themselves. They did not make their own converts but sought to steal the converts from Paul so that this church would pay them and provide for their physical desires. Paul was dealing with these lazy critics who would lead this church into error. He also makes it clear that instead of providing for these false teachers they should be supporting his efforts the take the “gospel of Christ” to other people who had not yet heard it.

Chapter 11

1. [C11-S1](#) Paul asks that we bear with me a little in my folly.
2. [C11-S2](#) He asks this because he wants us to be presented as a chaste virgin to “Christ”.
3. [C11-S3](#) Paul is worried that our minds should be corrupted from the simplicity that is “in Christ”.
4. [C11-S4](#) Paul is also worried that if he that cometh preacheth another Jesus...ye might well bear with him.
5. [C11-S5](#) However, Paul has as much authority as the very chiefest apostles.
6. [C11-S6](#) Paul isn't a good speaker but he knows a lot of Bible truth.
7. [C11-S7](#) Paul wonders if they were offended because I have preached to you the gospel of God freely?
8. [C11-S8](#) Paul says that other churches supported him while they were a mission.
9. [C11-S9](#) Paul says that the brethren which came from Macedonia supplied all of his needs.
10. [C11-S10](#) Paul says that he will continue to boast about how the poor people from Macedonia paid to support his mission efforts.
11. [C11-S11](#) Paul asks Wherefore? to ask *'Why should he ever stop boasting about people who obeyed God and became missionaries?'*
12. [C11-S12](#) Paul asks because I love you not? because these people were concerned with their own pride instead of being concerned with giving credit where it is due.
13. [C11-S13](#) Paul answers these questions with God knoweth..
14. [C11-S14](#) Paul explains that he is not trying to step on their pride but to may cut off occasion from them who are trying to take advantage of his converts.
15. [C11-S15](#) Paul warns them that such are “false apostles”, deceitful workers, transforming themselves into the apostles of “Christ”..
16. [C11-S16](#) Paul also warns that Satan himself is transformed into an angel of light.
17. [C11-S17](#) Paul further warns us to not marvel when the ministers of Satan are accepted as he ministers of righteousness.
18. [C11-S18](#) Paul says Let no man think me a fool and goes on to say that if someone will consider him as a fool (someone to be judged by this world's methods), then let him boast about his worldly credentials.
19. [C11-S19](#) Paul says that boasting about worldly accomplishments is not after the “Lord”.
20. [C11-S20](#) Paul now says that he will glory after the flesh because that is all that some people will listen to.
21. [C11-S21](#) Paul says ye suffer fools gladly and think you are wise while they actually were what God calls fools.
22. [C11-S22](#) Paul names several ways that people can suffer.
23. [C11-S23](#) Paul says I speak as concerning reproach, as though we had been weak with the indication that he did not have to suffer reproach but had done sp for their sake.
24. [C11-S24](#) Since they think he could not answer, and refuse to believe that he could but choose to not do so, Paul will now give an answer.
25. [C11-S25-30](#) Paul says that he has the same credentials as his critics claim.
26. [C11-S31](#) Are they ministers of “Christ”?
27. [C11-S32](#) “Christ” suffered for the lost and Paul suffered, like “Christ” did, more than any of his critics did.
28. [C11-S33-34](#) Paul describes some of the physical suffering that he endured because of the ministry of “Christ”.
29. [C11-S35](#) Paul mentions some of the spiritual burdens that he endures because of the ministry of “Christ”.
30. [C11-S36-37](#) Paul mentions some of the personal level things that he endures because of the ministry of “Christ”.
31. [C11-S38](#) Paul says that he will only glory of the things which concern mine infirmities because those make it obvious that what is done must be done by God and not by Paul.
32. [C11-S39](#) The God and Father of our “Lord” Jesus “Christ”, which is blessed for evermore, knoweth that I lie not.
33. [C11-S40](#) Paul's testimony of God preserving him in Damascus.

Paul starts this chapter with *Would to God ye could bear with me a little in my folly* and ends it with his testimony of his religious credentials and many of the things that he suffered in the flesh so that he could bring them the gospel. Paul's critics claimed greater authority than Paul had because of their religious credentials. Within this chapter Paul shows that he has more of the religious credentials than his critics have. He also shows how his testimony is different than theirs. While they sought to use the church to provide things for their flesh, Paul never did that but had others provide for him while he gave them the gospel. Thus, Paul shows them that his critics want the people of Corinth to support their physical lusts while Paul wanted to get them the blessings of God.

In addition to this, the people in this church were upset because their pride was stepped on. Paul had been supported by the brethren which came from [Macedonia](#) when their church was a mission effort and Paul is bragging about how these poor people supported his mission effort. Instead of taking up the mission effort and helping to support Paul's work, these people got upset about the appearance of the rich having to be supported by the poor. They were considered to be rich and other rich people were insulting them for relying upon the poor. They were more concerned about their worldly image than they were about the work of God. Because of their wrong concern, they were taken in by "[false apostles, deceitful workers](#)" who gave them the '*right image*' in the world but who, in truth, were ministers of Satan that only wanted their money.

Chapter 12

1. [C12-S1](#) Paul says that It is not expedient for me doubtless to glory, but he is going to explain things for the good of others.
2. [C12-S2](#) Paul is going to tell how the “Lord” gave him special visions and revelations.
3. [C12-S3](#) Paul switches to third-person speech (a man “in Christ”) to describe what happened to him.
4. [C12-S4](#) Paul talks about going to paradise and hearing things which it is not lawful for a man to utter.
5. [C12-S5](#) Paul will glory in a un-named person who is spoken about in the third-person, but he will not glory about himself personally except in mine infirmities.
6. [C12-S6](#) Paul wanted to glory but refused to do so.
7. [C12-S7](#) God gave Paul a thorn in the flesh to keep him from being lifted up in pride.
8. [C12-S8](#) Three times Paul prayed for God to remove it.
9. [C12-S9](#) The answer that he received was My grace is sufficient for thee: for my strength is made perfect in weakness.
10. [C12-S10](#) Paul was glad for anything which would cause the power of “Christ” may rest upon me.
11. [C12-S11](#) We are to take pleasure in what makes us weak in the flesh but powerful “in Christ”.
12. [C12-S12](#) Paul is going to act like a fool and tell them on his fleshly attributes because they refuse to recognize his spiritual abilities.
13. [C12-S13](#) Paul tells them that they had the true evidence of his authority when the signs of an apostle were wrought among you.
14. [C12-S14](#) Paul asks how they received anything less than other churches other than their not supporting him.
15. [C12-S15](#) forgive me this wrong..
16. [C12-S16](#) Paul is going to visit them again and he does not want their money but wants them (their souls) for “Christ”.
17. [C12-S17](#) Paul is willing to be spent for you regardless of how they react to his love.
18. [C12-S18](#) Paul says that he did not burden you but used guile (to) catch you.
19. [C12-S19-24](#) Paul and everyone that Paul sent acted in the same spirit and did not seek to make a gain.
20. [C12-S25](#) Paul calls God as his witness that we do all things, dearly beloved, for your edifying.
21. [C12-S26](#) Paul is afraid of the fighting he will find when he goes there and what he will have to do in order to correct problems.

Paul had exceptional spiritual revelations given to him. He also had a thorn in the flesh to keep him from becoming overly proud because of the spiritual blessings. Therefore, he reveals them in this chapter using a third-person voice instead of saying I. In addition, he makes it clear that the only reason why he revealed these things was because people in this church thought he had less authority than these false prophets. As he says in this chapter, “for in nothing am I behind the very chiefest apostles, though I be nothing”. Paul also makes it clear that he is not after their money, like the false prophets were, but he was seeking you and he was doing that to turn people to “Christ” so that they would get blessings. Paul ends this chapter by stating his fear that when he gets there he will have to be harsh in order to straighten out problems because these people turned from truth to error.

Chapter 13

1. [C13-S1](#) This is the third time I am coming to you..
2. [C13-S2](#) Paul is going to establish the truth using procedures which are acceptable in court.
3. [C13-S3](#) This is the last warning to church members who are still sinning: I will not spare.
4. [C13-S4](#) "Christ" works by the power of God and through Paul.
5. [C13-S5](#) Paul is personally weak but we shall live with him by the power of God toward you.
6. [C13-S6](#) Prove whether ye be in the faith.
7. [C13-S7](#) If Jesus "Christ" is not in us then we are reprobates.
8. [C13-S8](#) But I trust that ye shall know that we are not reprobates.
9. [C13-S9](#) Paul prays that we will always be honest regardless of what people think about Paul personally.
10. [C13-S10](#) For we can do nothing against the truth, but for the truth.
11. [C13-S11](#) Paul's wish is that others be strong.
12. [C13-S12](#) Paul is writing before going in person so that he can avoid sharpness.
13. [C13-S13](#) Finally, brethren, farewell.
14. [C13-S14-18](#) Final blessing.

In his closing chapter Paul warns them what he will do to church members who keep sinning. He is planning to visit them and he will deal with anyone who refuses to stop sinning at that time. Paul makes it clear that he doesn't want to do this and is writing them before he shows up in person. He also warns that he has the power of God working in him. In addition, Paul says that if Jesus "Christ" is not in us then we are reprobates. This is our test for our ongoing walk with God. Paul finishes with a final blessing, as he always does.

Q&A for 2Corinthians

Epistle Overview

1. What is the theme of *this epistle*?
 - a. *Spirit led life vs Fleshly life*
2. How does *this epistle* relate to the “Gospel of Christ”?
 - a. *This is post(after) the “Gospel of Christ”. This epistle yells us how to apply the “Gospel of Christ” in our life and requires us understanding it before we apply it.*
3. What does Paul call the people in this church who teach doctrinal error?
 - a. *“false apostles, deceitful workers, transforming themselves into the apostles of Christ”.*
4. What was the basis that they used to claim to be an authority and that they claimed that Paul did not have the credentials of, thereby claiming that Paul was not a true authority?
 - a. *Religious credentials and ability to persuade others. Today people lift up their 'calling' or their ordination or their religious degrees or religious position or their popularity.*
5. What did Paul say was the true measurement that we are to use?
 - a. *The testimony of how God worked in and through the life of the preacher. Chapter 11 tells us of Paul's religious credentials and chapter 12 tell of his experiences, but he discounted both of these in favor of evidence of God working in and through the life of the person.*
6. In particular, what specific testimony does Paul tell us to look for?
 - a. *What we really need to do is look at their life and the spirit their life displays and see if it matches the Spirit of Christ. In particular, we need to see if they are willing to suffer for the brethren and for the ministry and if they are willing to be weak in the flesh so that Christ can be strong through their life.*
7. Paul's accusers said that Paul delayed returning to this church because he did not care about them. Why did he really delay?
 - a. *Satan hindered him and “a door was opened unto me of the Lord”.*
8. What does our epistle tell us that God did “in Christ”?
 - a. *reconciling the world unto himself (5:19)*
 - b. *hears us (12:19)*
9. What does our epistle tell us that God did / does?
 - a. *raiseth the dead (1:9)*
 - b. *stablisheth us in Christ (1:21)*
 - c. *commanded the light to shine out of darkness (4:6)*
 - d. *wrought mortality swallowed up of life (5:5)*
 - e. *living (6:16)*
 - f. *hath said (6:16)*
 - g. *comforts (7:6)*
 - h. *loveth a cheerful giver (9:7)*
 - i. *distributed to us (10:13)*
 - j. *knoweth (11:11, 11:31, 12:2, 12:3)*
 - k. *humble Paul (12:21)*
10. What does our epistle tell us about that belongs to God?
 - a. *will (1:1)*
 - b. *church (1:1)*
 - c. *comfort (1:3, 1:4)*
 - d. *Son (1:19)*

- e. promises (1:20)
- f. word (2:17, 4:2)
- g. sight (2:17, 4:2, 7:12)
- h. we are (2:17)
- i. our sufficiency (3:5)
- j. power (4:7, 6:7, 13:4)
- k. glory (4:15)
- l. building (5:1)
- m. temple (6:16)
- n. all things (5:18)
- o. righteousness (5:21)
- p. grace (6:1, 8:1, 9:14)
- q. ministers (6:4)
- r. fear (7:1)
- s. will (8:5)
- t. knowledge (10:5)
- u. gospel (11:7)
- v. love and peace (13:11)
- w. love (13:14)

Chapter 1

1. What is the theme of this chapter?
 - a. The true pastor is faithful even through persecution.
2. What did Paul do for this church that the false apostles would not do?
 - a. He suffered for their sake just like Christ suffered for our sake and is our example.
3. What is the basis of our “standing” with God?
 - a. Faith
4. How does this differ from the teaching of the false apostles?
 - a. The false apostles taught keeping religious rules, which do not require faith to keep.
5. Why does God let us go through “tribulation”?
 - a. So that after we experience the comfort of God we can then comfort others who go through similar experiences.
6. What measure of consolation do we get “in Christ”?
 - a. According to the measure of “suffering in Christ” that we experienced.
7. When Paul was threatened with death, what was his response and what should be our response when we are threatened with death for our witness for God?
 - a. Paul “trusted...in God which raiseth the dead”.
8. How was Paul helped during his tribulations?
 - a. By the prayers of God's people.
9. What reason does this chapter give for Paul delaying his return too this church?
 - a. “that to spare you I came not as yet unto Corinth”. He was giving people time to get right with God and stop their sin so that he did not have to correct them.
10. What does Paul mean by “For the Son of God, Jesus Christ...was not yea and nay, but in him was yea”?
 - a. God says what He means and means what he says. God does not change but is faithful to do as He says he will do.

Chapter 2

What is the theme of this chapter?

- a. End offenses with other saved people.
2. Why did some people think Paul was offended with the church?
 - a. Because of his first letter. However, he assured them that he was not offended but “out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you”.
3. What did Paul tell them about the man who had sinned and prompted the first letter to this church?
 - a. “Sufficient to such a man is this punishment, which *was inflicted* of many. So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm *your* love toward him.”
4. Why did Paul tell them to forgive him and to restore him?
 - a. Because he truly repented which is the true goal of any church administered punishment.
5. What was the reason that Paul gave for writing his first letter?
 - a. “that I might know the proof of you, whether ye be obedient in all things”.
6. What does Paul say is the main reason to forgive and what is the potential consequence of refusing to forgive?
 - a. “Lest Satan should get an advantage of us: for we are not ignorant of his devices”. If we do not forgive those people who truly repented then “Satan should get an advantage of us”. An unforgiving heart is a “device” of Satan.
7. After Paul finishes dealing with the consequence of his first letter, he gives another reason for his delayed return. What is this other reason?
 - a. “when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord”.
8. Why did he leave there?
 - a. He “had no rest in my spirit, because I found not Titus”. He was worried about Titus and went looking for him and for others to help.
9. What is meant by “For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one *we are* the savour of death unto death; and to the other the savour of life unto life”?
 - a. The same gospel brings “life” to people who receive it and “death” to those who refuse to believe. Each time someone rejects the truth it becomes harder for them to accept it in the future and they can eventually harden their heart to the point that they will never accept God's truth.
10. Why did Paul tell us this?
 - a. He gave the reason why (“For”) 2 sentences later when he wrote “For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.” People who “corrupt the word of God” refuse to believe “the word of God” when it corrects them. The more they do so the harder it is for them to accept correction.

Chapter 3

What is the theme of this chapter?

- a. There is more “glory” in a Christ-changed life than in keeping religious rules.
2. What did Paul say was his true “letter of commendation”?
 - a. “Ye are our epistle written in our hearts, known and read of all men: *Forasmuch as ye are manifestly declared to be the 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 fleshy tables of the heart.*” Their personal Christ-caused changed life proved that Paul was a minister of God and God working in their lives, as a result of Paul’s preaching, was a better “commendation” than religious references written by men.
3. How did Paul get this power of God?
 - a. “Through Christ”. When we go “through” a barrier we enter the way on one side of the barrier and come out on the other side of the barrier. Notice that Paul writes: “Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency *is* of God; Who also hath made us able ministers of the new testament”.
4. What does Paul say is the difference between the “letter” and the “spirit” and what does he mean by this saying.
 - a. “not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life”. The word “letter” is used symbolically for written religious laws, such as the 10 commandments (“not in tables of stone”). Also, “spirit” is used for our “spirit” which “the Spirit of the living God (tells us what to do) in fleshy tables of the heart”. We are told that keeping religious laws “killeth” (‘keeps on keeping on killing our response to Christ’) while responding in our “spirit” to the “Spirit of the living God”) “giveth life” (‘keeps on keeping on giving us God’s life’).
5. What does our chapter tell us about the “glory” of the ‘10 commandments’ and the Mosaic Law?
 - a. They were “the ministration of death, written *and* engraven in stone” yet they were so “glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance”.
6. What does our chapter tell us happened to the “glory” of the ‘10 commandments’ and the Mosaic Law?
 - a. “which *glory* was to be done away”.
7. Why did God do this?
 - a. “For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.”
8. What does the Bible tell is the spiritual condition of all people trusting in the Old Testament and Mosaic Law?
 - a. “But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament...But even unto this day, when Moses is read, the vail is upon their heart.” People who trust in the Old Testament and Mosaic Law have a “vail upon their heart” which prevents them from seeing the spiritual truth of God’s Word because they are looking at the physical.
9. What does our chapter tell us is the cure for their condition?
 - a. “which *vail* is done away in Christ...Nevertheless when it (their heart) shall turn to the Lord (in salvation), the vail shall be taken away”. When they “call upon the name of the Lord” (Romans 10;13) then “the vail shall be taken away” and they can see the spiritual truth. However, they do not understand that truth (“which *vail* is done away”) until they

are “in Christ”, which means that they are spiritually maturing through their ongoing personal relationship that is “in Christ”.

10. How does our chapter tell us that we get “glory” when we are “changed into the same image” (“of the Lord”)?
 - a. “by the Spirit of the Lord”. As God’s Holy “Spirit” makes us like “the Lord” we receive “glory”.

Chapter 4

1. What is the theme of this chapter?
 - a. "Manifestation of the truth (so that we are) commending ourselves to every man's conscience in the sight of God". That is: living a life in this flesh which "manifests" how Jesus teaches us to live so that "every man's conscience" has a witness from God of God's truth about a changed life of the saved.
2. What is meant by "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body"?
 - a. The first time that the Bible calls Him "Lord Jesus" was after the resurrection, which is after He physically died, as "Jesus" to pay for our sins and free us from the control of sin. Now, as "Lord Jesus" He tells us how to live in the flesh "that the life also of Jesus might be made manifest in our body". That is, our life in the flesh is to "manifest...the life of Jesus", which was "in all points tempted like as *we are, yet without sin*" (Hebrews 4:5). Thus, our life in the flesh is to be one without sin.
3. How is our "gospel hid to them that are lost"?
 - a. The devil "blinded the minds of them which believe not" (lost and carnal saved) so that they can not see ("lest the light...should shine unto them") the truth and blessing of a God changed life that is "in Christ" and comes only with spiritual maturity after our initial salvation.
4. What did Paul say that they preached and what was meant by that saying?
 - a. "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." They preached the spiritual maturity that all saved are to receive ("Christ Jesus") and that we will be judged for obeying or disobeying ("our Lord"). What's more, they were "your servants for Jesus' sake", which meant that they served by being an example of how this spiritual maturity caused us to live in this flesh without responding to the prompting of sin ("for Jesus' sake").
5. How do people receive "the knowledge of the glory of God"?
 - a. When they see "the face of Jesus Christ" in our life.
6. Why did God chose to use men to show His truth?
 - a. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." When people see things done in our life that we could not possibly do on our own, it becomes obvious that "the excellency of the power (is) of God, and not of us".
7. Why does Paul say that true Christians are not defeated in spite of all of the terrible circumstances that they live under?
 - a. "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body". They always keep in mind "the dying of the Lord Jesus" and the fact that His death removed the penalty of eternity in the "lake of fire" and all other legal consequences ("Lord Jesus") of our sin. They also keep in mind that the reason why God did this was "the life also of Jesus might be made manifest in our body". Therefore, they live a life in the flesh which removes sin from their life so that they will "manifest in (their) body...the life of Jesus".
8. What "spirit of faith" are we to have?
 - a. "The same" as demonstrated by "the Lord Jesus".
9. Why did God give us all that the Bible tells us about?
 - a. "For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God." We are to be thankful and cause others to be

thankful so that people give “glory to God” for all that he gives. God gives to us so that we can be thankful and allow God to give more to us. God wants us to let others know of this method so that they will also be thankful and give “glory to God” and, thereby, receive “grace” for themselves.

10. Why does our chapter say that we are to “look not at the things which are seen (the physical), but at the things which are not seen (the spiritual)?”
 - a. “For the things which are seen (the physical) *are* temporal” they do not last and “For we brought nothing into *this* world, *and it is* certain we can carry nothing out.” (**1 Timothy 6:7**). Since the physical will not last and we can not keep it even if it did last, we should concentrate on the eternal things which we can keep.

Chapter 5

1. What is the theme of this chapter?
 - a. The main purpose for a saved person's life.
2. What is the main doctrinal item which is in this chapter which has much doctrinal error taught about it? Where else does the Bible tell us about this doctrinal item?
 - a. The "judgment seat of Christ" is here and in Romans 14.
3. What is the main doctrinal error taught by 'Good Godly Bible believing fundamental King James only preachers' and where does the Bible tell us that they are teaching error, besides this chapter?
 - a. They call "judgment" "bema" and change the "judgment seat of Christ" into a reward ("Bema") seat even though the context literally says "that every one may receive the things *done in his* body, according to that he hath done, whether *it be* good or bad. Knowing therefore the terror of the Lord..." Only saved people who are already in Heaven will be at "judgment seat of Christ". Therefore, only some of the saved people who are in heaven can receive "the terror of the Lord". In addition, 1John 5:13 tells us that the same written Word of God which was used to tell us about salvation with eternal security ("that ye may know that ye have eternal life") also tells us that it is to be used for our spiritual growth ("and that ye may believe on the name of the Son of God") after our initial profession. Further, Romans 2 tells us 'Don't be a hypocrite' and these preachers regularly criticize others for using 'the Greek' to correct their Bible and then do the same.
4. Besides denying punishment being given at the "judgment seat of Christ", what other major doctrinal error is taught about the "judgment seat of Christ"?
 - a. That we will all receive the same reward, with the possible exception of a minor, one-time, recognition from God. The truth is that this is where our eternal position within the Kingdom of Christ and of God is determined along with all other eternal rewards?
5. What is the basis of the judgment at the "judgment seat of Christ", and how is it different from the judgment of salvation?
 - a. Our salvation is based upon our relationship. All "children of God" go to Heaven to live with God and all others (the children of the devil) go to the "lake of fire" to spend eternity with their "father". The "judgment seat of Christ" is only for "children of God" and it determines reward and/or punishment based upon works.
6. What is the actual main doctrine of this chapter and how does the "judgment seat of Christ" support the main doctrine?
 - a. The main doctrine is that saved people are to be (live) different from how they did before they were saved and different from how the lost people of the world live. The "judgment seat of Christ" is here to tell us that we will be judged, and receive reward and/or punishment, based upon how our life demonstrated to a lost world the changed life that all saved are supposed to display.
7. What is the main sentence which literally tells us this main theme?
 - a. "Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new."
8. Who are the true "ambassadors for Christ" and who were they sent to and what was God's message to the people that they were sent to?
 - a. Paul and the other preachers were the true "ambassadors for Christ" and they were sent to the saved people in church with the message of: "be ye reconciled to God". That is: each and every saved person is to personally get back into peace with God by stopping their sinning and letting God accomplish His purpose through their life.

9. How do we know that we have been personally “reconciled to God”?
 - a. Our next (last) sentence tells us that God “hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him”. We will be “reconciled to God” only when our personal life is “made (to be) the righteousness of God in him (Christ Jesus)”.
10. What is the conclusion of our chapter?
 - a. Saved people need to have a life which shows that “the love of Christ constraineth us”. That is, “the love of Christ”, which brings personal spiritual maturity, keeps on keeping on making us to stop (“constraineth us”) sinning and living like the lost people.

Chapter 6

1. What is the theme of this chapter?
 - a. We need to separate from the world on a personal basis and stay separate for our own good.
2. What is the first thing that Paul warns us to not do?
 - a. “ye receive not the grace of God in vain”
3. What is the concluding action that our chapter tells us to do?
 - a. “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*”
4. What blessing does God promise to give to us if we obey this command?
 - a. “I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty”
5. Our first sentence warned us to personally (“ye”) “receive not the grace of God in vain”. What are the two ways, found in the following sentences, whereby someone can “receive the grace of God in vain”?
 - a. “in the day of salvation have I succoured thee”. When God saves us He helps (“succoured”) us to change our life to stop sinning. If we do not change and do not stop our sinning then God’s “salvation” was “in vain”.
 - b. “Giving no offence in any thing, that the ministry be not blamed: But in all *things* approving ourselves as the ministers of God...”. If our life is not used by God to advance His kingdom then God’s “salvation” was “in vain”.
6. There were some people at this church which thought Paul was upset because of them. What did Paul say was the true source of his concern?
 - a. “Ye are not straitened in us, but ye are straitened in your own bowels”. They were causing their own personal problems through disobedience. Paul was concerned that they did not understand why they had problems and he wanted them to know how to stop getting God’s punishment and how to replace it with God’s blessings.
7. What does Paul mean by “be ye also enlarged”?
 - a. Grow up spiritually. As children grow up physically, they are “enlarged”.
8. Paul says “Be ye not unequally yoked together with unbelievers” and follows this command with 5 questions which show us 5 ways that we can be “yoked together with unbelievers”. What are the five kinds of “unbelievers” that we are to be “not unequally yoked together with”?
 - a. People who live in “unrighteousness”.
 - b. People who live in “darkness” (are separated from their ongoing personal relationship with God, and His Word, which give us our spiritual “light”).
 - c. People who are serving a devil (“Belial”), as evidenced by vile actions within their life.
 - d. People who have nothing to do with God, and are an “infidel”.
 - e. People who are part of a false religion (“idols”).
9. Why does our Bible tell us to separate from these people?
 - a. “for ye are the temple of the living God”. Such people will pollute “the temple of the living God”.
10. What scriptural reference does Paul give to support this?
 - a. He says “I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people”, which reference many verses including Zechariah 2:10-11 which literally says “I will dwell in the midst of thee, saith the LORD”.

Chapter 7

11. What is the theme of this chapter?
 - a. The response of a Godly Pastor to true repentance by God's people.
12. What does Paul tell us to do at the start of this chapter?
 - a. "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God". Basically: stop our sinning and let God work through our life so that others see us as "holy". Another way of saying this is that we must show evidence of true Godly repentance.
13. What is the basis for his telling us this?
 - a. "Having therefore these promises, dearly beloved". The promises of the prior chapter are based upon our showing evidence of true Godly repentance.
14. A lot of people claim that 'We have to say that we are sorry' in order to truly "repent". What does this chapter tell us is the difference between "the sorrow of the world" and "godly sorrow"?
 - a. "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter." True "godly sorrow" causes people to change to be like God and others can see the change while "the sorrow of the world worketh death".
15. Why did Paul write his first letter to this church?
 - a. "Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you." The primary focus of a pastor is always to represent God and not for any worldly considerations, not his own nor those of other people.
16. How was Titus "refreshed in his spirit" was reported by Paul?
 - a. Titus was "refreshed in his spirit" "by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me". The main thing that encourages a Godly pastor is seeing God's people respond to the message from God.
17. Why did Paul write "Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man"?
 - a. People will claim that it is wrong to correct someone or that Paul lied when he said that he loved them and then 'wrote that mean letter' or make many other untruthful claims based upon his actions taken out of context. In this chapter Paul gives them the context of his leading them to "godly repentance". He tells them his true motivation but must first remove the untruthful claims of his enemies.
18. What did Paul "boast" to Titus before sending him to this church?
 - a. That they were truly saved people who would prove their true salvation with "godly repentance".
19. What was the reaction by Titus upon finding that they truly were saved people who would respond in a Godly manner?
 - a. "his (Titus) inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him".
20. What was Paul's reaction to their response?
 - a. "I rejoice therefore that I have confidence in you in all *things*".

Chapter 8

1. What is the theme of this chapter?
 - a. Back your mouth with your life.
2. In what particular way were they to prove their claims?
 - a. Financially.
3. Why did Paul use “the churches of Macedonia” to motivate these people?
 - a. They were the ‘poor dirt farmers’ while the people in Corinth were the ‘sophisticated rich city dwellers’. It would hurt their pride to have the ‘poor dirt farmers’ give more than they gave after they had bragged about what they would do to prove their love for God.
4. What did they ask Paul and other to help them do and how was this to be done?
 - a. They were “Praying us with much intreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints”. They did this by sending money and by sending a member of their church to not only see to the delivery of the money but to also report back with the results and with any further ongoing need. This was not just a one-time help for others but an ongoing caring relationship.
5. How were they able to do what they did?
 - a. “And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God”. When we “gave our own selves to the Lord” and are willing to do anything that is “the will of God” then He enables us to do what is “beyond *our* power”.
6. What is the Biblical basis for our giving to help other saved people?
 - a. “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 be rich.” True Biblical “Christians” are Christ-like. Any who will not “give and become poor”, like He did, prove that they are not true Biblical “Christians”.
7. What part of our chapter tells us to do what we bragged we would do?
 - a. “Now therefore perform the doing *of it*; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.”
8. Why did Paul send men ahead of himself to this church?
 - a. So that they had time to prepare and do what they said and did not have to rush suddenly at the last minute.
9. Why does Paul tell them about the character of the men sent and why does he send more than one?
 - a. We have a responsibility to verify the claims of all people, including preachers. Paul tells this church why they should trust the men handling the money. He also sends more than one so that is no temptation to take the money and no possibility of liars tyo claim that the money was handled wrong. Finally, Paul did not personally handle the money because he was the one getting people to give and he wanted no chance of liars claiming that he wanted the money for himself.
10. What is Paul’s conclusion in this matter?
 - a. “Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.” This gives us the theme of our chapter which we said was ‘Back your mouth with your life.’

Chapter 9

1. What is the theme of this chapter?
 - a. Sowing and reaping.

2. What are the Biblical reasons for giving (what goes beyond “bring in the tithe”)?
 - a. It “supplieth the want of the saints” (ongoing provision).
 - b. It “is abundant also by many thanksgivings unto God”.
 - c. It causes the receivers to “glorify God for your professed subjection into the gospel of Christ”.
 - d. It teaches the giver to make a “liberal distribution”.
 - e. It causes the receivers to “pray for” the provider.
 - f. It causes the receivers to “long after you for the exceeding grace of God in you”. That is, it causes them to continue to pray that “the exceeding grace of God” would remain in the giver.
3. What did the people in this church understand before they were asked to give and why is this important?
 - a. Paul starts out saying that they already understood the need for “the ministering to the saints”. Without this prior knowledge, the person asked to give will often believe that the preacher is asking for his own fleshly desires.
4. Why are we to tell saved people about what other saved people are doing for the Lord?
 - a. “your zeal hath provoked very many”. Many will find excuses when asked to serve the Lord but the honest ones will see that their excuses are not valid when they hear of others doing what they try to claim can not be done.
5. Why does Paul plan how to do this thing?
 - a. 1Corinthians 14:40 says “Let all things be done decently and in order.” We need a plan in order to do things “in order” and a lack of a plan often causes things to fail.
6. What is the ‘Law of Sowing and Reaping’?
 - a. “He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully”.
7. What is the Biblical basis of giving?
 - a. “Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver”.
8. Why are the words “purposeth”, “not grudgingly”, “not...of necessity”, and “cheerful” included in 9:7?
 - a. God considers our attitude to be as important, if not more important, as our actions.
9. What is our promised result of giving?
 - a. “God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work”.
10. What are the two reasons, given by our chapter, for God rewarding giving?
 - a. “that ye (each and every one personally)...may abound to every good work”
 - b. “through us thanksgiving to God”.

Chapter 10

11. What is the theme of this chapter?
 - a. “For not he that commendeth himself is approved, but whom the Lord commendeth”. We are to hold in high esteem those “whom the Lord commendeth” and hold in low esteem “he that commendeth himself”.
12. What do we need to understand before we can distinguish between these two types of people?
 - a. We need to understand the difference between walking “in the flesh” and walking “after the flesh”. Everyone walks “in the flesh” but Godly people walk “after the Spirit” while worldly people walk “after the flesh”.
13. How do we avoid the error which Paul is dealing with here?
 - a. Don't judge things by “the outward appearance”.
14. How are we to “war after the Spirit”?
 - a. We are to be “Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; And having in a readiness to revenge all disobedience, when your obedience is fulfilled”.
15. Why was Paul given authority? This is the same reason why God gives anyone authority.
 - a. “for edification, and not for your destruction”
16. What does Paul warn us is “not wise”?
 - a. “they measuring themselves by themselves, and comparing themselves among themselves, are not wise”.
17. What does Paul say that truly Godly people “dare not” do when others are ‘putting them down’?
 - a. “we dare not make ourselves of the number, or compare ourselves with some that commend themselves”.
18. What are Godly people to use in order to present their credentials?
 - a. They are to claim authority “according to the measure of the rule which God hath distributed to us”. That is: they are only to claim authority in places where it is evident that God is working through their life.
19. What does our chapter tell us are “things without *our* measure”, which are things which we are not to claim as our own credentials (“measure”)?
 - a. “other men's labours”. There are many people who claim to be some kind of expert because they read what some “other man” said was in the Bible. We see this quite often with ‘experts’ on “prophecy” or on “doctrine”. We also see it with men who take over a work started by someone else.
20. What are we told is to be the basis of all of our “glory”?
 - a. “he that glorieth, let him glory in the Lord”.

Chapter 11

11. What is the theme of this chapter?
 - a. Paul has greater worldly credentials than his critics have but he does not “boast” about them because they are the wrong standard to use when judging ministers of God.
12. What does Paul call the type of “boasting” that he provides in this chapter?
 - a. “folly”.
13. What was the main difference in the motives used by Paul and his team as compared to others who criticized his work and challenged his authority?
 - a. Paul shows them that his critics want the people of Corinth to support their physical lusts while Paul wanted to get them the blessings of God.
14. What was the complaint about money that some people here had and what was the true motivation for their complaint?
 - a. Some people in this church were upset because their pride was stepped on. Paul had been supported by “the brethren which came from Macedonia” when their church was a mission effort and Paul is bragging about how these poor people supported his mission effort. Instead of taking up the mission effort and helping to support Paul's work, these people got upset about the appearance of the rich having to be supported by the poor. They were considered to be rich and other rich people were insulting them for relying upon the poor. They were more concerned about their worldly image than they were about the work of God.
15. What was the result of their putting personal pride above the work of God?
 - a. Because of their wrong concern, they were taken in by “false apostles, deceitful workers” who gave them the '*right image*' in the world but who, in truth, were “ministers of Satan” that only wanted their money.
16. What does Paul call a “godly jealousy”?
 - a. Being upset when they took what belonged only in their relationship to “Christ”, and gave it to another. They were to be like a “chaste virgin”, and keep the personal intimate relationship only with God. This relationship is symbolized by Paul's use of the phrase “I have espoused you to one husband” and matches the teaching of Ephesians 5.
17. How could they violate their “chaste virgin” spiritual status?
 - a. “if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*”. We violate our personal intimate relationship with God when we believe the doctrinal error taught about how we are to live in this flesh (“another Jesus”) or our spiritual relationship with God that is in our salvation and sanctification (“another spirit”) or believe any “gospel”, such as ‘ask Jesus to be your Saviour’, which denies our requirement to “call upon the name of the Lord” and agree to ongoing personal obedience.
18. What does Paul say about the ‘good speaker’ who makes doctrinal error when compared to a ‘rude speaker’ who truly knows their Bible?
 - a. Paul says “I suppose I was not a whit behind the very chiefest apostles. But though *I be* rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.” His authority was shown by his “knowledge” and by his demonstrated testimony (“thoroughly made manifest among you in all things”). The people who judged by if the person was a ‘good speaker’ were led into doctrinal error.
19. What did Paul say that he would “glory” in?
 - a. “If I must needs glory, I will glory of the things which concern mine infirmities.”
20. Why did Paul tell us about his sufferings?

- a. To let us know that a true “minister of Christ” is often called upon to suffer in this life so that people can see that he experiences the same problems as other people, if not worse problems, and yet has a life which demonstrates that “we should not trust in ourselves, but in God which raiseth the dead: Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us*” (1:8-11). This shows us that Paul personally experienced what he said in the first chapter and what some people might have thought that he said in theory but never experienced.

Chapter 12

1. What is the theme of this chapter?
 - a. A Godly pastor does “all things for your edifying” and is willing to suffer in the flesh in order to do so.
2. Why does Paul tell us about his spiritual experiences?
 - a. To back his claim that “*for in nothing am I behind the very chiefest apostles, though I be nothing*”
 - b. To show that he has more spiritual authority than the “*false prophets*” who were trying to discredit him.
 - c. To show that his message was not something which he made up but that it came directly from “the Lord”.
3. Why did “the Lord” refuse to remove Paul’s “thorn in the flesh”?
 - a. So that he would rely on “the Lord’s grace” no matter what Paul was going through in this life.
 - b. So that Paul would “glory in my infirmities, that the power of Christ may rest upon me”. That is: so that what Paul told others was that he was able to deal with “my infirmities” only because “the power of Christ” was on him and not through his own power.
 - c. So that people would see that when he was personally physically “weak” then he was spiritually “strong” through “the power of Christ”.
4. What does Paul say was the true evidence of his authority which he provided when he was with them?
 - a. “Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.”
5. What does Paul say are the wrong signs of authority within the church, which were the signs provided by the “false apostles”?
 - a. They were “burdensome to you”. In 1 Samuel 8 we are told how a “king” would be “burdensome to you”. The civil authorities have different signs of authority than the leaders of the church have. These “false apostles” were using signs of the civil authority to try and bring the world into the church.
6. Why does Paul say “being crafty, I caught you with guile”?
 - a. These people were prepared for Paul to try and take advantage of them in this world, which he did not do. He never did that but neither did he point out that he would not do so. However, while they were watching for Paul to take physical advantage, he ‘snuck’ in spiritual truths and “caught” them. His allowing them to be distracted by looking for the physical while he dealt in the spiritual is what he means by “being crafty, I caught you with guile”.
7. What does Paul point out to them about Titus?
 - a. Titus “walked...in the same spirit... in the same steps”. Paul is telling them that they can rely upon Titus to treat them the same Godly way as Paul did.
8. Why does Paul write: “Again, think ye that we excuse ourselves unto you?”
 - a. It is very easy for people to mistake an explanation as an excuse. Paul was not trying to justify his actions because he already made it clear that he did not need their approval because he had the approval from “the Lord”. We also see Paul explain this in the next sentence after this question, which is the answer to his question.
9. What is the main message of Paul writing: “we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying”?
 - a. The phrase “we speak before God” means: ‘We are standing as messengers from God’. The phrase “in Christ” means: ‘We are in proper relationship with God and have His approval for our

message'. The colon means that the phrases on either side are equivalent. That is; they give the same message but express the message different ways. The "but" following the colon makes the two phrases polar opposites. Where the first phrase tells us that Paul and Titus were messengers from God to the people, the second phrase tell us how they represented the people to God so that the people would get the blessings from God. Thus, the direction of the message is opposite on each side of the colon. The phrase "*we do all things, dearly beloved, for your edifying*" means: 'they were trying to get God's blessings upon the people'.

10. How can we summarize Paul's "fear" that he expressed in the last sentence of this chapter?
 - a. He was afraid that a lot of the people would be acting in a way that would prevent them from getting God's blessings in spite of all that Paul did to get them those blessings.

Chapter 13

1. What is the theme of this chapter?
 - a. Provide proof that will be accepted in God's court that you personally are "in the faith".
2. What are saved people called who do not have currently have proof that they are personally "in the faith"?
 - a. "reprobates".
3. What does Paul warn that he will do to "reprobates"?
 - a. Her warns that he "will not spare" and that he will use the power of "Christ speaking in me".
4. What are we told is the result of "Christ" being resurrected?
 - a. "For though he was crucified through weakness, yet he liveth by the power of God". Resurrected life displays "the power of God".
5. How are we to prove that we live a resurrected life?
 - a. "For we also are weak in him, but we shall live with him by the power of God toward you". Resurrected life displays "the power of God".
6. How are we to "prove your own selves... whether ye be in the faith"? If we can not do so, but are saved, then what does our chapter tell us that we are?
 - a. We are to "Examine yourselves" and prove that "Jesus Christ is in you" by having "the power of God" change our life to be like Him. If this is not happening then our chapter tells us that we are "reprobates".
7. What does Paul mean when he writes "For we can do nothing against the truth, but for the truth"?
 - a. The phrase "we can do nothing against the truth" means that 'there is absolutely nothing which we can do to harm or change the truth'. The word "for" means 'here's why'. The prior sentence says "Now I pray to God that ye do no evil" and while people who "do evil" may want to change "the truth" so that it can not be a witness against them, they "can do nothing against the truth". Therefore, they must "do no evil" if they want to avoid punishment after judgment. What we can do "for the truth" is proclaim it so that people will obey it.
8. What does Paul say is the reason why God gives power to people within the church?
 - a. "the power which the Lord hath given me to edification, and not to destruction". All "power" within the church is to be used "to edification, and not to destruction" if possible. However, when people insist upon doing sin and leading others into sin then that "power" is to be used for the "destruction" in order to preserve others.
9. What is the final command of this epistle?
 - a. "Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. Greet one another with an holy kiss."
10. What is the final blessing of this epistle?
 - a. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all".

Questions for 2Corinthians

Epistle Overview

1. What is the theme of *this epistle*?
 - a.
2. *How does this epistle relate to the "Gospel of Christ"?*
 - a.
3. *What does Paul call the people in this church who teach doctrinal error?*
 - a.
4. *What was the basis that they used to claim to be an authority and that they claimed that Paul did not have the credentials of, thereby claiming that Paul was not a true authority?*
 - a.
5. *What did Paul say was the true measurement that we are to use?*
 - a.
6. *In particular, what specific testimony does Paul tell us to look for?*
 - a.
7. Paul's accusers said that Paul delayed returning to this church because he did not care about them. Why did he really delay?
 - a.
8. What does our epistle tell us that God did "in Christ"?
 - a.
 - b.
9. What does our epistle tell us that God did / does?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.
 - j.
 - k.
10. What does our epistle tell us about that belongs to God?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.
 - j.

- k.
- l.
- m.
- n.
- o.
- p.
- q.
- r.
- s.
- t.
- u.
- v.
- w.

Chapter 1

1. What is the theme of this chapter?
 - a.
2. What did Paul do for this church that the false apostles would not do?
 - a.
3. What is the basis of our “standing” with God?
 - a.
4. How does this differ from the teaching of the false apostles?
 - a.
5. Why does God let us go through “tribulation”?
 - a.
6. What measure of consolation do we get “in Christ”?
 - a.
7. When Paul was threatened with death, what was his response and what should be our response when we are threatened with death for our witness for God?
 - a.
8. How was Paul helped during his tribulations?
 - a.
9. What reason does this chapter give for Paul delaying his return too this church?
 - a.
10. What does Paul mean by “For the Son of God, Jesus Christ...was not yea and nay, but in him was yea”?
 - a.

Chapter 2

1. What is the theme of this chapter?
 - a.
2. Why did some people think Paul was offended with the church?

- a.
3. What did Paul tell them about the man who had sinned and prompted the first letter to this church?
 - a.
4. Why did Paul tell them to forgive him and to restore him?
 - a.
5. What was the reason that Paul gave for writing his first letter?
 - a.
6. What does Paul say is the main reason to forgive and what is the potential consequence of refusing to forgive?
 - a.
7. After Paul finishes dealing with the consequence of his first letter, he gives another reason for his delayed return. What is this other reason?
 - a.
8. Why did he leave there?
 - a.
9. What is meant by "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one *we are* the savour of death unto death; and to the other the savour of life unto life"?
 - a.
10. Why did Paul tell us this?
 - a.

Chapter 3

1. What is the theme of this chapter?
 - a.
2. What did Paul say was his true "letter of commendation"?
 - a.
3. How did Paul get this power of God?
 - a.
4. What does Paul say is the difference between the "letter" and the "spirit" and what does he mean by this saying.
 - a.
5. What does our chapter tell us about the "glory" of the '10 commandments' and the Mosaic Law?
 - a.
6. What does our chapter tell us happened to the "glory" of the '10 commandments' and the Mosaic Law?
 - a.
7. Why did God do this?
 - a.
8. What does the Bible tell us is the spiritual condition of all people trusting in the Old Testament and Mosaic Law?
 - a.
9. What does our chapter tell us is the cure for their condition?
 - a.
10. How does our chapter tell us that we get "glory" when we are "changed into the same image" ("of the Lord")?
 - a.

Chapter 4

1. What is the theme of this chapter?
 - a.
2. What is meant by “Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body”?
 - a.
3. How is our “gospel hid to them that are lost”?
 - a.
4. What did Paul say that they preached and what was meant by that saying?
 - a.
5. How do people receive “the knowledge of the glory of God”?
 - a.
6. Why did God chose to use men to show His truth?
 - a.
7. Why does Paul say that true Christians are not defeated in spite of all of the terrible circumstances that they live under?
 - a.
8. What “spirit of faith” are we to have?
 - a.
9. Why did God give us all that the Bible tells us about?
 - a.
10. Why does our chapter say that er are to “look not at the things which are seen (the physical), but at the things which are not seen (the spiritual)”?
 - a.

Chapter 5

1. What is the theme of this chapter?
 - a.
2. What is the main doctrinal item which is in this chapter which has much doctrinal error taught about it? Where else does the Bible tell us about this doctrinal item?
3. What is the main doctrinal error taught by ‘Good Godly Bible believing fundamental King James only preachers’ and where does the Bible tell us that they are teaching error, besides this chapter?
 - a.
4. Besides denying punishment being given at the “judgment seat of Christ”, what other major doctrinal error is taught about the “judgment seat of Christ”?
 - a.
5. What is the basis of the judgment at the “judgment seat of Christ”, and how is it different from the judgment of salvation?
 - a.
6. What is the actual main doctrine of this chapter and how does the “judgment seat of Christ” support the main doctrine?
 - a.

7. What is the main sentence which literally tells us this main theme?
 - a.
8. Who are the true “ambassadors for Christ” and who were they sent to and what was God’s message to the people that they were sent to?
 - a.
9. How do we know that we have been personally “reconciled to God”?
 - a.
10. What is the conclusion of our chapter?
 - a.

Chapter 6

1. What is the theme of this chapter?
 - a.
2. What is the first thing that Paul warns us to not do?
3. What is the concluding action that our chapter tells us to do?
 - a.
4. What blessing does God promise to give to us if we obey this command?
 - a.
5. Our first sentence warned us to personally (“ye”) “receive not the grace of God in vain”. What are the two ways, found in the following sentences, whereby someone can “receive the grace of God in vain”?
 - a.
 - b.
6. There were some people at this church which thought Paul was upset because of them. What did Paul say was the true source of his concern?
 - a.
7. What does Paul mean by “be ye also enlarged”?
 - a.
8. Paul says “Be ye not unequally yoked together with unbelievers” and follows this command with 5 questions which show us 5 ways that we can be “yoked together with unbelievers”. What are the five kinds of “unbelievers” that we are to be “not unequally yoked together with”?
 - a.
 - b.
 - c.
 - d.
 - e.
9. Why does our Bible tell us to separate from these people?
 - a.
10. What scriptural reference does Paul give to support this?
 - a.

Chapter 7

1. What is the theme of this chapter?
 - a.
2. What does Paul tell us to do at the start of this chapter?
 - a.
3. What is the basis for his telling us this?
 - a.
4. A lot of people claim that 'We have to say that we are sorry' in order to truly "repent". What does this chapter tell us is the difference between "the sorrow of the world" and "godly sorrow"?
 - a.
5. Why did Paul write his first letter to this church?
 - a.
6. How was Titus "refreshed in his spirit" was reported by Paul?
 - a.
7. Why did Paul write "Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man"?
 - a.
8. What did Paul "boast" to Titus before sending him to this church?
 - a.
9. What was the reaction by Titus upon finding that they truly were saved people who would respond in a Godly manner?
 - a.
10. What was Paul's reaction to their response?
 - a.

Chapter 8

1. What is the theme of this chapter?
 - a.
2. In what particular way were they to prove their claims?
 - a.
3. Why did Paul use "the churches of Macedonia" to motivate these people?
 - a.
4. What did they ask Paul and other to help them do and how was this to be done?
 - a.
5. How were they able to do what they did?
 - a.
6. What is the Biblical basis for our giving to help other saved people?
 - a.

7. What part of our chapter tells us to do what we bragged we would do?
 - a.
8. Why did Paul send men ahead of himself to this church?
 - a.
9. Why does Paul tell them about the character of the men sent and why does he send more than one?
 - a.
10. What is Paul's conclusion in this matter?
 - a.

Chapter 9

1. What is the theme of this chapter?
 - a.
2. What are the Biblical reasons for giving (what goes beyond "bring in the tithe")?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
3. What did the people in this church understand before they were asked to give and why is this important?
 - a.
4. Why are we to tell saved people about what other saved people are doing for the Lord?
 - a.
5. Why does Paul plan how to do this thing?
 - a.
6. What is the 'Law of Sowing and Reaping'?
 - a.
7. What is the Biblical basis of giving?
 - a.
8. Why are the words "purposeth", "not grudgingly", "not...of necessity", and "cheerful" included in 9:7?
 - a.
9. What is our promised result of giving?
 - a.
10. What are the two reasons, given by our chapter, for God rewarding giving?
 - a.

Chapter 10

1. What is the theme of this chapter?
 - a.
2. What do we need to understand before we can distinguish between these two types of people?

- a.
3. How do we avoid the error which Paul is dealing with here?
 - a.
4. How are we to “war after the Spirit”?
 - a.
5. Why was Paul given authority? This is the same reason why God gives anyone authority.
 - a.
6. What does Paul warn us is “not wise”?
 - a.
7. What does Paul say that truly Godly people “dare not” do when others are ‘putting them down’?
 - a.
8. What are Godly people to use in order to present their credentials?
 - a.
9. What does our chapter tell us are “things without *our* measure”, which are things which we are not to claim as our own credentials (“measure”)?
 - a.
10. What are we told is to be the basis of all of our “glory”?
 - a.

Chapter 11

1. What is the theme of this chapter?
 - a.
2. What does Paul call the type of “boasting” that he provides in this chapter?
 - a.
3. What was the main difference in the motives used by Paul and his team as compared to others who criticized his work and challenged his authority?
 - a.
4. What was the complaint about money that some people here had and what was the true motivation for their complaint?
 - a.
5. What was the result of their putting personal pride above the work of God?
 - a.
6. What does Paul call a “godly jealousy”?
 - a.
7. How could they violate their “chaste virgin” spiritual status?
 - a.
8. What does Paul say about the ‘good speaker’ who makes doctrinal error when compared to a ‘rude speaker’ who truly knows their Bible?
 - a.
9. What did Paul say that he would “glory” in?
 - a.
10. Why did Paul tell us about his sufferings?
 - a.

Chapter 12

1. What is the theme of this chapter?
 - a.
2. Why does Paul tell us about his spiritual experiences?
 - a.
3. 1. Why did “the Lord” refuse to remove Paul’s “thorn in the flesh”?
 - a.
4. What does Paul say was the true evidence of his authority which he provided when he was with them?
 - a.
5. What does Paul say are the wrong signs of authority within the church, which were the signs provided by the “false apostles”?
 - a.
6. Why does Paul say “being crafty, I caught you with guile”?
 - a.
7. What does Paul point out to them about Titus?
 - a.
8. Why does Paul write: “Again, think ye that we excuse ourselves unto you?”
 - a.
9. What is the main message of Paul writing: “we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying”?
 - a.
10. How can we summarize Paul’s “fear” that he expressed in the last sentence of this chapter?
 - a.

Chapter 13

1. What is the theme of this chapter?
 - a.
2. What are saved people called who do not have currently have proof that they are personally “in the faith”?
 - a.
3. What does Paul warn that he will do to “reprobates”?
 - a.
4. What are we told is the result of “Christ” being resurrected?
 - a.
5. How are we to prove that we live a resurrected life?
 - a.
6. How are we to “prove your own selves... whether ye be in the faith”? If we can not do so, but are saved, then what does our chapter tell us that we are?

- a.
- 7. What does Paul mean when he writes “For we can do nothing against the truth, but for the truth”?
 - a.
- 8. What does Paul say is the reason why God gives power to people within the church?
 - a.
- 9. What is the final command of this epistle?
 - a.
- 10. What is the final blessing of this epistle?
 - a.

Teaching Galatians

Overview of Galatians

This epistle teaches us detailed practicalities of the [gospel of Christ](#). The epistle to [Colossians](#) and the epistle to [Ephesians](#) also teach the *gospel of Christ* but they teach it from different perspectives. The believers at Colossi did not know what was available to them when they were [in Christ](#). Therefore, they needed instructions. The believers at Ephesus knew what was available to them when they were *in Christ*, but they were confused by people teaching doctrinal error. Therefore, they needed correction and admonition to drive off the people teaching doctrinal error. The believers at Galatia had been *in Christ*, but they turned aside to follow doctrinal error. Therefore, they needed to be rebuked and told to repent.

This epistle gives us the [gospel of Christ](#) and shows us the difference from a [gospel of works](#). Many people ignore the danger that this epistle warns about because they think '*I'm saved and can't fall for a [gospel of works](#)*'. However, if the believers in *the churches of Galatia* could be deceived then any believer can be deceived if he doesn't pay attention to the warning of this epistle. The word *law* occurs 32 times in 25 verses of this epistle. The word *works* occurs 10 times in 7 verses of this epistle. The error that they fell for was believing that *righteousness* and *sanctification* came from *works* of the *law* (keeping a bunch of religious rules). This epistle teaches that true Biblical *righteousness* and *sanctification* come from the *faith of Jesus Christ*. Yes, we are to *work*, but that *work* is to get the *faith of Jesus Christ* producing the results in and through our life. In other words, this epistle is not dealing with whether we work or not but with Who (or what) directs our *work* and Who (or what) gets the credit for what is actually accomplished. The true *work of faith* only proves that, of our own free will, we give *Christ* permission to work in and through our life to do the actual *work*. He does the *work*, we are only the tool which He uses.

The word *faith* occurs 22 times in 20 verses of this epistle. The word *grace* occurs 7 times in this epistle. From these numbers we can see that Paul spends more effort, in this epistle, correcting error than he spends telling about God's blessings.

The [gospel of Christ](#) is different from the [gospel of \(initial\) salvation](#) because the [gospel of Christ](#) is preached to saved people, after their initial profession, to tell them the '*good news*' about how an ongoing personal relationship with *Christ* changes our life after our initial profession. Unfortunately, the very people (*saved*) that this epistle is aimed at miss the main message of it. They are *saved through faith* and fall for that trap of believing that they are '*sanctified by works*'. True Biblical *faith* is an action word but the action required of us only proves that we (of our own free will) are giving God permission to work in our life even though that work of God can be '*overwhelming*'. Our act of *faith* has no direct impact upon the resulting work done by God. However, our act of *faith* proves that we, of our own free will, are giving God permission to work in and through our life. Satan accuses God of being like him. All sin is addictive and takes away our free will while promising other things. God never takes away our free will and had us do the act of *faith* to prove it.

That aside, this epistle is warning the saved person against believing a [gospel of works](#) for sanctification and gives the [gospel of Christ](#) for true sanctification.

Below are the most used words within this epistle. While not an absolute rule, quite often the main points that the author was making can be seen in the words which he used most often.

YE (45), YOU (41), BY (35), GOD (33), LAW (32), WHICH (31), CHRIST (28), AS (26), HAVE (23), ME (22), FAITH (21), IF (21), FLESH (18), SPIRIT (18), ONE (17), THEN (15), WHO (15), MAN (14), NOW (14), ALL (13), DO (13), FROM (13), HIM (13), JESUS (13), NO (13), GOSPEL (12), MIGHT (12), SHOULD (12), US (12), AFTER (11), BRETHREN (11), NEITHER (11), THEM (11), SO (10), UNDER (10), WHEN (10), BEFORE (9), SON (9), WERE (9), AN (8), ANOTHER (8), OR (8), THROUGH (8), AGAIN (7), AM (7), EVEN (7), GENTILES (7), GRACE (7), JUSTIFIED (7), LET (7).

ye is 'each and every one of you personally'. *you* is 'the entire group'. The gospel is given to the church as a group but applied personally. *By* is 'how something is accomplished' and the main doctrinal error dealt with is how we get sanctified. *God* is 'the final authority of everyone'. *law* is 'what was misrepresented in order to teach doctrinal error'. *Christ* is 'the role of the Son of God that is involved'. While I could go on with the rest of these words, the reader should be able to deal with any more that they find to be important.

Chapter 1 Summary:

There are two gospels preached to saved people: the true [gospel of Christ](#) and the false [gospel of religious works](#) taught by [False Teachers](#). In this chapter Paul asserts that God gave him his authority and then tells us how his personal testimony, and the reaction from others, proved that he actually obeyed God. Many people claim to have authority from God but if they don't have a life and testimony to back their claims then they are liars. We are to reject doctrine taught by liars as Satan is the father of lies ([John 8:44](#)). The following sentence summaries show how this chapter summary came from the sentences.

11. Paul received his authority as an [apostle](#) and the [gospel](#) that he preached directly from *Jesus Christ* ([1:1](#), [11-20](#)).
12. Paul's message is backed by *brethren* and *God the Father* and *our Lord Jesus Christ* ([1:2-3](#)).
13. *Our Lord Jesus Christ gave himself for our sins, that he might deliver us from this present evil world* ([1:4](#)).
14. No matter who comes with [another gospel](#), they will be cursed by God and these Galatians should have known that they were hearing a [gospel](#) that contradicted the one that led to their salvation ([1:6-10](#)).
 11. Proof that the [gospel](#) preached by Paul is not of man but of *Jesus Christ*. ([1:11-20](#)).
 12. *The [gospel](#) which was preached of me (Paul) is not after man.* ([1:11](#))
 13. The gospel that Paul preached came *by the revelation of Jesus Christ*. That is, Paul received it directly from *Jesus Christ*. ([1:12](#))
 14. They had heard how Paul's life showed that he was more zealous of *the Jews' religion* than most other Jews. ([1:13-14](#))
 15. But Paul was saved and called to preach by *grace*. ([1:15](#))
 16. God revealed His Son in Paul through Paul's changed life. ([1:16](#))
 17. When God called Paul to preach he didn't get his religion from other men but went to Arabia for three years. ([1:16-18](#))
 18. After that Paul spent 15 days with Peter but didn't seek any others to learn their religion. ([1:18-19](#))
 19. Part of the proof of Paul's gospel was from *Jesus Christ* was that people who didn't know his face glorified God for the change in his life that was only possible by God's intervention ([1:21-24](#))

Below are the most used words within this chapter. While not an absolute rule, quite often the main points that the author was making can be seen in the words which he used most often.

WHICH (9), GOD (8), YOU (8), CHRIST (7), FROM (7), ME (7), HIM (6).

WHICH is 'used to separate one group or thing from another'. Paul starts out quickly eliminating things that will not be discussed and narrowing the focus of this epistle to what is to be discussed and to identifying the particular senders and receivers. *God* is 'the final authority'. *you* is 'the entire group that is written to, non personal'. *Christ* is 'the role of the Son of God that is involved'. This entire epistle was written to correct saved people who left their personal relationship with *Christ*.

Chapter 2 Summary:

We are *justified* by a life which shows that *Christ liveth in me*. If we are *justified* by our *works* then there is no need for *Christ* in our lives and it is our own *works*, and not *Christ*, which *deliver us from this present evil world*. The first sentence of our epistle tells us that is why He *gave himself for our sins*.

Our chapter tells us that after 14 years of ministry, Paul and Barnabus took Titus Jerusalem and all of the Apostles agreed that the gospel preached by Paul was the same one as they received from *Jesus Christ*. They also agreed that those who disagreed with Paul's gospel were wrong and that God had chosen Paul to minister to the non-Jew. Their only requirement was care for the poor (a sign of personal responsibility to God). Thus we see that our life must match the gospel that we preach. Paul explains how Peter led people into doctrinal error by believing, and passing on, preaching which excused a life that did not match the gospel that he preached. If the gospel that we preach is *justified by the faith of Jesus Christ* and our life does not show *Christ liveth in me*, then we are a liar.

- b. The early church leaders agreed that true justification by God is shown by God working through my life, not by my keeping religious rules (2:1-5).
- c. The early church leaders saw some differences in practices between Jewish churches and Gentile churches but saw the same approval from God on both and agreed to Christian fellowship while accepting the differences in religious practices (2:6-10). Notice that we have here an example of one interpretation of God's law but different applications (Jew / Gentile) of that Law.
- d. Peter publicly started agreeing with, and teaching error, to the point of leading others into doctrinal error. Therefore, he was publicly rebuked so that there could be a public correction of doctrine (2:11-16). Notice that the error which Peter got caught up in was taking an application of the Law (for the Jews) and trying to make it the interpretation of the law (applied the same way to everyone).
- e. If I build a doctrine of religious rules after I have taught doctrine of grace, *I make myself a transgressor* (2:18). I am dead to self-righteousness through religious laws and rules. I show the grace of God by letting *Christ* live through me. I do not go back to self-righteousness through religious laws because I don't want to prove that *Christ is dead in vain* (2:17-21).

Below are the most used words within this chapter. While not an absolute rule, quite often the main points that the author was making can be seen in the words which he used most often.

BY (12), ME (11), CHRIST (9), WHICH (7), WHO (7), GENTILES (6), LAW (6).

by is 'the way that things are done'. This chapter is telling us how the early church determined what was the true *gospel* and what was false. *me* Paul is identifying his personal involvement in what happened in this chapter. *Christ* is 'the role of the Son of God that is involved'. *which* is 'used to separate each side of the argument'. *Gentiles* are 'the people used to cause this doctrinal dispute'. *Law* is 'what was misused in order to cause this doctrinal error'.

Chapter 3 Summary:

Our chapter tells us that *The just shall live by faith*. The *just* obey God and God uses their obedience to justify His having given them salvation and forgiveness while they were still sinners even while He refused the same to people who would not obey *Christ*. Paul told these people that they were foolish because they left the truth that comes from God so that they could follow a lie from man. They chose religious rules over faith in God but the Bible teaches *the just shall live by faith*. The just obey God and God uses their obedience to justify His having given them salvation and forgiveness while they were still sinners even while He refused the same to people who would not obey *Christ*. This chapter uses logic to prove that salvation and sanctification can only come by *faith in God*.

11. Paul first tells them that they are acting *foolish* and shows them the evidence from their own lives which proves this claim ([3:1-6](#))
12. It is foolishness to believe in salvation through faith and sanctification (living the saved life) by works. Paul asks them (and us): '*Since the time of your salvation, have you received Spiritual direction and miracles by the works of the law, or by the hearing of faith?*' ([3:5](#))
13. Paul next deals with the foundation of our salvation by pointing out that Abraham was saved through faith and the promises to men through Abraham were to those who came through faith. Those who came by Law only received a curse ([3:6-14](#)).
 - a. Abraham received salvation through faith ([C3-S8](#)).
 - b. We must be *of faith* in order for us to be counted as *children of Abraham* ([C3-S9](#)).
 - c. The Bible is the basis of Paul's claim ([C3S10](#)).
 - d. We must be *of faith* in order to receive the blessings of Abraham ([C3-S11](#)).
 - e. The *law* only brings a curse to those who disobey ([C3-S12](#)).
 - f. *no man is justified by the law in the sight of God* ([C3-S13](#)).
 - g. People either live in the *law* or in *faith* but not in both ([C3-S14](#)).
14. God made a covenant to Abraham and neither the coming of the Law nor the taking away of the Law could change that covenant which provided promises to those who came by the faith of Abraham ([3:15-29](#)).
 - a. God's covenant was before the Law. The coming and passing of the Law can't put aside that covenant ([3:15-18](#)).
 - a.i. *Christ hath redeemed us from the curse of the law...That the blessing of Abraham might come* ([C3-S15](#)).
 - a.ii. There are basic truths about all *covenants*, and one of those truths is that a third party can not change the *covenants*, made by other people ([C3-S16](#)).
 - a.iii. *Now to Abraham and his seed were the promises (covenant) made.* ([C3-S17](#)).
 - a.iv. Paul clarifies Who God meant when He made a promise to *the seed* ([C3-S18](#)).
 - b. The Law was added to show people how they were breaking the covenant of the Spirit. But once we understood faith and following the Spirit, the Law is no longer needed and our promise (Heaven) is by faith ([3:19-29](#)).
 - b.i. No one and nothing, including *the law* can change or *disannul* God's covenant and promise ([C3-S19](#)).
 - b.ii. *The law* can change God's promise ([C3-S20](#)).
 - b.iii. When *the law...was added* ([C3-S21-22](#)).
 - b.iv. *the law* was used by *a mediator* to bring us to God for salvation ([C3-S23](#)).

- b.v. *The law* is not against *the promises of God...But the scripture hath concluded all under sin* so that we would turn to *Jesus Christ* for mercy and salvation ([C3-S24-6](#)).
 - b.vi. However, these blessings were not available until *Jesus Christ* came ([C3-S27](#)).
 - b.vii. The conclusion is that *the law* was given to teach us our need for mercy and a Saviour ([C3-S28](#)).
 - b.viii. Now that we have a savior, we no longer need *a schoolmaster* ([C3-S29](#)).
 - b.ix. Conclusion: *For ye are all the children of God by faith in Christ Jesus...And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.* ([C3-S30-32](#)).
-

Below are the most used words within this chapter. While not an absolute rule, quite often the main points that the author was making can be seen in the words which he used most often.

LAW (15), FAITH (14), BY (13), CHRIST (11), YE (10), GOD (9), ABRAHAM (7):

Law is 'what was misused in order to cause this doctrinal error'. *Faith* is 'how we are to properly deal with God'. *by* is 'the way that things are done'. *Christ* is 'the role of the Son of God that is involved'. *ye* is 'each and every one of you personally'. *God* is 'the final authority'. *Abraham* is 'the father of the faithful'.

Chapter 4 Summary:

Our chapter tells us that the difference between an heir and a servant is seen in the way that they act. The people who want *sanctification* by keeping religious rules (*works*) are insisting on acting like a servant. However, in order to inherit someone needs to be an heir and act like one. Thus, not only were their lives proclaiming that *Christ* died when it was not necessary (because they believed their *works* provided what comes from *Christ*), but now Paul is telling them that they will lose all future promises if they continue with this doctrine.

1. In [4:1-2](#) Paul explains that a child is no different than a servant until he matures enough to be dependable. Both are closely instructed and monitored.
2. In [4:3-5](#) We are told that we were like children until God sent His Son to redeem us.
3. In [4:6](#) We are told that God gives His Spirit to all sons who worship Him with *Abba, Father*. (According to Webster's 1828 *Abba* means 'Babba / Pappa / Pope'. That is, God is our final authority and not any man or religion).
4. In [4:7](#) We read *Wherefore* (because of our personal relationship with the *Father* as our personal ultimate authority), we personally (*thou*) are *no more a servant, but a son; and...an heir of God through Christ*.
5. In [4:8-11](#) Paul asks how they can return to the role of a servant after having the relationship of a son and he wonders if they fooled him.

6. In [4:12-16](#) Paul reminds them that they accounted him as a man of God because of his Spirit and ignored the *infirmity* in the flesh. Therefore, they should know better than to judge according to the flesh.
 7. In [4:17-18](#) Paul warns them that these other people don't really care for their good but just want to use them to make themselves look good.
 8. In [4:19-20](#) Paul says *My little children, of whom I travail in birth again until Christ be formed in you.*
 9. In [4:21-31](#) Paul gives an allegory with the sons of Abraham where he equates Ishmael to living under Law and religious rules and equates Isaac to being free as a '*Christian Son*'. Paul ends by reminding us that Ishmael was thrown out and not allowed to inherit. This is to teach us that those who depend upon keeping religious rules for their sanctification will lose their inheritance (not salvation but won't have anything more than a robe of Christ's righteousness in Heaven).
 10. *So then, brethren, we are not children of the bondwoman, but of the free*([4:31](#)).
-

Below are the most used words within this chapter. While not an absolute rule, quite often the main points that the author was making can be seen in the words which he used most often.

YE (16), YOU (12), WHICH (9), AS (8), GOD (7), SON (7), CHILDREN (6).

ye is '*each and every one of you personally*' and is used most often because Paul is making the doctrine to be applied personally. *you* is '*the entire group of believers*' and is used because Paul is reminding them about how many of them treated him and how they acted as a group. *which* is '*identifies one member among many*' and is used to identify the type of action that God blesses while separating it from what God does not bless. *as* is used in this chapter to mean '*in the same manner*'. This word is used to tell us that when we act in a certain manner, we will get the same results as others received when they acted in that manner. Insanity is defined as '*doing the same thing and expecting different results*'. *God* is '*our final authority*'. *Son* is used for God's *Son* and to tell us that we are to be like God's *Son*. A *son* '*receives the character of his father*'. If we do not have God's character then we may be God's *children* but we are not His *sons*. *Children* see prior definition. Our chapter teaches this distinction.

Chapter 5 Summary:

Our chapter starts with *Stand fast therefore* and gives us the conclusion of all of the doctrinal arguments presented in the first four chapters. After that conclusion Paul starts telling us the practical applications of these doctrinal truths.

Galatians [5:1-6](#) is a sub-group where Paul summarizes all that he has said up to this point. Paul does this summary before starting into practical application of what he has been teaching. Please note that it is easy to arrive at doctrinal error if all of these sentences/verses are not considered within the context of each other. Therefore, please keep all in mind as we look at these sentences/verses. Further, please note that in these 6 verses we have *Christ* is used three times, *Jesus Christ* is used once, *Spirit* is used once and *truth* (another name for the Son of God) used once. That makes a reference to God in every sentence and all of them, directly or indirectly, a reference to the ministry of *Christ*. Please view all of these verses and related notes together.

- b. Stick with the liberty of *Christ* and don't get entangled with religious laws and rules ([5:1](#)).
- c. If you claim any part of the Law, you have to keep all of the Law and destroy any claim as a son ([5:2-6](#)). You give up freedom, God's profit, God's grace, hope, faith and love and instead receive bondage, a yoke and debt.
- d. You were doing well but some ungodly person persuaded you to give them control of your life. You may have thought it was just a little thing but it gave away complete control of your life. ([5:7-10](#)).
- e. These people may have said that they preached the same thing as Paul, but if so then why are they getting people to persecute Paul? Paul hoped that God would kill them for their lies and then tells us the truth which goes against their lies. If you are led by the Spirit and love your neighbor as yourself then you don't need a religious Law to tell you how to act ([5:11-15](#)).
- f. *This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh* ([C5-S17](#)).
- g. *For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other.* With this knowledge, we have a List of works of the flesh and a list of the fruit of the spirit so that we can tell what really leads our life and the life of others ([5:19-26](#)).

Below are the most used words within this chapter. While not an absolute rule, quite often the main points that the author was making can be seen in the words which he used most often.

YE (13), YOU (11), SPIRIT (8), ONE (7), FLESH (6), ANOTHER (5), IF (5).

ye is 'each and every one of you personally'. *you* is 'the entire group'. *Spirit* is 'God's Holy Spirit' Who leads us into *righteousness*. *flesh* is 'what fights against God's Holy Spirit'. *If* is 'a conditional whereby we do not receive the result unless we fulfill the condition'. As we can see from these most used words, Paul is applying the doctrine of the prior chapters into our lives in a personal manner.

Chapter 6 Summary:

Our chapter tells us to Live by God's Spirit.

- b. Carry your own load and help your brother in the right way ([6:1-6](#)).
 - c. We will all reap what we sow ([6:7-10](#)).
 - d. *Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting* ([6:7-8](#)).
 - e. Put up or shut up: These people preaching religious rules don't keep the rules they preach. They also have no proof of God working in their life while Paul had scars to prove that he was faithful through persecution. Paul did not glory in his religious works or anything but *the cross of our Lord Jesus Christ* ([6:11-18](#)).
-

Below are the most used words within this chapter. While not an absolute rule, quite often the main points that the author was making can be seen in the words which he used most often.

MAN (6), AS (5), CHRIST (5), LET (5), FLESH (4), HAVE (4), JESUS (4).

man is used in a general rule that applies to anyone. *as* is 'in the exact same way'. *let* is 'a command that has the power of creation behind it'. The other words are well defined on this web site.

God in Galatians

| | |
|---------------------------------------|------|
| from God: | |
| Grace and peace | 1:3 |
| of God: | |
| will | 1:4 |
| Son | 2:20 |
| grace | 2:21 |
| sight | 3:11 |
| confirmed in Christ | 3:17 |
| promises | 3:21 |
| children by faith in Christ Jesus | 3:26 |
| heir through Christ | 4:7 |
| men are known | 4:9 |
| received (Paul) as an angel | 4:14 |
| kingdom | 5:21 |
| Israel | 6:16 |
| God did / do: | |
| made Paul an apostle | 1:1 |
| accepteth no man's person | 2:6 |
| justify the heathen through faith | 3:8 |
| sent forth his Son | 4:4 |
| hath sent forth the Spirit of his Son | 4:6 |
| unto God: | |
| persuade | 1:10 |
| live | 2:19 |
| pleased God: | |

| | |
|-------------------|----------------|
| to call | 1:15 |
| man - God: | |
| lie not before | 1:20 |
| believed | 3:6 |
| ye knew not God | 4:8 |
| ye have known God | 4:9 |
| but God: | |
| gave by promise | 3:18 |
| God is: | |
| The Father | 1:1 |
| one | 3:20 |
| not mocked | 6:7 |
| God in: | |
| me | 1:24 |
| God forbid: | 2:17 3:21 6:14 |

Q&A for Galatians

Overview

1. What is the main message of this epistle?
 - a. The Gospel of Christ.
2. How is this similar and how is it different from other gospel found within the Bible.
 - a. This “gospel” gives the same message as all 'gospel” found within the Bible except the “other gospel” which comes from the devil. This has a different perspective from some “gospel”, such as the 'gospel of God” and it has a different emphasis from some such as “the gospel of your salvation”. However, even with these differences, it retains the same basic message.
3. What is the basic message of all true “gospel” of the Bible?
 - a. It is the 'Good News' that God wants a personal relationship with each of us like He had with Adam and Eve before they sinned and separated us from God. Because of their sin, we each inherit a sin nature and each personally sin, which earns us death and an eternity in the “lake of fire”, which is the “second death”. In order to restore this personal relationship, God sent His “only begotten Son” to die and pay the debt for our sin. He was buried, to prove that He truly died, and He was resurrected to prove that God offers us a resurrected life. However, in order for us to receive this resurrected life we must accept Him as our personal Lord with the understanding that our obedience to His commands will allow Him to change our basic nature from a sinful nature to one which

can have fellowship with God. After our physical death, and as part of our receiving our resurrected life, we will be judged for our level of obedience with eternal rewards given in proportion to our level of obedience and up to 1,000 years of punishment in proportion to our level of disobedience.

4. What is the difference between the people whom we give the “gospel of salvation” to and the people we give the “gospel of Christ” to?
 - a. The “gospel of salvation” is given to people who are lost with the emphasis on how to receive God's life so that they can go to Heaven. The “gospel of Christ” is given to saved people with the emphasis on 'the good news that God can change your life after you receive His Holy Spirit'. While both “gospel” have the same points, the emphasis is different and a presentation of either might even skip the points which are not emphasized.
5. How is the true “gospel” different from a “gospel of works”?
 - a. The “gospel of works” says that we earn our rewards and that God 'owes' us rewards for anything we do to serve Him. The true 'gospel' says that we can not pay for the death of God's “only begotten Son”, which gets us out of an eternal condemnation to the “lake of fire”. Instead, we put our “faith” in God's promise to save us and we put our 'faith' in God's promise to reward obedience and we serve God out of gratitude for all that he did for us when we did not deserve anything from Him.
6. How are “works” related to the true “gospel” and how is this different from a “gospel of works”?
 - a. The “gospel of works” claims that we “earn” blessings and put God into “debt” to us when we serve Him. The true “gospel” says that 'works' are the result, and evidence, of true “faith”. We find a promise in the Bible and do what God requires believing that God will keep His promise in His time and His way. As opposed to the “gospel of works”, we can not claim that God 'owes' us and must do what we want when we want and how we want.
7. Who does the true work in the true “gospel” and how do our acts of “faith” related to those “works”?
 - a. Christ does the true spiritual “work” be working through our life. Since the devil accuses God of taking away our free will, like the devil does, God requires us to do the 'act of faith' before Christ works through our life. This proves that, of our own free will, we gave Christ permission to work through our life and we gave that free-will permission before He acted.
8. How is the true “gospel” different from 'easy believism'?
 - a. 'Easy Believism' claims that if we 'ask Jesus to be our saviour’ that we can go on sinning all that we want and God has no choice but to make Jesus continue to pay for an ongoing life of sin and serving the devil. In addition, 'easy believism' claims that we can 'name and claim' any blessing that we want even if it is not in the Bible and even if we refuse to meet God's requirements to receive that blessing. In contrast, the true “gospel” says that we must “call upon the name of the Lord”, as the Bible says. This means that we accept Him as our personal Lord and agree to obey with the understanding of future judgment for our level of obedience. In addition, the true Biblical “gospel” says that we can only 'claim' the promises which are given to us and then we need to fulfill God's requirement before we receive those promises.
9. What is the main consequence of their error?
 - a. Paul doubted their true salvation and warned that they believed in “vain” (4:11).
10. What is the main doctrinal error that they fell for?
 - a. Saved by faith but sanctified by works.
11. Why were they deceived.
 - a. They fell for the lie that '*I'm saved and can't fall for a gospel of works*' or any other lie from the devil.
12. What did they believe came from “works” which truthfully comes from the “faith of Jesus Christ”?
 - a. “Sanctification” and “righteousness”.
13. What is the difference between the “faith of Jesus Christ” and “faith in Jesus Christ”?
 - a. “But the scripture hath concluded all under sin, that the promise by faith **of** Jesus Christ might be given to them that believe.” (3:22) and “For ye are all the children of God by faith **in**

Christ Jesus.” (3:26) The word “of” means 'belongs to'. Our faith “in Christ Jesus” gets us saved but Hos faith (“faith of Jesus Christ”) gets us the promises after we are saved and those promises include that God will make us “Sanctified” and “righteous”.

14. What is the difference between “works of the law” and true “works of faith”?
 - a. “Works of the law” are obeying religious rules in order to earn blessings from God. True “works of faith” is doing what the Bible tells us to do in order to prove that we are giving God permission to use our life and are doing so by our own free will.
15. The most used words in this epistle include: YE (45), YOU (41), BY (35), LAW (32), CHRIST (28). Give the Biblical application of each word as it is used in this epistle.
 - a. YE means 'each and every one of you personally'
 - b. YOU means 'the entire group / church'
 - c. BY means 'how you get from one place to another place'
 - d. LAW means 'what was misrepresented in order to teach doctrinal error'
 - e. CHRIST means 'the role of the Son of God that is involved in our spiritual maturity after our initial profession'
16. What is the basic definition of “the gospel of Christ”?
 - a. The 'good news that God wants to spiritually mature you after you receive God's life'.
17. What does the Bible call the relationship that the Jews have with God and how is that different from the relationship that the church has?
 - a. The Jews are the wife of God the Father while the church is the bride of God the Son.
18. What is the difference between promised blessings made to the Jews and promised blessings made to the church?
 - a. The Jews were promised physical blessings in this life. The church is promised spiritual blessings in eternity and in the 1,000 year reign of Christ.

Chapter 1

1. What is the theme of this Chapter?
 - a. The difference between the “gospel of Christ” and “another gospel”.
2. What authority does Paul present to back the message of this epistle?
 - a. Paul was “an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father”
 - b. He was backed by “all the brethren which are with me”
3. Why did “our Lord Jesus Christ give himself for our sins” and what does this mean that His goal was?
 - a. “that he might deliver us from this present evil world ”means that His purpose was to get us to 'stop our sinning'.
4. What is the first warning of this chapter and what is the consequence of ignoring this warning?
 - a. The warning is that people are preaching “another gospel” and the consequence is that those people are to be cursed.
5. What is the evidence that we serve Christ?
 - a. We seek to please Christ and do not seek to please men.
6. What is Paul's testimony which is related in this chapter?
 - a. He used to be so zealous of religious beliefs that he 'wasted” the church which he builds up after his true conversion.
7. When Paul knew that God “revealed his Son in me, that I might preach him among the heathen”, how did he prepare for this job?
 - a. He “immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus”. That is: he did not seek truth from even saved religious leaders but received his training directly from Jesus Christ.
8. Who did Paul verify “his gospel” with and why?
 - a. He visited Peter after receiving personal training from the Lord Jesus Christ, and only saw “James the Lord's brother” but didn't verify with any man because what comes from the Lord Jesus Christ does not need to be verified by man. Truth will produce

righteousness in us and Godly people will agree with true doctrine while false teachers will fight against truth.

9. What was Paul's testimony after that and what did he do to build his reputation?
 - a. He did nothing but "was unknown by face". In spite of that, God spread his testimony that "he which persecuted us in times past now preacheth the faith which once he destroyed".
10. What was the result of this approach by Paul?
 - a. "they glorified God in me".

Chapter 2

1. What is the theme of this Chapter?
 - a. We are "*justified*" by a life which shows that "*Christ liveth in me.*"
2. What is the main application lesson of this chapter?
 - a. Our life must match and back the gospel which we claim.
3. What did Paul do for the next 14 years and why did God have him do this?
 - a. He worked in the church where God put him and let God build his testimony of leaching and living God's truth.
4. Why did he go to Jerusalem and what evidence did he take with him.
 - a. He went to give the religious people the change to prove that his doctrine was wrong because it went against the Bible. However, they could not do that. He took Barnabas, who was the Jewish pastor sent from the Jerusalem Church to testify that Paul's doctrine was true. Paul also took Titus to prove that God saved Gentiles just like God saved Jews and that Titus had all of the spiritual evidence to show that there was no difference between Jew and Gentile, in the Church Age, like religious Jews preached.
5. What did "false brethren" try to do that was rejected by the church?
 - a. They tried to force Titus to be circumcised because they claimed that this physical religious act was required for true salvation during the Church Age. However, after examining the evidence from God, the church rejected this claim as doctrinal error.
6. What religious act has replaced circumcision within this false doctrine?
 - a. baptism
7. Why did Paul rebuke Peter in front of the entire church?
 - a. Peter supported doctrinal error by going along with those who insisted on the doctrinal error.
8. Why was the rebuke not done in private?
 - a. 1Timothy 5:20 says "Them (elders) that sin rebuke before all, that others also may fear. " Peter, as an "elder" had much influence and even Galatians 2:13 says "And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation." The correction must be done publicity so that others stop doing the same doctrinal error.
9. How are we to "live unto God"?
 - a. "I through the law am dead to the law, that I might live unto God". That is" I no longer respond to the demands of religious rules so that I can respond to directions that I receive personally from God.
10. What is our personal evidence that we live righteously even while refusing to follow religious laws?
 - a. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me".

Chapter 3

1. What is the theme of this Chapter?
 - a. *"The just shall live by faith."* The "just" obey God and God uses their obedience to justify His having given them salvation and forgiveness while they were still sinners even while He refused the same to people who would not obey "Christ."
2. What is the only way to receive salvation and sanctification?
 - a. By *"faith in God"*.
3. What evidence does Paul give to support this claim?
 - a. We received the indwelling Holy spirit when by faith and not when we were keeping religious rules and trusting that for our salvation.
 - b. The Holy Spirit is not "forced" to do for us when we obey religious rules but the Holy Spirit chooses to work in and for us in response to our faith.
 - c. People do not become Christ-like by obeying religious rules but do become Christ-like by obeying the Bible in faith.
4. How does Paul use Abraham as an example of faith?
 - a. Abraham received salvation through faith (3:6).
 - b. We must be *of faith* in order for us to be counted as *children of Abraham*(3:7).
 - c. The Bible is the basis of Paul's claim (3:8).
 - d. We must be *of faith* in order to receive the blessings of Abraham (3:9).
 - e. The *law* only brings a curse to those who disobey (3:10).
 - f. *no man is justified by the law in the sight of God* (3:11).
 - g. People either live in the *law* or in *faith* but not in both (3:12).
5. What is the relationship between the Mosaic Law and God's covenant with Abraham, which includes the promises of it?
 - a. God's covenant was before the Law.
 - b. The coming and passing of the Law can't put aside that covenant (3:15-18).
 - c. *Christ hath redeemed us from the curse of the law...That the blessing of Abraham might come* (3:13-14).
 - d. There are basic truths about all *covenants*, and one of those truths is that a third party can not change the *covenants*, made by other people (3:15).
 - e. *Now to Abraham and his seed were the promises (covenant) made.* (3:16).
 - f. Paul clarifies Who God meant ("Christ") when He made a promise to *the seed* (3:17).
6. Why was the Mosaic Law added to the covenant that God made with Abraham?
 - a. The Law was added to show people how they were breaking the covenant of the Spirit. But once we understood faith and following the Spirit, the Law is no longer needed and our promise (Heaven) is by faith (3:19-29).
7. What reasoning does Paul give to support this claim?
 - a. No one and nothing, including *the law* can change or *disannul* God's covenant and promise (3:17).
 - b. *The law* can change God's promise (3:18).
 - c. When *the law...was added* (3:19),*the law* was used by *a mediator* to bring us to God for salvation (3:20).
 - d. *The law* is not against *the promises of God...But the scripture hath concluded all under sin* so that we would turn to *Jesus Christ* for mercy and salvation (3:21).
 - e. However, these blessings were not available until *Jesus Christ* came (3:23).
 - f. The conclusion is that *the law* was given to teach us our need for mercy and a Saviour (3:24).
 - g. Now that we have a savior, we no longer need *a schoolmaster* (3:25).
 - h. Conclusion:*For ye are all the children of God by faith in Christ Jesus...And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.* (3:30-32).
8. Why did Christ become a curse?
 - a. To "redeemed us from the curse of the law".
 - b. "That the blessing of Abraham might come on the Gentiles through Jesus Christ"
 - c. "that we might receive the promise of the Spirit through faith"

9. How long was it between when the covenant was given and when the Mosaic Law was given?
 - a. 430 years
10. What does our chapter say was the purpose of the Mosaic Law?
 - a. "the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith".

Chapter 4

1. What is the theme of this Chapter?
 - a. The difference between an heir and a servant.
2. What does the first sentence tell us about the 'Test of Spiritual Maturity' from 1Corinthians?
 - a. Until we pass it ("come of age") God does not treat us any different than He treats a servant.
3. What does our chapter tell us was God's motivation for planning salvation?
 - a. "God sent forth his Son ...To redeem them that were under the law, that we might receive the adoption of sons".
4. What is to be the consequence of this?
 - a. This means that He wanted to redeem us from "bondage under the elements of the world". We are not truly at liberty so long as the "elements of this world" control our thinking, our will and our emotions.
5. What is the evidence which our chapter gives which shows that a saved person is still in bondage and treated like a servant instead of being a "son of God".
 - a. "Ye observe days, and months, and times, and years". People personally ("ye") keep holy days, such as Sabbath or 'church on Sunday', as if these religious activities earn them God's approval.
6. What is the evidence given for having received the freedom which is given to "sons of God"?
 - a. We go to God with our problems ("cry Abba Father") instead of using the methods of this world or asking others to pray for things which we can take directly to God.
 - b. We obey God through Christ in order to build up our spiritual inheritance, not to "earn" physical things from God to be consumed in this world and fulfill the lusts of the flesh.
7. Why does Paul write "I am afraid of you, lest I have bestowed upon you labour in vain"?
 - a. If they believe that they are Christian because they joined a Christian religion or because they do Christian religious activities, then he "bestowed upon you labour in vain" and they are still lost. We must have an ongoing personal relationship with God, through Christ and with the indwelling Holy Spirit, in order to be truly saved.
8. Why does Paul write "My little children, of whom I travail in birth again until Christ be formed in you", and what does this say about the doctrine which claims that saved people always have Christ in them?
 - a. When we are saved we have the Holy Spirit indwelling within us and we can not lose the Holy Spirit. But the Holy Spirit is a different person within the Trinity than Christ. When we have "Christ in us", we are "in" a proper personal relationship with God through "Christ" which is pictured as the relationship between a married man and woman. Paul is saying that he has to do the same work as someone who restores a marriage where the couple have separated.
9. What is the "allegory" of our chapter?
 - a. Abraham had two sons.
 - b. The descendants of Ishmael (Muslims) claim the inheritance of Abraham because man's laws say that the first born inherits.
 - c. The descendants of Isaac (Jews and Christians) claim the inheritance of Abraham because of the promise from God.
10. What is the "allegory" of our chapter and what does it teach about different religious relationships?
 - a. The people who claim to inherit through man's laws are put into bondage to man's religious laws because if they reject the demands of those laws then they lose all claim to inheritance.

- b. The people who claim to inherit through the promise of God must keep their personal relationship to God because that is the basis of the promise.

Chapter 5

1. What is the theme of this Chapter?
 - a. The conclusion of the doctrine within the prior chapters and the application, to our personal lives, of this conclusion.
2. Who is mentioned in every one of the first 6 sentences, which emphasizes Who our doctrine is to come from?
 - a. God. “Christ” is used three times, “Jesus Christ” is used once, “Spirit” is used once and “truth” (another name for the Son of God) used once.
3. Explain the sentence which says “Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.”
 - a. If someone believes that they are “justified by the law” then an ongoing relationship with God, as represented by the word “Christ” can not change us (“Christ is become of no effect unto you”) because the “law” does not change and our actions, in obedience to the law, can not change. We are personally (“ye”) “fallen from grace” because “grace” gives us the gifts and promises of God but those gifts and promises are designed to change us and cause us to spiritually mature (become more like “Christ”). A gift which we refuse to accept has “no effect unto you”. When we stick with keeping rigid rules of the “law”, we are rejecting God’s gifts to us and we become “fallen from grace”.
4. What does God’s Holy Spirit give us “hope” to receive?
 - a. God’s “righteousness”, which then becomes our own when we accept and obey it. Our rewards in heaven (:inheritance”) is proportional to the amount of God’s “righteousness” which we personally (“ye”) receive while here in this life.
5. What is meant by “A little leaven leaveneth the whole lump”?
 - a. Yeast is a type of “leaven” that is added to bread to cause it to rise (be “puffed up”). It is used symbolically for sin which we let into our life and which “puffs up” our selves with pride. Just as the yeast goes all throughout the bread, sh also do sins which fill us with pride and try to stop us from responding to the correction which is from God. The only safety is to completely root out these sins as soon as we first detect any indication of them. According to our chapter, taking pride in our religious activities is the worst of this type of sin.
6. What does our epistle tell us is the consequence of teaching doctrinal error such as claiming that religious activity makes us “justified” before God?
 - a. “he that troubleth you shall bear his judgment, whosoever he be ”.
7. Why does God give us “liberty”?
 - a. To “by love serve one another” and not “for an occasion to the flesh”.
8. How do we avoid “fulfilling the lust of the flesh”?
 - a. “Walk in the Spirit”. That is: let every little step of life be directed by God’s Holy Spirit.
9. What are the “works of the flesh” which reveal that we are not “walking in the Spirit”?
 - a. “Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like”.
10. What does our chapter tell us is the “fruit” ('long term results') “of the Spirit”?
 - a. “love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance”.

Chapter 6

21. What is the theme of this Chapter?
 - a. Live by God’s Spirit.
22. What is the best known sentence from this chapter and what is it called?
 - a. “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting” (6:7-8) is called 'The Law of sowing and Reaping'.

23. How do we “fulfill the law of Christ”?
 - a. “if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens”.
24. How can we “rejoice” even while rejected and persecuted by religious people like Jeremiah and other Old Testament prophets were rejected?
 - a. “let every man prove his own work”. Produce undeniable proof that it is God working through your personal life, and not your own human efforts, which produce the results seen by men.
25. What is meant by: “Let him that is taught in the word communicate unto him that teacheth in all good things”?
 - a. The word “communicate” means to share burdens. Every person who “is taught in the word” is to provide physical things to the teacher, like money and other physical gifts. This includes things like finding out about their concerns and praying about them and doing all that you can to relieve them. It includes things like Dr. Nono and his family taking in a stranger from a different culture and treating him like family.
26. What do all of the things belonging to the “flesh” cause and why will nothing that we get in this world be taken with us when we leave it in death?
 - a. All things belonging to the “flesh” cause “corruption”. No “corruption” is allowed in Heaven. Therefore, nothing that belongs to the “flesh” will be taken to Heaven.
27. What are we to “glory” in?
 - a. “the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world”.
28. What requirement does Paul give for our being able to 'reap'?
 - a. “in due season we shall reap, if we faint not”. We must have patience and 'keep on keeping on' until we die and the reward only comes after death to those who did not quit.
29. Who are we instructed to “do good” to?
 - a. “all *men*, especially unto them who are of the household of faith”.
30. What is the conclusion of our epistle?
 - a. “Brethren, the grace of our Lord Jesus Christ *be* with your spirit”. Paul purposely says “with your spirit” and not with our “body” or “flesh”.

Questions for Galatians

Overview

1. What is the main message of this epistle?
 - a.
2. How is this similar and how is it different from other gospel found within the Bible.
 - a.
3. What is the basic message of all true “gospel” of the Bible?
 - a.
4. What is the difference between the people whom we give the “gospel of salvation” to and the people we give the “gospel of Christ” to?
 - a.
5. How is the true “gospel” different from a “gospel of works”?
 - a.
6. How are “works” related to the true “gospel” and how is this different from a “gospel of works”?
 - a.
7. Who does the true work in the true “gospel” and how do our acts of “faith” related to those “works”?
 - a.
8. How is the true “gospel” different from ‘easy believism’?
 - a.

9. What is the main consequence of their error?
 - a.
10. What is the main doctrinal error that they fell for?
 - a.
11. Why were they deceived.
 - a.
12. What did they believe came from “works” which truthfully comes from the “faith of Jesus Christ”?
 - a.
13. What is the difference between the “faith of Jesus Christ” and “faith in Jesus Christ”?
 - a.
14. What is the difference between “works of the law” and true “works of faith”?
 - a.
15. The most used words in this epistle include: YE (45), YOU (41), BY (35), LAW (32), CHRIST (28). Give the Biblical application of each word as it is used in this epistle.
 - a. YE means
 - b. YOU means
 - c. BY means
 - d. LAW means
 - e. CHRIST means
16. What is the basic definition of “the gospel of Christ”?
 - a.
17. What does the Bible call the relationship that the Jews have with God and how is that different from the relationship that the church has?
 - a.
18. What is the difference between promised blessings made to the Jews and promised blessings made to the church?
 - a.

Chapter 1

1. What is the theme of this Chapter?
 - a.
2. What authority does Paul present to back the message of this epistle?
 - a.
 - b.
3. Why did “our Lord Jesus Christ give himself for our sins” and what does this mean that His goal was?
 - a.
4. What is the first warning of this chapter and what is the consequence of ignoring this warning?
 - a.
5. What is the evidence that we serve Christ?
 - a.
6. What is Paul's testimony which is related in this chapter?
 - a.
7. When Paul knew that God “revealed his Son in me, that I might preach him among the heathen”, how did he prepare for this job?
 - a.
8. Who did Paul verify “his gospel” with and why?
 - a.
9. What was Paul's testimony after that and what did he do to build his reputation?
 - a.
10. What was the result of this approach by Paul?
 - a.

Chapter 2

1. What is the theme of this Chapter?
 - a.
2. What is the main application lesson of this chapter?
 - a.
3. What did Paul do for the next 14 years and why did God have him do this?
 - a.
4. Why did he go to Jerusalem and what evidence did he take with him.
 - a.
5. What did “false brethren” try to do that was rejected by the church?
 - a.
6. What religious act has replaced circumcision within this false doctrine?
 - a.
7. Why did Paul rebuke Peter in front of the entire church?
 - a.
8. Why was the rebuke not done in private?
 - a.
9. How are we to “live unto God”?
 - a.
10. What is our personal evidence that we live righteously even while refusing to follow religious laws?
 - a.

Chapter 3

1. What is the theme of this Chapter?
 - a.
2. What is the only way to receive salvation and sanctification?
 - a.
3. What evidence does Paul give to support this claim”
 - a.
 - b.
 - c.
4. How does Paul use Abraham as an example of faith?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
5. What is the relationship between the Mosaic Law and God's covenant with Abraham, which includes the promises of it?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
6. Why was the Mosaic Law added to the covenant that God made with Abraham?
 - a.
7. What reasoning does Paul give to support this claim?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
8. Why did Christ become a curse?
 - a.
 - b.
 - c.
9. How long was it between when the covenant was given and when the Mosaic Law was given?
 - a.
10. What does our chapter say was the purpose of the Mosaic Law?
 - a.

Chapter 4

1. What is the theme of this Chapter?
 - a.
2. What does the first sentence tell us about the 'Test of Spiritual Maturity' from 1Corinthians?
 - a.
3. What does our chapter tell us was God's motivation for planning salvation?
 - a.
4. What is to be the consequence of this?
 - a.
5. What is the evidence which our chapter gives which shows that a saved person is still in bondage and treated like a servant instead of being a "son of God".
 - a.
6. What is the evidence given for having received the freedom which is given to "sons of God"?
 - a.
 - b.
7. Why does Paul write "I am afraid of you, lest I have bestowed upon you labour in vain"?
 - a.
8. Why does Paul write "My little children, of whom I travail in birth again until Christ be formed in you", and what does this say about the doctrine which claims that saved people always have Christ in them?
 - a.
9. What is the "allegory" of our chapter?
 - a.
 - b.
 - c.
10. What is the "allegory" of our chapter and what does it teach about different religious relationships?
 - a.
 - b.

Chapter 5

1. What is the theme of this Chapter?
 - a.
2. Who is mentioned in every one of the first 6 sentences, which emphasizes Who our doctrine is to come from?
 - a.
3. Explain the sentence which says “Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.”
 - a.
4. What does God's Holy Spirit give us “hope” to receive?
 - a.
5. What is meant by “A little leaven leaveneth the whole lump ”?
 - a.
6. What does our epistle tell us is the consequence of teaching doctrinal error such as claiming that religious activity makes us “justified” before God?
 - a.
7. Why does God give us “liberty”?
 - a.
8. How do we avoid “fulfilling the lust of the flesh”?
 - a.
9. What are the “works of the flesh” which reveal that we are not “walking in the Spirit”?
 - a.
10. What does our chapter tell us is the “fruit” ('long term results') “of the Spirit”?
 - a.

Chapter 6

1. What is the theme of this Chapter?
 - a.
2. What is the best known sentence from this chapter and what is it called?
 - a.
3. How do we “fulfill the law of Christ”?
 - a.
4. How can we “rejoice” even while rejected and persecuted by religious people like Jeremiah and other Old Testament prophets were rejected?
 - a.
5. What is meant by: “Let him that is taught in the word communicate unto him that teacheth in all good things”?
 - a.
6. What do all of the things belonging to the “flesh” cause and why will nothing that we get in this world be taken with us when we leave it in death?
 - a.
7. What are we to “glory” in?
 - a.
8. What requirement does Paul give for our being able to 'reap'?
 - a.
9. Who are we instructed to “do good” to?
 - a.
10. What is the conclusion of our epistle?
 - a.

Teaching Ephesians

Gospel of Christ: Don't Mix with Doctrinal Error

Overview of Ephesians

This epistle teaches us detailed practicalities of the [gospel of Christ](#). The epistle to [Galatians](#) and the epistle to [Colossians](#) also teach the *gospel of Christ* but they teach it from different perspectives. In addition, the epistle of [2Corinthians](#) teaches us the application of the [gospel of Christ](#). The believers at Colossi did not know what was available to them when they were [in Christ](#). Therefore, they needed instructions. The believers at Ephesus knew what was available to them when they were *in Christ*, but they were confused by people teaching doctrinal error. Therefore, they needed correction and admonition to drive off the people teaching doctrinal error. The believers at Galatia had been *in Christ*, but they turned aside to follow doctrinal error. Therefore, they needed to be rebuked and told to repent.

[Ephesians 4:20-24](#) are the verses (sentence) with the main practical application of this book. The main part of that sentence, which most people recognize, is *that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness.* This *putting off* and *putting on* is accomplished by the blessings that God the Son gives us through His role of *Christ*. The main theme of this book is [in Christ](#). as stated in the second sentence ([1:3-6](#)). The main message is that those saved people who are truly *in Christ* will personally *put off concerning the former conversation the old man...and...put on the new man, which after God is created in righteousness and true holiness.* Those saved people who do not do this thing are not truly *in Christ*, nor are they true Biblical *Christians* regardless of what anyone claims.

1. In [Chapter 1](#) Paul starts with listing several things that God has provided *in Christ* and has denied those things to people who are not *in Christ*. Chapter 1 gives us the *precepts* which are the basis of what this epistle teaches.
 - a. [C1-S1](#) (Verse 1-2): Opening and greeting: Who the epistle is from and to.
 - b. [C1-S2](#) (Verse 3-6): Basic outline of the gospel of Christ.
 - c. [C1-S3](#) (Verse 7-12): What we have when we are [in Christ](#).
 - d. [C1-S4](#) (Verse 13-14): They trusted [in Christ](#) AFTER their initial salvation.
 - e. [C1-S5](#) (Verse 15-23): First action to bring spiritual maturity to spiritually immature saved people.
2. [Chapter 2](#) starts applying those precepts to our personal lives. This application starts with what our personal salvation really involves. The Ephesians, like many people today, did not realize that true Biblical salvation involves an ongoing personal relationship with God through Christ. They thought their faith in the Lord Jesus was sufficient. That is: they thought that obeying religious rules, in the flesh, which were from the Lord Jesus was sufficient. However, God requires us to mature spiritually, through Christ, in addition to our obedience.

In addition to the sentence summaries below, please see the start of the detailed notes for this chapter in order to get other perspectives on this chapter.

- a. [C2-S1](#) (Verse 1-3): True salvation changes how we live and how we walk.
 - b. [C2-S2](#) (Verse 4-7): The grace of salvation.
 - c. [C2-S3](#) (Verse 8-9): The first reason why God will get evidence of His riches of his grace in his kindness toward us.
 - d. [C2-S4](#) (Verse 10): .God saves us to change us.
 - e. [C2-S5](#) (Verse 11-13): The results of true Biblical salvation.
 - f. [C2-S6](#) (Verse 14-17): Here is why and how Christ makes it possible for us to draw nigh to God.
 - g. [C2-S7](#) (Verse 18): All access to God the Father is only through Christ.
 - h. [C2-S8](#) (Verse 19-22): We are being built into an holy temple in the Lord.
3. In [Chapter 3](#), Paul starts out telling us how God gave Paul a special position and the task of bringing the [gospel](#); to us Gentiles. In this chapter we see how to tell if someone is a true messengers of God. If we listen to the wrong message from the wrong person we will be led into doctrinal error. Therefore, it is critical for us to know how to judge if a person really speaks for Christ or not.

In addition to the sentence summaries below, please see the start of the detailed notes for this chapter in order to get other perspectives on this chapter.

- a. [C3-S1](#) (Verse 1-7): Paul's authority in the gospel.
 - b. [C3-S2](#) (Verse 8-12): The qualifications that meet God's requirements.
 - c. [C3-S3](#) (Verse 13): Personal results of prior sentences.
 - d. [C3-S4](#) (Verse 14-19): Paul sought to fulfill the ministry that God gave him.
 - e. [C3-S5](#) (Verse 20-21): God gets glory in the church when He is able to work through Christ Jesus.
 - f. [C3-S6](#) (Verse 21): The prior sentence is something that all saved are required to believe.
4. In [Chapter 4](#), Paul starts the practical application of the [gospel of Christ](#) with I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. In this chapter Paul tells us that God gave different people different talents so that they can do different jobs but that all are supposed to work together for the good of all.

In addition to the sentence summaries below, please see the start of the detailed notes for this chapter in order to get other perspectives on this chapter.

- a. [C4-S1](#) (Verse 1-3): Rules that apply to all saved.
- b. [C4-S2](#) (Verse 4-6): God's unity makes us all one.
- c. [C4-S3](#) (Verse 7): The amount of grace which we receive is dependent upon how much we let Christ control our life.
- d. [C4-S4](#) (Verse 8): Why this prophecy is in the Old Testament.

- e. [C4-S5](#) (Verse 9): Christ descended before He ascended.
 - f. [C4-S6](#) (Verse 10): Christ is far above all heavens because He descended.
 - g. [C4-S7](#) (Verse 11-16): What Christ gave to the church.
 - h. [C4-S8](#) (Verse 17-19): The commandment that we will be judged on based upon truth just revealed.
 - i. [C4-S9](#) (Verse 20-24): What Jesus Christ teaches us.
 - j. [C4-S10](#) (Verse 25): Give your neighbor the truth that you would want.
 - k. [C4-S11](#) (Verse 26-27): Second action to follow the Wherefore.
 - l. [C4-S12](#) (Verse 28): Third action to follow the Wherefore.
 - m. [C4-S13](#) (Verse 29): Fourth action to follow the Wherefore.
 - n. [C4-S14](#) (Verse 30): Fifth action to follow the Wherefore.
 - o. [C4-S15](#) (Verse 31-32): Final action to follow the Wherefore.
5. In [Chapter 5](#) and [6](#), Paul tells us how to walk (take small daily steps) in the [gospel of Christ](#). In the beginning of Chapter 5 Paul gives instructions that apply to everyone. Then he gives special instructions to some groups of people within the church. He continues this into the middle of chapter 6. Then in the end of chapter 6 Paul reminds us that we are in a spiritual war. Like any army, there must be order and submitting to those in authority, but it ultimate comes down to individuals being personally prepared. Thus, Paul reminds us of our equipment that God has given to us for this war. Paul reminds each of us to care for what has been given to us personally even if it is the same as what was given to others.

If you remember, back in [1:15](#), Paul says I heard of your faith in the Lord Jesus. He knew that there would, unfortunately, be some people who would resist abiding [in Christ](#). Therefore, in these chapters, Paul keeps switching back and forth between Lord and Christ. In John [10:10](#) Jesus said I am come that they might have life, and that they might have it more abundantly. The life more abundantly is what is available to those people who are [in Christ](#) (dealing with the Son of God through His role as Christ). However, for those people who are not willing to be [in Christ](#), Paul says '*hers is the minimum required by the Lord to avoid punishment*'. Thus, submitting isn't some great goal to be strived towards but is the minimum requirement to avoid punishment by our Lord. To receive rewards, we need to go beyond the minimum and abide [in Christ](#).

Chapter 6 completes the specific instructions to groups within the church and then provides final words to all. The final words of instructions are that our protection is to be strong in the Lord. He provides the whole armour of God which we are to use in the spiritual warfare that we are part of. What a lot of people don't realize is that part of our armour is praying for our spiritual leaders. Paul closes with a blessing of grace. However, that blessing is limited to them that love our Lord Jesus Christ in sincerity.

Ephesians 6 is really a continuation of [Ephesians 5](#), especially the first 10 verses of Ephesians 6. The commandments found in Ephesians 6 assume that the reader understands the context Ephesians 5 where marriage was used to as an example

pattern to show the relationship between Christ and the church. Now, we see the pattern repeated in Ephesians [6:1-10](#), which is the set-up for Paul telling us about our protection that is in obeying our Lord and using the whole armour of God ([6:11-20](#)) that we have only when we obey our Lord. Here, we learn that the requirements from the Lord are the minimum to avoid punishment that can happen if He removes His protection. Only when people are willing to receive spiritual maturity and go beyond the minimum requirements of salvation will they receive additional blessings that are available through our personal relationship with Christ. That has been explained all through this epistle. Now the epistle ends with a warning that we are in a spiritual warfare and only those who have been trained by Christ will receive the protection from our Lord. Those saved people who refuse to mature spiritually are in trouble.

God saves us so that He can train us and make us prepared for the spiritual warfare that we can not avoid. Christ trains each of us personally then the Lord arms us and sends us out to fight.

Subject Outline of Chapters 5 and 6:

1. Walk as Christ did and make your life a sacrifice. Don't get a reputation for a sinful life such as being covetous, or a fornicator, or unclean, etc ([5:1-5](#)).
2. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience ([5:6](#)).
3. Don't partake in foolish sin but walk in the light (goodness, righteousness and [truth](#)), thereby proving what is acceptable unto the Lord ([5:7-12](#)).
4. Reprove the things of darkness and prove the things of light ([5:13-14](#)).
5. See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil ([5:15-16](#)).
6. Be wise and follow God's Spirit. Praise and thank God from your heart. Submit to God ordained authority so that God can cleanse us ([5:17-27](#)).
7. Men ought to love their wives like Christ loved the church. Marriage is a picture of the relationship between Christ and the church ([5:28-33](#)).
8. Instructions to children on how to get the protection and blessings from Christ ([6:1-3](#)).
9. Instructions to fathers on how to get the protection and blessings from Christ ([6:4](#)).
10. Instructions to servants on how to get the protection and blessings from Christ ([6:5-8](#)).
11. Instructions to masters on how to get the protection and blessings from Christ ([6:9](#)).
12. Strength in the Lord comes from the whole armor of God ([6:10-20](#)).
13. Final blessing and closing ([6:19-24](#)).

Chapter 5 Sentence Summary

1. [C5-S1](#) (Verse 1-2): Actions to take based upon changed attitudes.

2. [C5-S2](#) (Verse 3-4): What we should not be known for and what we should always be known for.
3. [C5-S3](#) (Verse 5): Why we should do as commanded in the first two sentences of this chapter.
4. [C5-S4](#) (Verse 6): Warning about ignoring these commands.
5. [C5-S5](#) (Verse 7): Don't take part with disobedient people.
6. [C5-S6](#) (Verse 8-10): Our changed life proves our claims of salvation and sanctification.
7. [C5-S7](#) (Verse 11): Addition to proving what is acceptable unto the Lord.
8. [C5-S8](#) (Verse 12): Don't even talk about secret sin done by others.
9. [C5-S9](#) (Verse 13): The light of God makes manifest the things of darkness.
10. [C5-S10](#) (Verse 14): Wake up and pay attention!
11. [C5-S11](#) (Verse 15-16): How to walk.
12. [C5-S12](#) (Verse 17): Understanding the will of the Lord is a result of walking circumspectly.
13. [C5-S13](#) (Verse 18-21): Five Steps to add to our understanding what the will of the Lord is.
14. [C5-S14](#) (Verse 22): First group to receive special instructions.
15. [C5-S15](#) (Verse 23): he husband represents Christ.
16. [C5-S16](#) (Verse 24): Wives are to submit because of the example that they set.
17. [C5-S17](#) (Verse 25-27): The results that Christ expects from His love.
18. [C5-S18](#) (Verse 28): How men are to love their wives.
19. [C5-S19](#) (Verse 28): He that loveth his wife loveth himself..
20. [C5-S20](#) (Verse 29-30): The way we treat our flesh teaches us how God treats His church.
21. [C5-S21](#) (Verse 31): Why people get married.
22. [C5-S22](#) (Verse 32): A new revelation from God.
23. [C5-S23](#) (Verse 33): Whether you understand the mystery or not, do right.

Chapter 6 Sentence Summary

1. [C6-S1](#) (Verse 1): Instructions to children on how to get the protection and blessings from Christ.
2. [C6-S2](#) (Verse 2-3): Scripture to back prior command.
3. [C6-S3](#) (Verse 4): How fathers are to treat children.
4. [C6-S4](#) (Verse 5-8): Special instructions to servants.
5. [C6-S5](#) (Verse 9): Special instructions to masters.
6. [C6-S6](#) (Verse 10): Last instructions are to all.
7. [C6-S7](#) (Verse 11): Get prepared for spiritual war.
8. [C6-S8](#) (Verse 12): Why.
9. [C6-S9](#) (Verse 13): How to prepare for spiritual war.
10. [C6-S10](#) (Verse 14-16): Defensive weapons of warfare.
11. [C6-S11](#) (Verse 17-20): Offensive weapons of warfare.
12. [C6-S12](#) (Verse 21-22): Paul is sending a report to those people who are praying for him.
13. [C6-S13](#) (Verse 23): Promises to those who obey this epistle.

14. [C6-S14](#) (Verse 24): Requirement to receive the promises of this epistle..
15. [C6-S15](#) (Verse 24): The prior sentence is something that all saved are required to believe.

Christ is the most common name used for our God in this book. *Christ* is used 43 times. *Lord* is used 25 times. *Jesus* is used 20 times, but only once by itself and only once with *Lord*. *God* is used 33 times. *Father* is used 8 times, 6 of which are in reference to *Christ*. *Spirit* is used 12 times. This epistle and the [epistle to the Colossians](#) are the main explanation of the [gospel of Christ](#) which teaches us sanctification and provides spiritual maturity after our initial profession. Many people believe the doctrinal error that all saved have [Christ in](#) them. However, this epistle, and other places in the Bible, make it clear that having [Christ in](#) us is conditional. Further, if we do not fulfill God's requirements then we do not receive the blessings which are dependent upon our having [Christ in](#) us.

God in Ephesians

| | |
|----------------------------|----------------------------|
| of God: | |
| Will | 1:1, 6:6 |
| household | 2:19 |
| habitation | 2:22 |
| grace | 3:2, 7 |
| wisdom | 3:10 |
| fullness | 3:19 |
| Son | 4:13 |
| life | 4:18 |
| Holy Spirit | 4:30 |
| be followers | 5:1 |
| kingdom | 5:5 |
| wrath | 5:6 |
| fear | 5:21 |
| armour | 6:11, 6:13 |
| word | 6:17 |
| God of: | |
| our Lord Jesus Christ | 2:16 |
| to God: | |
| Christ Jesus reconciled us | 2:16 |

| | |
|--|----------------------|
| offering and sacrifice | 5:2 |
| Giving thanks always for all things | 5:20 |
| from God: | |
| Grace and Peace | 1:2 |
| we are His workmanship | 2:10 |
| ordained that we should walk in good works | 2:10 |
| peace and love with faith | 6:23 |
| God is: | |
| blessed | 1:3 |
| rich in mercy | 2:4 |
| above all, and through all, and in you all | 4:6 |
| after God: | |
| new man | 4:24 |
| in God: | |
| mystery hid | 3:9 |
| as God: | |
| forgiving one another | 4:32 |
| without God: | 2:12 |

Q&A for Ephesians

Gospel Overview

1. What is the main message of this epistle?
 - a. The Gospel of Christ.
2. How is this similar and how is it different from other gospel found within the Bible.
 - a. This “gospel” gives the same message as all 'gospel” found within the Bible except the “other gospel” which comes from the devil. This has a different perspective from some “gospel”, such as the 'gospel of God” and it has a different emphasis from some such as “the gospel of your salvation”. However, even with these differences, it retains the same basic message.
3. What is the basic message of all true “gospel” of the Bible?
 - a. It is the 'Good News' that God wants a personal relationship with each of us like He had with Adam and Eve before they sinned and separated us from God. Because of their sin, we each inherit a sin nature and each personally sin, which earns us death and an eternity in the “lake of fire”, which is the “second death”. In order to restore this personal relationship, God sent His “only begotten Son” to die and pay the debt for our sin. He was buried, to prove that He truly died, and He was resurrected to prove that God offers us a resurrected life. However, in order for us to receive this resurrected life we must accept Him as our personal Lord with the understanding that our obedience to His commands will allow Him to change our basic nature from a sinful nature to one which can have fellowship with God. After our physical death, and as part of our receiving our resurrected life, we will be judged for our level of obedience with eternal rewards given in proportion to our level of obedience and up to 1,000 years of punishment in proportion to our level of disobedience.
4. What is the difference between the people whom we give the “gospel of salvation” to and the people we give the “gospel of Christ” to?
 - a. The “gospel of salvation” is given to people who are lost with the emphasis on how to receive God's life so that they can go to Heaven. The “gospel of Christ” is given to saved people with the emphasis on 'the good news that God can change your life after you receive His Holy Spirit”. While both “gospel” have the same points, the emphasis is different and a presentation of either might even skip the points which are not emphasized.
5. How is the true “gospel” different from a “gospel of works”?
 - a. The “gospel of works” says that we earn our rewards and that God 'owes' us rewards for anything we do to serve Him. The true 'gospel” says that we can not pay for the death of God's “only begotten Son”, which gets us out of an eternal condemnation to the “lake of fire”. Instead, we put our “faith” in God's promise to save us and we put our 'faith” in God's promise to reward obedience and we serve God out of gratitude for all that he did for us when we did not deserve anything from Him.
6. How are “works” related to the true “gospel” and how is this different from a “gospel of works”?
 - a. The “gospel of works” claims that we “earn” blessings and put God into “debt” to us when we serve Him. The true “gospel” says that 'works” are the result, and evidence, of true “faith”. We find a promise in the Bible and do what God requires believing that God will keep His promise in His time and His way. As opposed to the “gospel of works”, we can not claim that God 'owes” us and must do what we want when we want and how we want.
7. Who does the true work in the true “gospel” and how do our acts of “faith” related to those “works”?
 - a. Christ does the true spiritual “work” be working through our life. Since the devil accuses God of taking away our free will, like the devil does, God requires us to do the 'act of faith' before Christ works through our life. This proves that, of our own free will, we gave Christ permission to work through our life and we gave that free-will permission before He acted.

8. How is the true "gospel" different from 'easy believism'?
 - a. 'Easy Believism' claims that if we 'ask Jesus to be our saviour" that we can go on sinning all that we want and God has no choice but to make Jesus continue to pay for an ongoing life of sin and serving the devil. In addition, 'easy believism' claims that we can 'name and claim' any blessing that we want even if it is not in the Bible and even if we refuse to meet God's requirements to receive that blessing. In contrast, the true "gospel" says that we must "call upon the name of the Lord", as the Bible says. This means that we accept Him as our personal Lord and agree to obey with the understanding of future judgment for our level of obedience. In addition, the true Biblical "gospel" says that we can only 'claim' the promises which are given to us and then we need to fulfill God's requirement before we receive those promises.
9. What does the Bible call the relationship that the Jews have with God and how is that different from the relationship that the church has?
 - a. The Jews are the wife of God the Father while the church is the bride of God the Son.
10. What is the difference between promised blessings made to the Jews and promised blessings made to the church?
 - a. The Jews were promised physical blessings in this life. The church is promised spiritual blessings in eternity and in the 1,000 year reign of Christ.

Epistle Overview

1. What is the difference between this epistle and the one to the Galatians and the one to the Colossians when it comes to the “gospel of Christ”?
 - a. The believers at Colossi did not know what was available to them when they were “in Christ”. Therefore, they needed instructions. The believers at Ephesus knew what was available to them when they were “*in Christ*”, but they were confused by people teaching doctrinal error. Therefore, they needed correction and admonition to drive off the people teaching doctrinal error. The believers at Galatia had been “*in Christ*”, but they turned aside to follow doctrinal error. Therefore, they needed to be rebuked and told to repent.
2. What is the main practical application of the “gospel of Christ” which is found within this epistle?
 - a. *“that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness”.*
3. What is required for us to “put off” and to “put on” as instructed in this epistle?
 - a. That we be “in Christ”, which means we are in a right ongoing personal relationship with God that is identified as being “in Christ” within the Bible.
4. How many times are each of the main roles for the Son of God mentioned in this epistle?
 - a. *Christ is used 43 times.*
 - b. *Lord is used 25 times.*
 - c. *Jesus is used 20 times, but only once by itself and only once with Lord.*
 - d. *God is used 33 times.*
5. What is the significance of these numbers?
 - a. Since Christ is used almost as much as Lord and Jesus combined, we can know that the main emphasis is on the role of Christ.
6. What does our epistle tells us belongs to God but is available to man?
 - a. Will, household, habitation, grace, wisdom, fullness, Son, life, Holy Spirit, be followers, kingdom, wrath, fear, armour, word.
7. What are we to do the same way as God does?
 - a. forgive one another
8. What comes “from God”?
 - a. Grace and Peace; we are His workmanship; ordained that we should walk in good works; peace and love with faith
9. What is “to God”?
 - a. Christ Jesus reconciled us; offering and sacrifice; Giving thanks always for all things
10. What are we told that “God is”?
 - a. blessed; rich in mercy; above all, and through all, and in you all.

Chapter 1

1. What is the theme of this Chapter?
 - a. The “precepts” which are the basis of the doctrine for the “gospel of Christ”.
2. How do we get “all spiritual blessings”?
 - a. By being “in Christ”.
3. Why does God give these blessings?
 - a. “that we should be holy and without blame before him in love”
 - b. So that we can receive “the adoption of children by Jesus Christ to himself”
 - c. So that we can live “according to the good pleasure of his will”
 - d. So that our life can be “To the praise of the glory of his grace”
 - e. So that He can “make us accepted in the beloved”
4. What does our chapter list as specific blessings which are “in Christ”?
 - a. “redemption through his blood”
 - b. “the forgiveness of sins”
 - c. “the riches of his grace”
 - d. “all wisdom and prudence”
 - e. “knowing the mystery of his will”
 - f. “his good pleasure”
 - g. “his purpose”
 - h. being “gather together (with others who are) in Christ”
 - i. “an inheritance”
 - j. Our “predestination”
 - k. “That we should be to the praise of his glory”
5. What are the results in our life when we are “in Christ”?
 - a. “trust”
 - b. We each personally “heard the word of truth”
 - c. We received “the gospel of your salvation”
 - d. We each personally “sealed with that holy Spirit of promise”
 - e. We received “the earnest of our inheritance”
 - f. We received assurance of “the redemption of the purchased possession”
 - g. We became “unto the praise of his glory”
6. What are the potential future benefits of remaining “in Christ”?
 - a. “God...may give unto you the spirit of wisdom and revelation in the knowledge of him”
 - b. “The eyes of your understanding being enlightened”
 - c. “ye may know what is the hope of his calling”
 - d. “ye may know the riches of the glory of his inheritance in the saints”
 - e. “ye may know the exceeding greatness of his power to us-ward who believe”
 - f. “ye may know the working of his mighty power”
 - g. “ye may know (the changes) which (God) wrought in Christ, when he raised him from the dead”
 - h. “ye may know (that God set Christ) at his own right hand in the heavenly *places*” to represent us
 - i. “ye may know (that Christ is) Far above all principality, and power, and might, and dominion, and every name that is named”
 - j. “ye may know” that this not only is true today but will be true for evermore
 - k. “ye may know (that God made Christ) the head over all *things* to the church”
 - l. “ye may know the fulness of him that filleth all in all”
7. Are these things offered to saved people who refuse to be “in Christ”? Why?
 - a. These are not promised to all since this epistle uses the word “may”. That means these are possible but not promised. We must fulfill God's requirements in order to receive them.
8. Who does Paul write this epistle to and why is this important to realize?

- a. "the saints which are at Ephesus, and to the faithful in Christ Jesus". Both of these groups have spiritual maturity in their personal life. The truths of this epistle are not understood by the spiritual "babes" even though they read it many times.
9. What is offered to people who obey this epistle and from whom is it offered?
 - a. "Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ"
10. What are we "predestined" to and how does this differ from doctrinal error which is taught about "predestination"?
 - a. We are "predestinated us unto the adoption of children by Jesus Christ". God "will have all men to be saved, and to come unto the knowledge of the truth" (1 Timothy 2:4) and "predestines" everyone to salvation. God does not "predestine" anyone to Hell. All who end up there reject God "predestination" for them.

Chapter 2

1. What is the theme of this Chapter?
 - a. The application, to our personal lives, of the "*precepts*" given in the prior chapter.
2. What is not sufficient to get us the blessings of God?
 - a. Our own faith in the "*Lord Jesus*".
3. What is the definition for the word "quicken" which can be taken from the first two sentences of our chapter?
 - a. We "were dead in trespasses and sins"
 - b. We did "walked according to the course of this world"
 - c. We did obey Satan ("walked...according to the prince of the power of the air")
 - d. We had and obeyed "the spirit that now worketh in the children of disobedience"
 - e. "we all had our conversation in times past in the lusts of our flesh"
 - f. We were "fulfilling the desires of the flesh and of the mind"
 - g. We "were by nature the children of wrath, even as others"
 - h. "But God": when God "quicken" us He removed those things from our life and replaced them with the following.
 - i. He gave us His "mercy" so that we can pass it to others
 - j. He gave us His "great love" so that we can pass it to others
 - k. "hath quickened us...Even when we were dead in sins"
 - l. "hath quickened us together with Christ", which means that "quicken" does not occur separate from "Christ"
 - m. "hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus", which means that our spirit is already "in heavenly *places*"
 - n. He gave us His "the exceeding riches of his grace "
 - o. He gave us His "*his* kindness"
 - p. God made all of this to be "through Christ Jesus", which means that we can not get it any other way.
4. Does our chapter tell us that we are saved by faith?
 - a. No. It is "through faith" and "by grace". Elsewhere, we are told that we are saved 'by hope'. Thus we see the importance of knowing the different definitions of words used within the Bible.
5. What does the chapter tell us is the result of true salvation?
 - a. "we are his workmanship, created in Christ Jesus unto good works"
6. Can we have true Biblical salvation without this result? Why?
 - a. No. "God hath before ordained that we should walk in them". What "God hath ordained" is a law related to religion and salvation. No man can set aside a law which is "ordained" by God.
7. What are we told to remember?
 - a. What we were truly like before salvation and remember the changes that God brought into our life with salvation.
8. What is the result in the lives of people who are truly saved?
 - a. They are one and allow Christ to remove divisions between the saved.
9. What are we told is our "foundation" and what does this mean?
 - a. Our "foundation" is "the apostles and prophets, Jesus Christ himself being the chief corner *stone*". This means that all of the Bible (what came through "the apostles and prophets") is the basis of our faith and life with "Jesus Christ himself" showing us how to apply these truths in our life ("the chief corner *stone*").
10. What is God's purpose in this?
 - a. All of us are to be "fitly framed together (to) groweth unto an holy temple in the Lord"
 - b. We are to be "an habitation of God through the Spirit".

Chapter 3

1. What is the theme of this Chapter?
 - a. How to tell if someone is a true messenger of God.
2. How does Paul identify himself in this chapter and why is it significant?
 - a. Paul calls himself “the prisoner of Jesus Christ for you Gentiles”. Paul was literally in prison and going to get his head cut off because Jews who claimed to be saved didn't like the fact that Paul took the gospel to Gentiles. They also didn't like Paul teaching Gentiles that they did not have to submit to Jewish religious rules. Paul literally gave his life to bring us God's truth and religious people who are not willing to pay the same price tell us to ignore Paul in order to follow them.
3. What evidence does Paul give to support His claim that he has the truth from God?
 - a. He was “the prisoner of Jesus Christ for you Gentiles”. A person who knows that they are telling a lie is not willing to back the lie with their literal life.
 - b. Paul had “the dispensation of the grace of God which is given me to youward”. People could see the “grace of God” in Paul's life as he acted as a missionary and took the gospel to Gentiles.
 - c. “How that by revelation he made known unto me the mystery”. God showed Paul things in the Bible and in God's truth that God did not reveal to others (“the mystery”).
 - d. This particular knowledge was “the mystery of Christ”. Paul did not tell people to trust and rely upon himself but pointed people to an ongoing personal relationship with God through Christ.
 - e. “as it is now revealed unto his holy apostles and prophets by the Spirit”. Paul didn't just tell them to believe him but he showed how God's Holy “Spirit” revealed the same truth to God's “holy apostles and prophets”. Today, this means pointing people to what is written in the Bible.
 - f. “That the Gentiles should be fellowheirs, and of the same body”. As a Jew, Paul went against one of the strongest held religious beliefs that Jews must separate themselves from Gentiles in order to be justified by God. Only God would order a Jew to go against this religious belief.
 - g. “and partakers of his promise in Christ by the gospel”. Paul pointed people to God's “promise in Christ” as their motivating factor. Unlike most religious people, he did not tell people to put their faith in him and in his personal words and opinions.
 - h. “by the effectual working of his power”. Paul pointed out that it was God's personal “power”, which was undeniable and different from the “power” of men or of religion, which caused all of the results seen by Paul's work in the Gospel. We are to let the world see God working in and through us so that we don't take credit for what God does.
4. What did Paul say was his personal standing and religious authority and why did he say this?
 - a. “Unto me, who am less than the least of all saints”. Paul reduced any claim of personal authority as much as possible so that people would see that it was Christ working through Paul's life Who was the true authority. Our human nature makes us look at the human man and our sinful human nature makes us want to claim credit. We need to follow Paul's example and deliberately turn people's sight away from ourselves so that they will look to Christ for these truths.
5. What is Paul's description of the job that God gave to Paul?
 - a. “preach among the Gentiles”
 - b. “preach the unsearchable riches of Christ”
 - c. “make all *men* see what *is* the fellowship of the mystery”
 - d. to reveal what “the beginning of the world hath been hid in God”
6. Why did God give this job to Paul?
 - a. To reveal devils and angels (“principalities and powers in heavenly *places*”) to the church
 - b. To reveal “the manifold wisdom of God”
 - c. To fulfill “the eternal purpose which (God) purposed in Christ Jesus our Lord”
 - d. To reveal to us that “we have boldness and access with confidence by the faith of him”.
7. What does Paul mean by: “Wherefore I desire that ye faint not at my tribulations for you”.

- a. Paul was doing the will of God and revealing spiritual truths that even the worst “tribulations” and death could not stop him from revealing. His steadfastness in the face of these “tribulations” was evidence of the promise from God that “the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us” (Romans 8:18).
8. Why does Paul follow the prior statement with “which is your glory”?
 - a. What the religious liars thought would shut Paul's mouth was used as evidence that Paul told the truth. They could “glory” in God giving them irrefutable evidence of God's truth.
9. What is Paul's prayer, as reported in this chapter, for all saved Gentiles?
 - a. “That (God) would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God”.
10. What is to be our response to God answering Paul's prayer?
 - a. “Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end”.

Chapter 4

1. What is the theme of this Chapter?
 - a. We are to walk in “the unity of the Spirit in the bond of peace”.
2. What are all the things which Paul calls “one” and what is common about all of these things?
 - a. “one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all”. These are all spiritual in nature.
3. What does Paul tell us varies and what is the basis of that variability?
 - a. “unto every one of us is given grace according to the measure of the gift of Christ”. The amount of “grace” that each of us gets is variable. It is also “according to the measure of the gift of Christ”. This means that the more we are “in Christ” the greater this “measure” is.
4. What is meant by the phrase “When he ascended up on high, he led captivity captive”?
 - a. The Old Testament saints could not go to heaven until their sins were paid for. So, they stayed in “paradise” until after the resurrection of Jesus Christ. Then He led them to Heaven, where they are today.
5. What is meant by “he also descended first into the lower parts of the earth”?
 - a. When Jesus died on the cross, God literally let the devils take Him to Hell where He paid for our sins. However, after the devil took Jesus into Hell (He did not force His way into the area controlled by Satan), God gave Him back His power as “Lord” (Acts 2:36), He bound Satan (Matthew 12:29; Mark 3:27; Luke 11:21), and took away “the keys of hell and of death” (Revelation 1:18), which He now holds.
6. Why does God give spiritual gifts?
 - a. “For the perfecting of the saints”
 - b. “for the work of the ministry”
 - c. “for the edifying of the body of Christ”
 - d. so that “we all come in the unity of the faith”
 - e. so that “we all come (to) the knowledge of the Son of God”
 - f. so that “we all come unto a perfect man ”
 - g. so that “we all come unto the measure of the stature of the fulness of Christ”
 - h. “That we *henceforth* be no more children”
 - i. “That we *henceforth* not be tossed to and fro”
 - j. “That we *henceforth* not be carried about with every wind of doctrine”
 - k. “That we *henceforth* be speaking the truth in love”
 - l. “That we may grow up into him in all things”
7. How are we to not walk?
 - a. “as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness”
8. How are we to get this change in our life?
 - a. “ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness ”
9. What specific sins are we to get out of our life in order to accomplish the command to “put off”?
 - a. “lying”
 - b. “anger”
 - c. “wrath”
 - d. “giving place to the devil”
 - e. “stealing”
 - f. being lazy
 - g. being selfish
 - h. “corrupt communication”
 - i. “grieving the holy Spirit of God”
10. What specific things are we to add into our life in order to accomplish the command to “put on”?

- a. "be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you".

Chapter 5

1. What is the theme of this Chapter?
 - a. How to “walk in Christ”.
2. What is the first thing that we are told to do?
 - a. “walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour”
3. What are to prevent from being named “among you” even once?
 - a. “fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting”
4. What is the second thing which we are told to do?
 - a. Have “giving of thanks”.
5. What will keep us out of “the kingdom of Christ and of God”?
 - a. Being a “whoremonger, or an unclean person, or a covetous man, or an idolater”.
6. Who are “the children of disobedience” and what do they receive?
 - a. They are saved people who refuse to obey Christ and they receive “the wrath of God”.
7. How do we “understanding what the will of the Lord *is*”?
 - a. Separate from the “children of wrath”
 - b. Personally be “light in the Lord”
 - c. Produce “all goodness and righteousness and truth”
 - d. “Prove what is acceptable unto the Lord”
 - e. “have no fellowship with the unfruitful works of darkness, but rather reprove *them*”
 - f. reveal sins which lead people into darkness
 - g. Wake up spiritually
 - h. “walk circumspectly, not as fools, but as wise”
 - i. “Redeeming the time”
 - j. “be ye not unwise”
8. How do we remove addictions from our life?
 - a. “be filled with the Spirit”
 - b. “Speaking to yourselves in psalms and hymns and spiritual songs”
 - c. “singing and making melody in your heart to the Lord”
 - d. “Giving thanks always for all things unto God and the Father”
 - e. Do all things “in the name of our Lord Jesus Christ”
 - f. “Submitting yourselves one to another in the fear of God”
9. What is the reason for marriage that is revealed in our chapter?
 - a. The ongoing personal intimate relationship between a married man and woman is a picture of the relationship between “Christ and the church”.
10. What is the final instruction to married couples?
 - a. “Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence *her* husband”.

Chapter 6

1. What is the theme of this Chapter?
 - a. Practical application of the gospel of Christ.
2. What are children told to do and why?
 - a. "Honour thy father and mother; (which is the first commandment with promise;) That it may be well with thee, and thou mayest live long on the earth".
3. How are fathers to treat children?
 - a. "provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord".
4. How are employees to act towards even lost bosses?
 - a. "Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; With good will doing service, as to the Lord, and not to men:Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free".
5. How are saved bosses to treat employees?
 - a. "ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him."
6. What are the two reasons given for us to "Put on the whole armour of God"?
 - a. "be strong in the Lord, and in the power of his might"
 - b. "be able to stand against the wiles of the devil"
7. What are we really fighting against and why is this important?
 - a. "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*". We need to keep our eyes on the spiritual powers behind evil people because it is too easy to focus on physical people and miss the true cause of evil in our world.
8. When we have done everything that God tells us to do and are still getting beat up by the devil, what does God tell us to do?
 - a. "stand"
9. What blessing is offered to the saved without qualification?
 - a. "Peace *be* to the brethren, and love with faith"
10. What are we told is required to receive "grace"?
 - a. "love our Lord Jesus Christ in sincerity".

Questions for Ephesians

Gospel Overview

1. What is the main message of this epistle?
 - a.
2. How is this similar and how is it different from other gospel found within the Bible.
 - a.
3. What is the basic message of all true “gospel” of the Bible?
 - a.
4. What is the difference between the people whom we give the “gospel of salvation” to and the people we give the “gospel of Christ” to?
 - a.
5. How is the true “gospel” different from a “gospel of works”?
 - a.
6. How are “works” related to the true “gospel” and how is this different from a “gospel of works”?
 - a.
7. Who does the true work in the true “gospel” and how do our acts of “faith” related to those “works”?
 - a.
8. How is the true “gospel” different from 'easy believism'?
 - a.
9. What does the Bible call the relationship that the Jews have with God and how is that different from the relationship that the church has?
 - a.
10. What is the difference between promised blessings made to the Jews and promised blessings made to the church?
 - a.

Epistle Overview

1. What is the difference between this epistle and the one to the Galatians and the one to the Colossians when it comes to the “gospel of Christ”?
 - a.
2. What is the main practical application of the “gospel of Christ” which is found within this epistle?
 - a.
3. What is required for us to “put off” and to “put on” as instructed in this epistle?
 - a.
4. How many times are each of the main roles for the Son of God mentioned in this epistle?
 - a.
 - b.
 - c.
 - d.
5. What is the significance of these numbers?
 - a.
6. What does our epistle tell us belongs to God but is available to man?
 - a.
7. What are we to do the same way as God does?
 - a.
8. What comes “from God”?
 - a.
9. What is “to God”?
 - a.
10. What are we told that “God is”?
 - a.

Chapter 1

1. What is the theme of this Chapter?
 - a.
2. How do we get “all spiritual blessings”?
 - a.
3. Why does God give these blessings?
 - a.
 - b.
 - c.
 - d.
 - e.
4. What does our chapter list as specific blessings which are “in Christ”?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.
 - j.
 - k.
5. What are the results in our life when we are “in Christ”?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
6. What are the potential future benefits of remaining “in Christ”?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.
 - j.
 - k.
 - l.
7. Are these things offered to saved people who refuse to be “in Christ”? Why?
 - a.
8. Who does Paul write this epistle to and why is this important to realize?
 - a.
9. What is offered to people who obey this epistle and from whom is it offered?
 - a.
10. What are we “predestined” to and how does this differ from doctrinal error which is taught about “predestination”?
 - a.

Chapter 2

1. What is the theme of this Chapter?
 - a.
2. What is not sufficient to get us the blessings of God?
 - a.
3. What is the definition for the word “quicken” which can be taken from the first two sentences of our chapter?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.
 - j.
 - k.
 - l.
 - m.
 - n.
 - o.
 - p.
4. Does our chapter tell us that we are saved by faith?
 - a.
5. What does the chapter tell us is the result of true salvation?
 - a.
6. Can we have true Biblical salvation without this result? Why?
 - a.
7. What are we told to remember?
 - a.
8. What is the result in the lives of people who are truly saved?
 - a.
9. What are we told is our “foundation” and what does this mean?
 - a.
10. What is God's purpose in this?
 - a.
 - b.

Chapter 3

1. What is the theme of this Chapter?
 - a.
2. How does Paul identify himself in this chapter and why is it significant?
 - a.
3. What evidence does Paul give to support His claim that he has the truth from God?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
4. What did Paul say was his personal standing and religious authority and why did he say this?
 - a.
5. What is Paul's description of the job that God gave to Paul?
 - a.
 - b.
 - c.
 - d.
6. Why did God give this job to Paul?
 - a.
 - b.
 - c.
 - d.
7. What does Paul mean by: "Wherefore I desire that ye faint not at my tribulations for you".
 - a.
8. Why does Paul follow the prior statement with "which is your glory"?
 - a.
9. What is Paul's prayer, as reported in this chapter, for all saved Gentiles?
 - a.
10. What is to be our response to God answering Paul's prayer?
 - a.

Chapter 4

1. What is the theme of this Chapter?
 - a.
2. What are all the things which Paul calls “one” and what is common about all of these things?
 - a.
3. What does Paul tell us varies and what is the basis of that variability?
 - a.
4. What is meant by the phrase “When he ascended up on high, he led captivity captive”?
 - a.
5. What is meant by “he also descended first into the lower parts of the earth”?
 - a.
6. Why does God give spiritual gifts”
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.
 - j.
 - k.
7. How are we to not walk?
 - a.
8. How are we to get this change in our life?
 - a.
9. What specific sins are we to get out of our life in order to accomplish the command to “put off”?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.
10. What specific things are we to add into our life in order to accomplish the command to “put on”?
 - a.

Chapter 5

1. What is the theme of this Chapter?
 - a.
2. What is the first thing that we are told to do?
 - a.
3. What are to to prevent from being named “among you” even once?
 - a.
4. What is the second thing which we are told to do?
 - a.
5. What will keep us out of “the kingdom of Christ and of God”?
 - a.
6. Who are “the children of disobedience” and what do they receive?
 - a.
7. How do we “understanding what the will of the Lord *is*”?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.
 - j.
8. How do we remove addictions from our life?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
9. What is the reason for marriage that is revealed in our chapter?
 - a.
10. What is the final instruction to married couples?
 - a.

Chapter 6

1. What is the theme of this Chapter?
 - a.
2. What are children told to do and why?
 - a.
3. How are fathers to treat children?
 - a.
4. How are employees to act towards even lost bosses?
 - a.
5. How are saved bosses to treat employees?
 - a.
6. What are the two reasons given for us to “Put on the whole armour of God”?
 - a.
 - b.
7. What are we really fighting against and why is this important?
 - a.
8. When we have done everything that God tells us to do and are still getting beat up by the devil, what does God tell us to do?
 - a.
9. What blessing is offered to the saved without qualification?
 - a.
10. What are we told is required to receive “grace”?
 - a.

Teaching Philippians

Keep On Keeping On

Overview of Philippians

One of the most important sentences of this epistle is [C3-S11](#) which tells us *Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.* In the Bible, people who are *perfect* 'have reached spiritual maturity'. This epistle is written to a church that is full of spiritually mature people. Many people have noted that there is no reprimand in this epistle. Spiritually mature people don't need a reprimand but need to be encouraged to '*keep on keeping on*'. That is the main message of this epistle.

This epistle is part of the *Gospel of Christ*. It tells us '*The Good News that Christ can change us after our initial profession*'. It is, in fact, *Post-Gospel of Christ*: because these people had obeyed, and implemented, the *Gospel of Christ* into their own personal lives. This epistle is also widely recognized as the only epistle that has no correction to the church. It tells us the blessings that God gives to people who lead a Spirit led life. The theme of this epistle is: '*Keep on Keeping on*'.

In Chapter 1 we see *Christ* used most often and *Christ* is used in the Bible to teach us how to spiritually mature after our initial profession. In this first chapter, we have the personal result of that a spiritually mature person can expect from their relationship with the Son of God.

In our second chapter we are told what to do and told promises that are backed by God but which require us to obey with the correct attitude. In addition, we are told thoughts, attitudes and actions which we are to obey. Buried within the sentences of this chapter are several promises from God. However, those promises are not received without doing what God requires. Thus, this chapter tells the spiritually mature person things that they can get from God and how to get those things.

Paul starts our third chapter with *Finally* because he is done preaching and teaching them and just wants to talk to spiritual friends as another friend and not with the authority of a pastor correcting or teaching people. Paul summarizes the chapter, and the Biblical purpose of saved people living a sanctified life, in the last sentence of this chapter. It is: *For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.* The middle part of this chapter is Paul's personal testimony of how he lived his personal life according to the command given in our last sentence.

Our last chapter tells us to '*Keep on keeping on*'. Once people have reached spiritual maturity, the only thing that we are responsible to do is to encourage them to continue with those things which brought them to spiritual maturity.

In the first sentence of this epistle, Paul said that God offered them *grace...and peace*. God did this for several reasons, which Paul names within this epistle. Those reasons include:

- *For your fellowship in the gospel* found in [1:5](#). They had been working for the kingdom of God.
- *from the first day until now* found in [1:5](#). They were expected to continue doing so.
- *he (Christ) which hath begun a good work in you will perform it until the day of Jesus Christ* found in [1:6](#). They were expected to maintain their personal relationship with Christ until they met Him personally in death or the rapture.
- *Even as it is meet for me to think this of you all* found in [1:7-8](#). They caused their pastor to love them and to thank God for them. Some people make the pastor pray that they would leave, but not these people.
- *inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace* found in [1:7](#). They were willing to personally suffer in support of their pastor.
- *That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death* found in [3:10](#). They had the same goal as their pastor when it came to suffering for Christ.
- They were willing to *press toward the mark* found in [3:14](#). They ignored physical comforts in order to *press towards* their spiritual goal.
- Their *conversation is in heaven* found in [3:20](#). Their '*way of life*' was completely controlled by *Heaven*.

- They were *looking for the Saviour, the Lord Jesus Christ* found in [3:20](#). They were constantly aware that their every attitude and action would be judged and result in reward or punishment.
- *Notwithstanding ye have well done, that ye did communicate with my affliction* found in [4:14](#). They each personally (*ye*) *have well done* in support of missionaries and mission efforts.
- As a result of these things, they were given promises for their future which included promises from God and requirements that they had to meet in order to receive those promises. These included:
 - Increase *in knowledge and in all judgment*; found in [1:9](#).
 - They each personally (*ye*) *may approve things that are excellent* found in [1:10](#).
 - They each personally (*ye*) *may be sincere and without offence till the day of Christ* ('the 1,000 year reign of Christ') found in [1:10](#).
 - They each personally (*ye*) would be *filled with the fruits of righteousness* found in [1:11](#).
 - They each personally (*ye*) would bring *the glory and praise of God* found in [1:11](#).
 - They each personally (*ye*) *understand* the things going on in the world around them ([1:12](#)).
 - *Your rejoicing may be more abundant in Jesus Christ* ([1:18](#), [1:26](#)) in spite of everything going on around them and everything happening to them.
 - They each personally (*ye*) *stand fast in one spirit, with one mind striving together for the faith of the gospel* found in [1:27](#).
 - They were to be *in nothing terrified by your adversaries* ([1:28](#)).
 - They were to *suffer for his (Christ) sake* ([1:29](#)).
 - They were to have the *mind...of Christ Jesus* ([2:5](#)).
 - They were to have God work in them ([2:13](#)).
 - They were to *rejoice in the day of Christ* ('the 1,000 year reign of Christ') found in [2:16](#)).
 - They were to have *the sacrifice and service of your faith* ([2:17](#)).
 - They were to have a Godly pastor ([2:17](#)).
 - They were to *stand fast in the Lord* (obey His commandments) found in [4:1](#).
 - They were to stop squabbling and *be of the same mind in the Lord* ([4:2](#)).
 - They were to *Rejoice in the Lord always* ([4:4](#)).
 - They were to *Let your moderation be known unto all men* ([4:5](#)).
 - They were to *Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God* ([4:6](#)).
 - They were to *think on these (Godly) things* ([4:8](#)).
 - They were to *DO...Those things, which ye have both learned, and received* ([4:9](#)).

- They were to rely upon *Christ which strengtheneth me* (4:13).
- They were to know that *God shall supply all your need according to his riches in glory by Christ Jesus* (4:19). (Note: this promise is only given to those people who fulfill the requirements found in this epistle and listed above.)

Please consider the outline above as the main reason why this epistle is different from all others in that it does not correct but only encourages God's people to continue to do right. Please encourage others to do the same so that God may encourage them and not rebuke them.

Below are slightly more detailed summaries which are based upon the summaries of each sentence within the chapter. The remainder of this Study provides the detailed sentence-by-sentence analysis.

Below are the most used words within this epistle. While not an absolute rule, quite often the main points that the author was making can be seen in the words which he used most often.

MY (29), YOU (29), GOD (23), THINGS (20), WHICH (20), CHRIST (19), YE (18), ALSO (17), JESUS (17), ALL (16), MAY (15), ME (15), HAVE (13), LORD (13), YOUR (12), AS (11), EVERY (11), IF (10), REJOICE (10), LET (9), THIS (9), EVEN (7), MIND (7), ON (7), BEING (6), DEATH (6), KNOW (6), MORE (6), ONE (6), SAME (6), ABOUND (5), AM (5), ANY (5), BOTH (5), BRETHREN (5), BY (5), DAY (5), DO (5), FLESH (5), GLORY (5), HATH (5), HAVING (5), JOY (5), NOW (5), AGAIN (4), AT (4), BECAUSE (4), FROM (4), HOW (4), LOVE (4).

Our first word is *my*, second is *you* and soon after is *ye* ('each and every one of you personally'). Then we have *God* with *Christ* and *Jesus* coming soon after in this list of most often used words. Further, *Lord* is not too far down the list. This epistle tells us about our personal relationship with God that is enabled by *Christ Jesus* and maintained by Him. Among these words we have *things*, and people are concerned about 'things of this life' and God deals with our concerns through the writing of Paul. Within this group we also have *which* and it 'qualifies a choice'. Yes, we have to make choices. Our epistle explains how we are to get help from God about these choices, through our personal relationship. The next most used word is *also*. Our epistle tells us that God adds to what we have and to what we expect if we are obedient to Him.

God in Philippians:

| | |
|------------------------------|--------|
| from God: | |
| grace and peace | 1:2 |
| thank God: | |
| remembrance of saved | 1:3 |
| with God: | |
| Christ Jesus equal | 2:6 |
| but God: | |
| had mercy | 2:27 |
| worship God: | |
| in the spirit | 3:3 |
| of God: | |
| glory and praise | 1:11 |
| salvation | 1:28 |
| Christ Jesus had form | 2:6 |
| glory | 2:11 |
| sons | 2:15 |
| righteousness by faith | 3:9 |
| high calling in Christ Jesus | 3:14 |
| peace | 4:7, 9 |
| God did / do: | |

| | |
|---|------|
| exalted Christ Jesus | 2:9 |
| worketh in you | 2:13 |
| shall reveal | 3:15 |
| supply all your need | 4:19 |
| unto God: | |
| prayer and supplication | 4:6 |
| wellpleasing | 4:18 |
| glory for ever and ever | 4:20 |
| God is: | |
| the belly of the enemies of the cross of Christ | 3:19 |

Chapter 1:

We see *Christ* used most often and *Jesus* used less than half as often as *Christ* is used. Every other word in this list is a personal pronoun or a word identifying our choice (*which*). This epistle is part of the *Gospel of Christ*. It tells us 'The Good News that Christ can change us after our initial profession'. *Christ* is used in the Bible to teach us how to spiritually mature after our initial profession. *Christ* is used to identify aspects of our personal relationship with God after getting saved while *Jesus* is used to tell us how to live in this flesh using the power of the Holy Ghost. When we look at the Biblical doctrinal use of these roles of the Son of God, and combine them with all of the personal pronouns, we have a personal result of our relationship with the Son of God, which pretty well summarizes what this first chapter is talking about.

In addition to the information obtained from the most often used words, we also have a summary derived from the summary of each sentence. The sentences of our epistle tell us that this epistle is from *Paul and Timotheus*. This epistle was written from the Roman prison that God let Paul be put into so that he could not do a lot of the ministering that he was doing. When stopped by God, he found what he could do to encourage God's people and wrote a major part of our New Testament and gave us very important doctrine that is in the Bible elsewhere but which is not presented and clearly as it is in Paul's writing. The importance of Timothy being included here is that he would take over for Paul and this letter gives Timothy his authority. In addition to sending them a Godly man to minister to their needs, Paul deals with a doctrinal and testimony question which was confusing some saved people. Basically, regardless of circumstances we are to keep a good testimony and have confidence that God is in control. Circumstances may look bad, but that is often because we do not see what God is doing. Therefore, when we don't understand, then trust God and keep doing right.

Summary of each sentence within this chapter is:

[C1-S1](#) (Verse 1-2): Opening salutation.

[C1-S2](#) (Verse 3-7): The result of their *fellowship in the gospel*.

[C1-S3](#) (Verse 8): Paul's prayers and confidences come from *Jesus Christ*.

[C1-S4](#) (Verse 9-11): Paul's prayer for their future.

[C1-S5](#) (Verse 12-14): Paul wants them to have correct understanding of events which they heard about.

[C1-S6](#) (Verse 15-17): Paul explains the motives behind people's actions.

[C1-S7](#) (Verse 18): Consider the actual results.

[C1-S8](#) (Verse 18): The efforts of people with wrong motives make no eternal difference.

[C1-S9](#) (Verse 19-20): The true eternal results of the actions that Paul mentioned.

[C1-S10](#) (Verse 21): Why Paul has these eternal results.

[C1-S11](#) (Verse 22): Paul now has a choice.

[C1-S12](#) (Verse 23-24): Why Paul sees a choice.

[C1-S13](#) (Verse 25-26): Paul is confident of the result if he does not *depart*.

[C1-S14](#) (Verse 27-28): How they are to live regardless of circumstances.

[C1-S15](#) (Verse 29-30): Why we are to keep a good testimony.

These sentences are grouped to present specific subjects which are:

(Verse 1-2): Opening salutation.

(Verse 3-11): The reason that Paul wrote to them. He said to '*Keep on keeping on!*'.

(Verse 12-17): Clarification of events which happened due to the Devil.

(Verse 18-21): The proper spiritual perspective of events.

(Verse 22-26): Possible future events.

(Verse 27-30): How they are to conduct their life due to these considerations.

The last sentence is the most important sentence within this chapter even though other sentences are preached far more. It gives us the reason why the things which we learn in this chapter are to be in our life. It tells us: *For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; Having the same conflict which ye saw in me, and now hear to be in me.* One thing that people ask the most is '*Why do good people have to suffer?*' While most of the people who ask that question don't meet God's definition of *good*, this chapter answers that question for those people who do meet God's definition of *good*.

Below are the most used words within this chapter. While not an absolute rule, quite often the main points that the author was making can be seen in the words which he used most often. CHRIST (18), MY (14), YOU (13), ALL (10), JESUS (8), YOUR (8), WHICH (7).

We see *Christ* used most often and *Jesus* used less than half as often as *Christ* is used. Every other word in this list is a personal pronoun or a word identifying our choice (*which*). This epistle is part of the *Gospel of Christ*. It tells us '*The Good News that Christ can change us after our initial profession*'. *Christ* is used in the Bible to teach us how to spiritually mature after our initial profession. *Christ* is used to identify aspects of our personal relationship with God after getting saved while *Jesus* is used to tell us how to live in this flesh using the power of the Holy Ghost. When we look at the Biblical doctrinal use of these roles of the Son of God, and combine them with all of the personal pronouns, we have a personal result of our relationship with the Son of God, which pretty well summarizes what this first chapter is talking about.

Chapter 2:

In this chapter we are told what to do and told promises that are backed by God but which require us to obey with the correct attitude. We see this from the most used words within this chapter. In addition, our sentence summaries tell us thoughts, attitudes and actions which we are to obey. While the sentence summaries don't show it, buried within the sentences of this chapter are several promises from God. However, those promises are not received without doing what God requires. God puts the requirement and the promise within the same sentence so that we will understand this relationship, if we are not complete fools.

Summary of each sentence within this chapter is:

[C2-S1](#) (Verse 1-2): Blessings that we are promised with the conditions to receive them.

[C2-S2](#) (Verse 3): The attitudes we are to have while obeying the prior command.

[C2-S3](#) (Verse 4): The major actions which we are to do.

[C2-S4](#) (Verse 5-8): We are to think like *Christ Jesus*.

[C2-S5](#) (Verse 9-11): The results that *Christ Jesus* received for acting this way.

[C2-S6](#) (Verse 12): How we are to act based upon this future truth.

[C2-S7](#) (Verse 13): Why we are to obey the prior command.

[C2-S8](#) (Verse 14-16): The testimony that we are to keep.

[C2-S9](#) (Verse 17): The proper reaction of a teacher to the good testimony of the student.

[C2-S10](#) (Verse 18): The proper reaction of the student when they bring joy to their teacher.

[C2-S11](#) (Verse 19): The specific action Paul will take related to this doctrine.

[C2-S12](#) (Verse 20): Why Paul is sending Timothy to them.

[C2-S13](#) (Verse 21): How others are different from Timothy.

[C2-S14](#) (Verse 22): Proof of Timothy's testimony.

[C2-S15](#) (Verse 23): Paul's future plan to minister to them.

[C2-S16](#) (Verse 24): Paul trusts (not knows) how the *Lord* will act.

[C2-S17](#) (Verse 25): Paul's current plan to minister to them.

[C2-S18](#) (Verse 26): Why Paul is sending Epaphroditus first.

[C2-S19](#) (Verse 27): What happened to Epaphroditus.

[C2-S20](#) (Verse 28): Why Epaphroditus was sent before the epistle.

[C2-S21](#) (Verse 29-30): How they are to treat Epaphroditus.

These sentences are grouped to present specific subjects which are:

(Verse 2:1-8): The attitudes and actions to have towards other mature Christians who are serving *Christ*.

(Verse 2:9-13): The reward that God gave *Jesus* and how that should motivate us to do the same as *Jesus* did.

(Verse 14-16): What to *do* .and why.

(Verse 17-18): Resulting *joy*.

(Verse 19-23): Paul's plan to send Timothy for their future needs.

(Verse 24): Paul's hope to go himself.

(Verse 24-30): Paul's returning their member who was helping Paul.

Here we see that this chapter deals with the future. First Paul gives them instructions on how they should act in the future then he tells them of people he will send to help them do what they should do in the future.

All of the sentences from [2:1](#) through [2:18](#) build one upon another to cover this subject of '*How we are to maintain our fellowship in the gospel*'. The remainder of the chapter tell about the people that Paul will send to them to help them with this effort. First, he is sending Timothy to be their pastor and spiritual leader. Next he says that he will send *Epaphroditus* to be their human example that they are to follow.

Below are the most used words within this chapter. While not an absolute rule, quite often the main points that the author was making can be seen in the words which he used most often. HIM (10), YE (10), ALSO (7), GOD (7), THINGS (7), AS (6), MY (6).

Him is a pronoun used to identify a person already named. In this chapter, that would be *Christ Jesus* and two men who acted like *Christ Jesus*. They are our examples of how to act. *Ye* is '*each and every one of you personally*'. We are to personally obey the command of this chapter by following the examples given. *Also* is '*in addition to what was already said*'. God adds blessings to obedience. *God* is the being doing all that is promised in this chapter. In this chapter we are told what to do and told promises that are backed by God but which require us to obey with the correct attitude.

Chapter 3:

Paul starts this chapter with *Finally* because he is done preaching and teaching them and just wants to talk to spiritual friends as another friend and not with the authority of a pastor correcting people. Paul summarizes the chapter, and the Biblical purpose of saved people living a sanctified life, in the last sentence of this chapter. It is: *For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.* The middle part of this chapter is Paul's personal testimony of how he lived his personal life according to the command given in our last sentence.

The *Lord* is Who will give us the reward of the last sentence. Right after the start of this chapter Paul warns us about religious people who would lead us away from obedience to our *Lord* and cause us to lose the reward that is promised in the last sentence. After warning us about false religious leaders who would lead us away from obedience and cause us to lose our reward, Paul tells us about how to keep the correct attitude so that we will remain obedient. Then he finishes the chapter with the reward that only the obedient can expect to receive. Thus we can summarize this chapter as:.

1. *Rejoice in the Lord.*
 2. Beware of religious people who would lead you into disobedience to your Lord.
 3. Keep a correct attitude about obedience to your Lord.
 4. Receive the reward of obedience from your Lord.
-

Summary of each sentence within this chapter is:

[C3-S1](#) (Verse 1): When all else is said and done, and no matter what the circumstances are, we are to *rejoice in the Lord*.

[C3-S2](#) (Verse 1): Paul is not telling them something new but only reminding them of what they already know.

[C3-S3](#) (Verse 2): Who to *beware* of.

[C3-S4](#) (Verse 3): Why:.

[C3-S5](#) (Verse 4): Paul does the same.

[C3-S6](#) (Verse 4-6): Paul has more reason to trust in his flesh than any other man.

[C3-S7](#) (Verse 7): Those things took away from what comes from *Christ*.

[C3-S8](#) (Verse 8-11): Paul's testimony of seeking *Christ*.

[C3-S9](#) (Verse 12): Paul is continuing to seek *Christ*.

[C3-S10](#) (Verse 13-14): The conclusion of Paul's testimony.

[C3-S11](#) (Verse 15): The challenge from Paul's testimony.

[C3-S12](#) (Verse 16): The same challenge is given to those people who did not respond to the challenge of the prior sentence.

[C3-S13](#) (Verse 17): Command to all saved.

[C3-S14](#) (Verse 18-19): Why the prior command is given to all saved.

[C3-S15](#) (Verse 20-21): Why we want to stick with what comes from *the Lord Jesus Christ*.

These sentences are grouped to present specific subjects which are:

(Verse 1): *Rejoice in the Lord*.

(Verse 2-6): Who to be wary of.

(Verse 7-12): Count religious recognitions as *dung* when they are compared to our personal relationship with God that is [in Christ](#).

(Verse 13-17): The right attitude to keep.

(Verse 18-10): Second warning about *the enemies of the cross of Christ*.

(Verse 20-21): Reward for obedient who avoid error.

These sentence summaries, and the groupings of them, match with the chapter summary above and do not need further comment.

Below are the most used words within this chapter. While not an absolute rule, quite often the main points that the author was making can be seen in the words which he used most often. CHRIST (9), WHICH (9), THINGS (8), HAVE (7), AS (5), GOD (5), JESUS (5).

This list of words is not very helpful before we look at the actual chapter and the summary of each sentence. Once we look at them we can see that these words match the summary of the chapter, and therefore reinforce that summary.

Chapter 4:

Our chapter starts with *Therefore...so stand fast in the Lord*. That is: based upon the reasoning of the prior chapter, do the things of this chapter and show that you are *standing fast in the Lord*. There are some personal notes written to a couple of people, but even those show us how to *stand fast in the Lord*. When we look at the most used words we see pronouns, similar words, *God*, and *Lord*. Again these support a theme that our chapter is a bunch of general rules that are about dealing with *God* and our *Lord*. This epistle was written to spiritually mature people and the main message of it is to 'Keep on keeping on'. Our last chapter supports the epistle theme by giving us the details on how to do that.

Summary of each sentence within this chapter is:

C4-S1 (Verse 1): What we are to do based upon the prior chapter.

C4-S2 (Verse 2): These commands are to be made / taken as personal commands.

C4-S3 (Verse 3): We are to each personally help others to obey these commands on a personal level.

C4-S4 (Verse 4): No matter what our circumstances: *Rejoice*.

C4-S5 (Verse 5): Live a life of self control that is known to *all men*.

C4-S6 (Verse 5): Do this because *the Lord is at hand*. That means that anything we do should be what we want to be doing as we are taken in the Rapture.

C4-S7 (Verse 6): Don't get upset about anything but give it all into God's care *by prayer and supplication with thanksgiving*.

C4-S8 (Verse 7): The result will be our having *the peace of God* control our *hearts and minds*.

C4-S9 (Verse 8): A list of things to think about instead of the circumstances of life.

C4-S10 (Verse 9): If we *do* what we were told to do then *the God of peace shall be with you*.

C4-S11 (Verse 10): *Rejoice* when we have met our responsibilities in the *Lord*.

C4-S12 (Verse 11): No matter what circumstances we are in, *be content*.

C4-S13 (Verse 12): How to deal with circumstances in a Godly way.

C4-S14 (Verse 13): *I can do all things through Christ which strengtheneth me*.

C4-S15 (Verse 14): Praise for people doing right *through Christ*.

C4-S16 (Verse 15): One of the ways that they did right.

C4-S17 (Verse 16): Why what they did was right *through Christ*.

C4-S18 (Verse 17): They will receive spiritual *fruit* because they did right.

C4-S19 (Verse 18): Their act was *an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God*.

C4-S20 (Verse 19): Because of that, *my God shall supply all your need according to his riches in glory by Christ Jesus*.

C4-S21 (Verse 20): We are to give *glory for ever and ever...unto God and our Father* after we consider what was just said.

[C4-S22](#) (Verse 20): This *Amen* tells us that the prior sentence is doctrinally correct.

[C4-S23](#) (Verse 21): *At the closing of this letter Paul sends greetings and asks for his greetings to be passed on.*

[C4-S24](#) (Verse 21): Greetings from others.

[C4-S25](#) (Verse 22): Salutations from others.

[C4-S26](#) (Verse 23): Final blessing.

[C4-S27](#) (Verse 23): This *Amen* tells us that the prior sentence is doctrinally correct.

These sentences are grouped to present specific subjects which are:

(Sentence 1-3): Keep living right and help other believers to live right and not fight with each other.

(Sentence 4-8): Maintain your worship and testimony that you trust in the Lord and He will give you the peace of God, which passeth all understanding.

(Sentence 9-10): Keep your mind focused on the right things and use those things to direct your life.

(Sentence 11-14): Paul rejoiced in their providing for his needs because of the blessings that they would receive. Paul trusts God to provide for him and enable him to do all that God tells him to do. Therefore, Paul was thankful for their provision, not because he had need but because it would get them blessings.

(Sentence 15-20): Paul testifies of their support of his ministry and tells them *my God shall supply all your need according to his riches in glory by Christ Jesus.*

(Sentence 21-27): Final blessing and salutation.

This chapter has several verses which people like to preach because they are Paul's final words of encouragement to a church which was doing right. We all need encouragement, but we need to be doing right before we are encouraged to continue in our present actions. For example, lots of people want to hear messages on *my God shall supply all your need according to his riches in glory by Christ Jesus.* However, people get mad when you point out that this promise was made to people who had faithfully supported Paul's ministry even when everyone else stopped and that this promise was not made to the unfaithful people. In addition, people want to hear about *my God shall supply all your need* but get upset when you start explaining the meaning of *according to* and that it is *by Christ Jesus.* Hopefully any reader of this Study will not act like Satan and quote part of the Bible while leaving out critical parts.

Below are the most used words within this chapter. While not an absolute rule, quite often the main points that the author was making can be seen in the words which he used most often. THINGS (11), ALL (8), YE (8), MY (7), WHATSOEVER (7), GOD (6), LORD (6).

The significance of these words is not obvious outside of the context.

Q&A for Philippians

Epistle Overview

1. What is the relationship between this epistle and the “gospel of Christ”?
 - a. It is Post-“gospel of Christ”. That means it is written to people who have obeyed, and implemented, the “gospel of Christ” into their life.
2. What is the main theme of this epistle?
 - a. 'Keep on keeping on'. Once people have reached spiritual maturity, the only thing that we are responsible to do is to encourage them to continue with those things which brought them to spiritual maturity.
3. What is this epistle noted for which is different from all other epistles?
 - a. It has no correction of doctrinal error within it.
4. What reasons are given within this epistle for Paul saying that God gives them, “grace and peace”?
 - a. *For your fellowship in the gospel* found in [1:5](#). They had been working for the kingdom of God.
 - b. *from the first day until now* found in [1:5](#). They were expected to continue doing so.
 - c. *he (Christ) which hath begun a good work in you will perform it until the day of Jesus Christ* found in [1:6](#). They were expected to maintain their personal relationship with Christ until they met Him personally in death or the rapture.
 - d. *Even as it is meet for me to think this of you all* found in [1:7-8](#). They caused their pastor to love them and to thank God for them. Some people make the pastor pray that they would leave, but not these people.
 - e. *inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace* found in [1:7](#). They were willing to personally suffer in support of their pastor.
 - f. *That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death* found in [3:10](#). They had the same goal as their pastor when it came to suffering for Christ.
 - g. They were willing to *press toward the mark* found in [3:14](#). They ignored physical comforts in order to *press towards* their spiritual goal.
 - h. Their *conversation is in heaven* found in [3:20](#). Their 'way of life' was completely controlled by *Heaven*.

- i. They were *looking for the Saviour, the Lord Jesus Christ* found in [3:20](#). They were constantly aware that their every attitude and action would be judged and result in reward or punishment.
 - j. *Notwithstanding ye have well done, that ye did communicate with my affliction* found in [4:14](#). They each personally (*ye*) *have well done* in support of missionaries and mission efforts.
5. What promises did God give as a result of their obedience?
- a. They would increase *in knowledge and in all judgment*; found in [1:9](#).
 - b. They each personally (*ye*) *may approve things that are excellent* found in [1:10](#).
 - c. They each personally (*ye*) *understand* the things going on in the world around them ([1:12](#)).
 - d. *our rejoicing may be more abundant in Jesus Christ* ([1:18,1:26](#)) in spite of everything going on around them and everything happening to them.
 - e. They were to *rejoice in the day of Christ* ('the 1,000 year reign of Christ') found in [2:16](#).
 - f. They were to have a Godly pastor ([2:17](#)).
 - g. They were to know that *God shall supply all your need according to his riches in glory by Christ Jesus* ([4:19](#))
6. What commands did God give for them to continue doing so that they could continue to receive these promises?
- a. They each personally (*ye*) *may be sincere and without offence till the day of Christ* ('the 1,000 year reign of Christ') found in [1:10](#).
 - b. They each personally (*ye*) would be *filled with the fruits of righteousness* found in [1:11](#).
 - c. They each personally (*ye*) would bring *the glory and praise of God* found in [1:11](#).
 - d. They each personally (*ye*) *stand fast in one spirit, with one mind striving together for the faith of the gospel* found in [1:27](#).
 - e. They were to be *in nothing terrified by your adversaries* ([1:28](#)).
 - f. They were to *suffer for his (Christ) sake* ([1:29](#)).
 - g. They were to have the *mind...of Christ Jesus* ([2:5](#)).
 - h. They were to have God work in them ([2:13](#)).
 - i. They were to have *the sacrifice and service of your faith* ([2:17](#)).
 - j. They were to *stand fast in the Lord* (obey His commandments) found in [4:1](#).

- k. They were to stop squabbling and *be of the same mind in the Lord* ([4:2](#)).
- l. They were to *Rejoice in the Lord always* ([4:4](#)).
- m. They were to *Let your moderation be known unto all men* ([4:5](#)).
- n. They were to *Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God* ([4:6](#)).
- o. They were to *think on these (Godly) things* ([4:8](#)).
- p. They were to *DO...Those things, which ye have both learned, and received* ([4:9](#)).
- q. They were to rely upon *Christ which strengtheneth me* ([4:13](#)).

Chapter 1

1. What is the theme of this chapter?
 - a. You're doing a wonderful job. Don't let anything discourage you from continuing.
2. What is the first thing that Paul writes to them, after the salutation, and why did he make this first?
 - a. "I thank my God upon every remembrance of you, Always in every prayer of mine for you all making request with joy" and he continues after this with details of what they did that was right. It is important to acknowledge when people do right and encourage them to keep it up because the world is going to do all it can to discourage such behavior.
3. How often is "Christ" used in this chapter, how often is "Jesus" used and what is the significance of the difference in these numbers?
 - a. "Christ" is used 18 times in 17 verses. "Jesus" is used 8 times in 7 verses and every one of those are as "Jesus Christ". The emphasis of this chapter is our ongoing personal relationship with God that is identified as "Christ".
4. How were these people personally "partakers of (Paul's) grace"?
 - a. They were personally "in the defence and confirmation of the gospel". This means that they personally corrected doctrinal error taught by others, they taught the true gospel, they lived lives which got them persecution like Paul received but which also proved God's deliverance of them from that persecution, which was Paul's "grace".
5. What was the reward that Paul prayed that God would give them for their lifestyle?
 - a. And this I pray, that your love may abound yet more and more in knowledge and *in all* judgment; That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."
6. What was Paul's attitude about people who tried to use the gospel to hurt them?
 - a. It didn't matter what peoples' motivations were, only what the spiritual results were.
7. What did Paul say was his main reason for continued life?
 - a. "Nevertheless to abide in the flesh *is* more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again." All that mattered was his help to the church.
8. What part of our chapter lets us know that these people already understand, and are doing, the "gospel of Christ"?
 - a. 1:29 says "Only let your conversation be as it becometh the gospel of Christ" without any further explanation of how they are to keep their life-style ("conversation") "as it becometh the gospel of Christ". The only possible conclusion is that they already understood this command and needed no further explanation.
9. What commandment did Paul give them which is possible only for people who already are doing the "gospel of Christ"?
 - a. "that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God".

10. What does Paul say was a blessing from God which most people would deny is a blessing, especially if they are not spiritually mature?
 1. “For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; Having the same conflict which ye saw in me, and now hear *to be* in me”. Yes, they suffered in this flesh but received far greater eternal rewards as a result.

Chapter 2

1. What is the theme of this chapter?
 - a. Be humble, everyone accept their place and accept that God puts others in their place within the church so that there is unity in the church.
2. What are the common general requirements we see in this chapter that God has for His promises?
 - a. All promises also specify attitudes and actions which are each required in order to get the promise.
3. In our first sentence we see four “if” which are all proven to be true by one set of attitudes and actions. List each and mark it as attitude or action.
 - a. Action - “Fulfil ye my joy”
 - b. Action - “having the same love”
 - c. Attitude - “that ye be likeminded”
 - d. Attitude - “being of one accord”
 - e. Attitude - “being...of one mind”
 - f. Attitude - “Let nothing be done through strife or vainglory”
 - g. Attitude - “in lowliness of mind let each esteem other better than themselves”
 - h. Attitude - “Look not every man on his own things, but every man also on the things of others”
 - i. Attitude - “Let this mind be in you, which was also in Christ Jesus”
4. What was the “mind (of) Christ Jesus”?
 - a. He did not demand His 'rights' but accepted the lowest position and obeyed “unto death, even the death of the cross”.
5. How did God reward His attitude and action?
 - a. “Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord”.
6. What is the concluding application of this example which is to be applied to our personal lives?
 - a. “Wherefore...work out your own salvation with fear and trembling”. Our attitude is to be “fear and trembling”. Our action is to be “work out your own salvation”, which means that we are to not demand our 'rights' but accepted the lowest position and obey “unto death, even the death of the cross”.
7. How are we to do this?

- a. We are to obey with the right attitude and actions, which proves that we are, of our own free will, giving God permission to “worketh in you both to will and to do of his good pleasure”.
- 8. What are Paul's specific commands which will allow us to do the prior?
 - a. “Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain”.
- 9. Why did Paul send Timothy and Epaphroditus to them and why should the church accept them into leadership?
 - a. Paul sent them to be pastors who would “naturally care for your state”. They each had proved their willingness to serve unto death to do what God commanded and, because of this proof, the people could trust their leadership even when they didn't understand what they were told to do.
- 10. How are true Christians to treat people who have proved their obedience to God to the point of almost dying in that service?
 - a. “Receive him therefore in the Lord with all gladness; and hold such in reputation”.

Chapter 3

- 1. What is the theme of this chapter?
 - a. “For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself”
- 2. What simple steps does Paul give for receiving God's blessing in any aspect of our life?
 - a. “rejoice in the Lord”
 - b. Beware of religious people who would lead you into disobedience to your Lord.
 - c. Keep a correct attitude about obedience to your Lord.
 - d. Receive the reward of obedience from your Lord.
- 3. Who does Paul warn us to be wary of?
 - a. “dogs”: This identifier is used symbolically to represent people who are used by God's enemies to make low attacks on God's people with the intention of causing fear, terror and injury. Think of suicide bombers. They aren't the people causing the attacks but are the “dogs”.
 - b. “evil workers”: These are people who are actively obeying devils.
 - c. “the concision”: These were people who demanded that all saved be circumcised. They represent all religious people who insist that we must do physical religious ceremonies in order to have a spiritual relationship with God.
- 4. What does our chapter tell us about true worship?
 - a. We must “worship God in (our own personal) spirit”

- b. “and rejoice in Christ Jesus” which means rejoice in obeying Him in how to act in this physical world and how to mature spiritually.
 - c. “have no confidence in the flesh” which means rejecting ALL claims that any physical ceremony makes is more spiritual and also rejecting any religious reasoning that comes from the flesh or excuses the sins of the flesh.
5. Paul mentions only a little of his religious credentials and only to show that he had more of them than the people criticizing him. What did he then tell us about religious credentials?
- a. “dung” (what comes out of the south end of a north bound cow) and “But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord”. All of the religious credentials in the world can't match the ongoing personal relationship that the Bible calls “Christ” and that gives us spiritual maturity.
6. What are the things which “the excellency of the knowledge of Christ Jesus my Lord” put into our life?
- a. “I count all things (from the world, the flesh or from the devil) but loss”
 - b. “I (willingly) suffer the loss of all things”
 - c. “I count all things (from the world, the flesh or from the devil) as dung”
 - d. The only thing that matters in my life is “that I may win Christ, And be found in him”
 - e. I acknowledge “not having mine own righteousness”
 - f. The only “righteousness” that I have is what is “through the faith of Christ”
 - g. I acknowledge that the only way that I get true “righteousness” is “by faith”
 - h. The main goal of my life is “That I may know him, and the power of his resurrection, and the fellowship of his sufferings”
 - i. I seek “by any means I might attain unto the resurrection of the dead”, which means that I stop my personal sinning.
7. What does Paul tell us about reaching this goal within this life?
- a. We can't reach this goal in this life but are to spend our life trying to get as close as possible to the goal which Christ Jesus sets for each of us personally.
8. What does Paul warn us about the things in our past, even things done for God?
- a. They can take our eyes off the goal that is in front of us
9. Who does Paul call “the enemies of the cross of Christ”?
- a. Anyone who distracts you from making following Christ the only real goal of this life.
10. Why does Paul conclude this chapter with “For our conversation is in heaven”?
- a. It is only by making our current life-style (“conversation”) completely directed towards obtaining heavenly things that we let Christ “subdue” our sinful desires and give us the greatest possible eternal reward.

Chapter 4

1. What is the theme of this chapter?
 - a. “stand fast in the Lord”, which means 'Keep on keeping on'.
2. Why does Paul write “I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord”?

- a. They obviously had a disagreement that was public enough that Paul heard of it a long ways away. They, obviously, refused to 'agree to disagree' and let it go in order to have unity within the church, as Paul said that we are to have back in 1:27. What Paul is instructing them to do is to search the Bible for those commandments which come from "the Lord", which are also related to their disagreement, and both submit to those commandments since any commandment from "the Lord" is to be obeyed by all saved. They are also to allow the other to disagree with them for anything that comes from "Jesus" or "Christ" realizing that these are personal and that the Son of God will deal with each through those roles on a personal level. Also, any saved person who does not stop interfering with what the Son of God does with another saved person, through His roles as "Jesus" or as "Christ", will face judgment from their "Lord". This is how we are to have peace within the church in spite of personal disagreements.
3. Why does Paul write "And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellowlabourers, whose names *are* in the book of life"?
 - a. When there is disagreement within the church we each have a responsibility to help bring peace that is based upon what the Bible actually says and not based upon the stronger personality. They were to help these women search their Bible for what the Bible says and help these women to submit to what they might strongly disagree with.
4. What is the context of "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" which tells us what we have to do before "the peace of God" is added to our life?
 - a. "Rejoice in the Lord always: *and* again I say, Rejoice". No matter what our circumstances we are to "Rejoice" with the knowledge that the worst circumstances bring the greatest reward from our "Lord".
 - b. "Let your moderation be known unto all men". Seek only enough of the things of this world as required for life and don't spend time seeking excess in that area. Instead, spend the time seeking to build up the kingdom of God.
 - c. "The Lord *is* at hand". Always keep in mind that "the Lord" can appear at any instant and take us out of our circumstances or embarrass us before all of Heaven if we are caught doing wrong.
 - d. "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." Don't let any circumstance of life upset you but pray and tell God your preference, having the right attitude as said in this verse, and accept that whatever God allows, it is the best for His glory and our good.
5. Why does our sentence say that "the peace of God...shall keep your hearts and minds"?
 - a. We are left in this life, after receiving God's life in us (initial salvation) for the saving of our souls, which means that God is changing our "hearts and minds" to be like "Christ". This is also why the sentence says "through Christ Jesus". We must enter into the ongoing personal relationship with the Son of God where He tells us how to act in this life ("Jesus") and causes us to mature spiritually ("Christ") and as we come out on the other side of our circumstances, having been obedient to Him, with what "Christ Jesus" gives us, our "hearts and minds" shall have "the peace of God" about the circumstances and our having learned through the experience makes sure that we "keep" "the peace of God" for the circumstance we just experienced.
6. Why does Paul add, to the prior, "Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; *if there be* any virtue, and *if there be* any praise, think on these things"?

- a. When we experience circumstances which are confusing or which we don't like, and may not know what is going on, we should obey this command and, as things become clearer, we will find it easier to see what God is doing if we have prepared ourselves by obeying this command.
7. Once we have "the peace of God", how do we keep it?
 - a. "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." We only keep "the peace of God" so long as we are with "the God of peace".
 8. What personal experiences did God put Paul through before he learned to know that "I can do all things through Christ which strengtheneth me"?
 - a. "I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." This kind of "knowledge" only comes through personal experience ("every where and in all things I am instructed"). While most people cry and complain about circumstances where "I am instructed...to be hungry...and to suffer need", Paul understood that these were needed in order for him to learn and without this experience, he could not honestly claim the next sentence.
 9. Why do we see the word "which" in the sentence of "I can do all things through Christ which strengtheneth me"?
 - a. This is not talking about the person of the Son of God or our sentence would use the word "who". (God does not make grammatical errors but deliberately chooses "every word".) The word "which" is used because it is talking about the relationship and not just the other person within the relationship.
 10. The sentence "But my God shall supply all your need according to his riches in glory by Christ Jesus" starts with the word "But". Where does the context of this statement start and what are the contextual requirements to claim this promise?
 - a. The contextual start is 4:15 which starts with the word "Now" and requires us to understand the doctrine which preceded it before going into this promise. That prior doctrine required us to be spiritually mature and "in Christ".
 - b. Next we read that they were consistent in their missions involvement including financial support of missionaries in spite of their own "deep poverty".
 - c. Next we read that their missions support wasn't so that they could treat the missionary as their servant but as a means for them to get eternal spiritual rewards.
 - d. Next we read that their missions involvement was "an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God". That is: it was primarily done as a sacrifice to God.

Questions for Philippians Class

Epistle Overview

1. What is the relationship between this epistle and the "gospel of Christ"?
 - a.
2. What is the main theme of this epistle?
 - a.
3. What is this epistle noted for which is different from all other epistles?
 - a.

4. What reasons are given within this epistle for Paul saying that God gives them, “grace and peace”?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.
 - j.
5. What promises did God give as a result of their obedience?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
6. What commands did God give for them to continue doing so that they could continue to receive these promises?
 - a.

Chapter 1

1. What is the theme of this chapter?
 - a.
2. What is the first thing that Paul writes to them, after the salutation, and why did he make this first?
 - a.
3. How often is “Christ” used in this chapter, how often is “Jesus” used and what is the significance of the difference in these numbers?
 - a.
4. How were these people personally “partakers of (Paul's) grace”?
 - a.
5. What was the reward that Paul prayed that God would give them for their lifestyle?
 - a.
6. What was Paul's attitude about people who tried to use the gospel to hurt them?
 - a.

7. What did Paul say was his main reason for continued life?
 - a.
8. What part of our chapter lets us know that these people already understand, and are doing, the “gospel of Christ”?
 - a.
9. What commandment did Paul give them which is possible only for people who already are doing the “gospel of Christ”?
 - a.
10. What does Paul say was a blessing from God which most people would deny is a blessing, especially if they are not spiritually mature?
 - a.

Chapter 2

1. What is the theme of this chapter?
 - a.
2. What are the common general requirements we see in this chapter that God has for His promises?
 - a.
3. In our first sentence we see four “if” which are all proven to be true by one set of attitudes and actions. List each and mark it as attitude or action.
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.
4. What was the “mind (of) Christ Jesus”?
 - a.
5. How did God reward His attitude and action?
 - a.
6. What is the concluding application of this example which is to be applied to our personal lives?
 - a.
7. How are we to do this?
 - a.
8. What are Paul's specific commands which will allow us to do the prior?
 - a.
9. Why did Paul send Timothy and Epaphroditus to them and why should the church accept them into leadership?
 - a.
10. How are true Christians to treat people who have proved their obedience to God to the point of almost dying in that service?

a.

Chapter 3

1. What is the theme of this chapter?
 - a.
2. What simple steps does Paul give for receiving God's blessing in any aspect of our life?
 - a.
 - b.
 - c.
 - d.
3. Who does Paul warn us to be wary of?
 - a.
 - b.
 - c.
4. What does our chapter tell us about true worship?
 - a.
 - b.
 - c.
5. Paul mentions only a little of his religious credentials and only to show that he had more of them than the people criticizing him. What did he then tell us about religious credentials?
 - a.
6. What is the things which “the excellency of the knowledge of Christ Jesus my Lord” put into our life?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.
7. What does Paul tell us about reaching this goal within this life?
 - a.
8. What does Paul warn us about the things in our past, even things done for God?
 - a.
9. Who does Paul call “the enemies of the cross of Christ”?
 - a.
10. Why does Paul conclude this chapter with “For our conversation is in heaven”?
 - a.

Chapter 4

1. What is the theme of this chapter?
 - a.
2. Why does Paul write “I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord”?
 - a.
3. Why does Paul write “And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellowlabourers, whose names *are* in the book of life”?
 - a.
4. What is the context of “And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus” which tells us what we have to do before “the peace of God” is added to our life?
 - a.
 - b.
 - c.
 - d.
5. Why does our sentence say that “the peace of God...shall keep your hearts and minds”?
 - a.
6. Why does Paul add, to the prior, “Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; If *there be* any virtue, and If *there be* any praise, think on these things”?
 - a.
7. Once we have “the peace of God”, how do we keep it?
 - a.
8. What personal experiences did God put Paul through before he learned to know that “I can do all things through Christ which strengtheneth me”?
 - a.
9. Why do we see the word “which” in the sentence of “I can do all things through Christ which strengtheneth me”?
 - a.
10. The sentence “But my God shall supply all your need according to his riches in glory by Christ Jesus” starts with the word “But”. Where does the context of this statement start and what are the contextual requirements to claim this promise?
 - a.
 - b.
 - c.
 - d.

Teaching Colossians

Overview of Colossians

This epistle teaches us detailed practicalities of the [gospel of Christ](#). The epistle to [Galatians](#) and the epistle to [Ephesians](#) also teach the *gospel of Christ* but they teach it from different perspectives. In addition, the epistle of [2Corinthians](#) teaches us the application of the [gospel of Christ](#). The believers at Colosse did not know what was available to them when they were [in Christ](#). Therefore, they needed instructions. The believers at Ephesus knew what was available to them when they were [in Christ](#), but they were confused by people teaching doctrinal error. Therefore, they needed correction and admonition to drive off the people teaching doctrinal error. The believers at Galatia had been [in Christ](#), but they turned aside to follow doctrinal error. Therefore, they needed to be rebuked and told to repent.

Chapter 1:

This chapter has only 6 sentences in it but two of them are very complex and introduce some very important doctrines. In the first sentence we see that Paul is writing to *the saints and faithful brethren in Christ which are at Colosse*. This is an assumption that his audience is all saved with some spiritual maturity where other epistles were written to churches which had some lost. The second sentence is somewhat complex and deals with the basic things that we all have in salvation. The third sentence is more complex and tells us what we should all have as a result of what we received when we were initially saved. Our fourth sentence tells us that the Son of [God](#) was/is human like us and, therefore, is the head of our human church. The fifth sentence tells us that everything is *in him* because He paid the cost *through the blood of his cross*. Our sixth sentence is the most complex and introduces the theme of this epistle. After our initial profession all further blessings and spiritual maturity are [in Christ](#). However, receiving these blessings is conditional. We will not receive them unless we have [Christ in](#) us and that is not guaranteed because of our initial salvation.

Our first chapter goes from salutation through telling us that receiving further blessings is conditional. The requirements of receiving those blessings is discussed throughout the remainder of this epistle but basically require us to maintain our ongoing personal relationship with the Son of [God](#) through His role as [in Christ](#). This epistle does not contain the phrase [gospel of Christ](#). However, this epistle, the epistle to [Galatians](#) and the epistle to [Ephesians](#) essentially present the [gospel of Christ](#).

Summaries of sentences within this chapter:

[C1-S1](#) (Verse 1-2) Paul limits his letter to those who are [in Christ](#) because the promises given in this letter are not to all saved.

[C1-S2](#) (Verse 3-8): Paul wrote this epistle to explain the true relationship with [God](#).

[C1-S3](#) (Verse 9-17): Paul had been praying that they would receive the blessings of salvation since he first heard of their profession.

[C1-S4](#) (Verse 18): All of those blessings come through the Son of [God](#).

[C1-S5](#) (Verse 19-20): Why [God](#) gave Jesus the *preeminence*.

[C1-S6](#) (Verse 21-29): As a result, we need to be [in Christ](#) and have [Christ in](#) us.

Chapter 2:

In this chapter, Paul expresses his personal concern as the minister of [in Christ](#). He is worried that men *should beguile you with enticing words*. With this in mind, he tells us how to stay [in Christ](#). First, we must be aware that we can be *spoiled* if we get our doctrine from anyone except [Christ Jesus the Lord](#). Next we are told about physical and spiritual things which will be removed from our life if we truly get our doctrine from [Christ Jesus the Lord](#). Then Paul warns us about losing the things from [God](#) if we do wrong religious acts. After this Paul asks a question designed to make us seriously think about what he just said and he ends the chapter by telling us that religion only looks good to the world.

Summaries of sentences within this chapter:

[C2-S1](#) (Verse 1-3): .Paul expresses his personal concern as the minister of [in Christ](#).

[C2-S2](#) (Verse 4): Paul warns about men who *should beguile you with enticing words*.

[C2-S3](#) (Verse 5): Lack of physical presence does not mean lack of spiritual presence.

[C2-S4](#) (Verse 6-7): How to stay [in Christ](#): *As ye have...received Christ Jesus the Lord, so walk ye in him...*

[C2-S5](#) (Verse 8): Beware of *spoiling* doctrine.

[C2-S6](#) (Verse 9): It is all only in [Christ Jesus the Lord](#).

[C2-S7](#) (Verse 10-12): Physical things that [God](#) removed from our life with salvation.

[C2-S8](#) (Verse 13-15): Spiritual things that [God](#) removed from our life with salvation.

[C2-S9](#) (Verse 16-17): The first practical application of doctrine in this chapter.

[C2-S10](#) (Verse 18-19): We can lose our spiritual nutrition and reward by doing the wrong religious acts.

[C2-S11](#) (Verse 20-22): If you're really *dead with Christ* then why are you responding to prompts that you are supposed to be dead to?

[C2-S12](#) (Verse 23): Religion only looks good to the world.

Chapter 3:

Our chapter provides the detailed instructions on how to be [in Christ](#). First we are to *seek* the things of *Christ*. Then we are to *set (our) affection* on the things of *Christ*. We need to understand that our *glory* will come later with *Christ*. In order to receive that *glory*, we must separate ourselves from our sins and past walk of life. We must *put off* certain things and we must then *put on* certain things. Our behavior that others see must show our change. In particular, we must show *charity* to all people. Instead of fretting, we must let [God's](#) peace rule you and be thankful for all circumstances and things which happen in life. Finally, we must *let the word of Christ dwell in you richly in all wisdom* and do everything *in the name of the Lord Jesus*. After these general instructions that are to all Christians, Paul gives instructions to different people based upon their roles in life. Then Paul ends the chapter with a disclaimer for those who claim *reward* without the required *service*.

In the First chapter Paul laid down his foundation for this epistle. In the first sentence we saw that Paul is writing to *the saints and faithful brethren in Christ which are at Colosse*. From there the first chapter went from the things of salvation that we receive at our initial profession through telling us that receiving further blessings is conditional upon us being *in Christ*. Our second chapter warned us about false teachers who would try to keep us from being *in Christ*. It also told us some things to not do and told us about things that *Christ* removes from our life so that [God](#) can bless us. Now in this chapter Paul is going to tell us things to do and tell us about things that we need to let *Christ* add to our life as part of the blessings from [God](#). Once more we see that these things are conditional and require our active participation. Please notice that the first sentence starts with an If and commands us to do the action verb of seek. In this chapter *do / doeth* occurs 6 times. *Put off* occurs twice and *put on* occurs 3 times. A search of this chapter will find several other action verbs. A search will also find that every sentence has some action within it. [God](#) had to remove some sinful things from our life before He could add some good things so that the sinful would not corrupt the good that He is trying to add to our life.

[God](#) adds things to our life as we let *Christ* live through our personal lives. Below is a quick summary of these things within this chapter.

[3:1](#) We should be *risen with Christ*. Therefore we should live differently like [Romans 6](#) explains.

[3:2](#) We are to *Set our affection* where our true life is.

[3:3](#) Our true life is *hid with Christ* so we don't need to care about our current physical life.

[3:4](#)...*ye also appear with him in glory*.

[3:5](#) *Mortify* (stop responding to) *your members which are upon the earth*. Notice that every one of these are life-style sins which may be expressed by the flesh but which are really sins of the mind, heart, will and emotions.

3:6 For which things' sake the wrath of God cometh on the children of disobedience. Saved people are *the children*. This sentence tells us that if we are going to have *Christ* live through our personal lives we will *fear God* and not be *children of disobedience* because we know that *the wrath of God cometh on the children of disobedience*.

3:7 tells us that those have *Christ* living through their personal lives no longer *walk* and *live* like they used to.

3:8 lists a series of sins which progressively become more sinful versions of the prior sin. We are told to *put off all these* starting with *anger*. Putting off *anger* prevents the others and *filthy communication out of your mouth* proves that you have not *put off all these anger* and the rest.

3:9 tells us to *Lie not one to another*. John 8:44 says *Ye are of your father the devil...there is no truth in him*. When we *Lie* we are revealing that we are under the control of *the devil*.

3:10 tells us that part of putting on *the new man* is to be *renewed in knowledge after the image of Christ*. This should be obvious. If we are going to have *Christ* live through our personal lives, we need to know what His *image* is like in order to verify what our life shows that *image*. This requires *knowledge* which only comes from the Word of God through the Spirit of God, which is what Paul means by being *renewed in knowledge*.

3:11 Tells us that we are not to judge by any fleshly or religious measure to distinguish between people but to see if *Christ is all, and in all*.

3:12 tells us our '*putting on*' starts with internal characteristics.

3:13 tells us that after we fix our internal attitudes we are to change our dealings with others so that our internal changes are reflected in our relationships.

3:14 tells us to *put on charity, which is the bond of perfectness*.

3:15 tells us to add (And) the *peace of God rule in your hearts* because the only way to keep *charity* is to have *the peace of God ruling in our hearts*. Paul also tells us that the key to keeping *the peace of God* is to be *thankful* on a personal (*ye*) level.

3:16 tells to have *the word of Christ* dwelling in us and how to keep it there.

3:17 sums up the general instructions and sentences following it deal with specific instructions to people in specific roles (*Wives, Husbands*, etc). Paul finishes these instructions for everyone with a reminder that we will meet the *Lord Jesus* at the *judgment seat of Christ* (Romans 14:10; 2Corinthians 5:10-11). Paul started this section with a reminder of the rewards and punishments that we will receive at the *judgment seat of Christ* and he ends these instructions for everyone the same way.

Summaries of sentences within this chapter:

C3-S1 (Verse 1): If you're really spiritually alive with *Christ* then seek the things of *Christ*.

C3-S2 (Verse 2): Where to place our *affections* if we want to be *alive in Christ*.

C3-S3 (Verse 3): Why we are to *Set your affection on things above, not on things on the earth*.

[C3-S4](#) (Verse 4): Our eternal glory is coming later with *Christ*.

[C3-S5](#) (Verse 5-7): Separate yourself from your sins and past walk of life so that you don't suffer [God's](#) wrath.

[C3-S6](#) (Verse 8): *Put off* sins of the soul.

[C3-S7](#) (Verse 9-11): Our behavior that others see must show our change.

[C3-S8](#) (Verse 12-13): *Put on* the *new man* who acts like Christ.

[C3-S9](#) (Verse 14): More than anything else put on *charity* which shows spiritual maturity.

[C3-S10](#) (Verse 15): Let [God's](#) peace rule you and be thankful.

[C3-S11](#) (Verse 16): The final step for all people to obey if they want *Christ in* their lives.

[C3-S12](#) (Verse 17): Do everything *in the name of the Lord Jesus*.

[C3-S13](#) (Verse 18): Instructions to wives.

[C3-S14](#) (Verse 19): Instructions to husbands.

[C3-S15](#) (Verse 20): Instructions to children.

[C3-S16](#) (Verse 21): Instructions to fathers.

[C3-S17](#) (Verse 22-24): Instructions to servants (employees).

[C3-S18](#) (Verse 25): The disclaimer for those who claim *reward* without the required *service*.

Chapter 4:

The first sentence should really be in chapter 3 since it finishes that subject. These chapter and verse divisions weren't really added until (reportedly) some times in the 1400's and there have been several different divisions by '*verses*'. That said, chapter 4 is Paul's summary and recognition of the people who will carry on the work of the ministry. Paul is no longer asking for prayer for his own freedom but is only asking *that God would open unto us a door of utterance, to speak the mystery of Christ*. Paul is actually doing that exact thing through the letters (epistles) that he is writing from prison. Paul might not have fully understood what God was doing but he served to the best of his ability in spite of the limits. If free, he probably would have personally ministered instead of working through letters. While that is better for the people personally ministered to, it would not have produced the written record which we have in the New Testament. In addition, as much as highly effective people hate it, Paul had to turn the work over to others.

Notice that the people he recommends are not all preachers. Sometimes preachers forget how important non-preachers are to God's ministry. Back in [2Timothy 4:10](#) Paul complained about people leaving him and asked Timothy to bring Mark. Now, in this chapter, we see that Mark is there along with several others. Apparently, God needed Paul to be alone for awhile before Paul could/would turn the ministry over to others and God wanted a smooth transition. Quite often churches and other organized groups of people are thrown into disarray with the passing of an effective leader because they do not effectively pass on the work before they leave or die. In this chapter we see Paul passing on the ministry for an effective, and smooth, transition.

Summaries of sentences within this chapter:

[C4-S1](#) (Verse 1): Instructions to masters (bosses).

[C4-S2](#) (Verse 2-4): The basis of an effective ministry.

[C4-S3](#) (Verse 5): Walk the walk.

[C4-S4](#) (Verse 6): Talk like *Christ* would talk.

[C4-S5](#) (Verse 7-9): Paul names his people who will take over the ministry.

[C4-S6](#) (Verse 9): *They shall make known unto you all things which are done here.*

[C4-S7](#) (Verse 10-11): Paul sends support for the preachers who will replace him in the ministry.

[C4-S8](#) (Verse 11): Why Paul recommends them.

[C4-S9](#) (Verse 12): Paul recognizes the service of non-preachers.

[C4-S10](#) (Verse 13): Paul testifies of the service by Epaphras.

[C4-S11](#) (Verse 14): Luke and Demas were important non-preacher workers.

[C4-S12](#) (Verse 15): Paul gives instructions about home churches.

[C4-S13](#) (Verse 16): Instructions to share doctrinal truths.

[C4-S14](#) (Verse 17): Instructions to do the ministry given to us.

[C4-S15](#) (Verse 17): Proof that Paul wrote this epistle.

[C4-S16](#) (Verse 18): '*Out of sight*' should not be '*out of mind*'.

[C4-S17](#) (Verse 18): Final blessing.

[C4-S18](#) (Verse 18): *Amen*.

God in Colossians:

| | |
|--|--|
| from God: | |
| grace and peace | 1:2 , |
| of God: | |
| will | 1:1 , 4:12 |
| grace | 1:6 |
| knowledge | 1:10 |
| dispensation | 1:25 |
| Word | 1:25 |
| mystery | 2:2 |
| operation | 2:12 |
| increase | 2:19 |
| right hand | 3:1 |
| wrath | 3:6 |
| elect | 3:12 |
| peace | 3:15 |
| kingdom | 4:11 |
| the image of the invisible God | 1:15 |
| thank God: | 1:3 , 3:17 |
| God did / do: | |
| God would make known | 1:27 |

| | |
|---|----------------------|
| open unto us a door of utterance | 4:3 |
| man - God: | |
| your life is hid with Christ in God | 3:3 |
| fearing God | 3:22 |
| God our Father | 1:2 |

Q&A for Colossians

Overview

1. What is the main message of this epistle?
 - a. The Gospel of Christ.
2. How is this similar and how is it different from other gospel found within the Bible?
 - a. This “gospel” gives the same message as all 'gospel” found within the Bible except the “other gospel” which comes from the devil. This has a different perspective from some “gospel”, such as the 'gospel of God” and it has a different emphasis from some such as “the gospel of your salvation”. However, even with these differences, it retains the same basic message.
3. What is the basic message of all true “gospel” of the Bible?
 - a. It is the 'Good News' that God wants a personal relationship with each of us like He had with Adam and Eve before they sinned and separated us from God. Because of their sin, we each inherit a sin nature and each personally sin, which earns us death and an eternity in the “lake of fire”, which is the “second death”. In order to restore this personal relationship, God sent His “only begotten Son” to die and pay the debt for our sin. He was buried, to prove that He truly died, and He was resurrected to prove that God offers us a resurrected life. However, in order for us to receive this resurrected life we must accept Him as our personal Lord with the understanding that our obedience to His commands will allow Him to change our basic nature from a sinful nature to one which can have fellowship with God. After our physical death, and as part of our receiving our resurrected life, we will be judged for our level of obedience with eternal rewards given in proportion to our level of obedience and up to 1,000 years of punishment in proportion to our level of disobedience.
4. What is the difference between the people whom we give the “gospel of salvation” to and the people we give the “gospel of Christ” to?
 - a. The “gospel of salvation” is given to people who are lost with the emphasis on how to receive God's life so that they can go to Heaven. The “gospel of Christ” is given to saved people with the emphasis on 'the good news that God can change your life after you receive His Holy Spirit”. While both “gospel” have the same points, the emphasis is different and a presentation of either might even skip the points which are not emphasized.
5. How is the true “gospel” different from a “gospel of works”?
 - a. The “gospel of works” says that we earn our rewards and that God 'owes' us rewards for anything we do to serve Him. The true 'gospel” says that we can not pay for the death of God's “only begotten Son”, which gets us out of an eternal condemnation to the “lake of fire”. Instead, we put our “faith” in God's promise to save us and we put our 'faith” in God's promise to reward obedience and we serve God out of gratitude for all that he did for us when we did not deserve anything from Him.
6. How are “works” related to the true “gospel” and how is this different from a “gospel of works”?
 - a. The “gospel of works” claims that we “earn” blessings and put God into “debt” to us when we serve Him. The true “gospel” says that 'works” are the result, and evidence, of true “faith”. We find a promise in the Bible and do what God requires

believing that God will keep His promise in His time and His way. As opposed to the “gospel of works”, we can not claim that God 'owes' us and must do what we want when we want and how we want.

7. Who does the true work in the true “gospel” and how do our acts of “faith” related to those “works”?
 - a. Christ does the true spiritual “work” be working through our life. Since the devil accuses God of taking away our free will, like the devil does, God requires us to do the 'act of faith' before Christ works through our life. This proves that, of our own free will, we gave Christ permission to work through our life and we gave that free-will permission before He acted.
8. How is the true “gospel” different from 'easy believism'?
 - a. 'Easy Believism' claims that if we 'ask Jesus to be our saviour’ that we can go on sinning all that we want and God has no choice but to make Jesus continue to pay for an ongoing life of sin and serving the devil. In addition, 'easy believism' claims that we can 'name and claim' any blessing that we want even if it is not in the Bible and even if we refuse to meet God's requirements to receive that blessing. In contrast, the true “gospel” says that we must “call upon the name of the Lord”, as the Bible says. This means that we accept Him as our personal Lord and agree to obey with the understanding of future judgment for our level of obedience. In addition, the true Biblical “gospel” says that we can only 'claim' the promises which are given to us and then we need to fulfill God's requirement before we receive those promises.
9. What does the Bible call the relationship that the Jews have with God and how is that different from the relationship that the church has?
 - a. The Jews are the wife of God the Father while the church is the bride of God the Son.
10. What is the difference between promised blessings made to the Jews and promised blessings made to the church?
 - a. The Jews were promised physical blessings in this life. The church is promised spiritual blessings in eternity and in the 1,000 year reign of Christ.
11. What is the difference between this epistle and the one to the Galatians and the one to the Ephesians when it comes to the “gospel of Christ”?
 - a. The believers at Colossi did not know what was available to them when they were “[in Christ](#)”. Therefore, they needed instructions. The believers at Ephesus knew what was available to them when they were “*in Christ*”, but they were confused by people teaching doctrinal error. Therefore, they needed correction and admonition to drive off the people teaching doctrinal error. The believers at Galatia had been “*in Christ*”, but they turned aside to follow doctrinal error. Therefore, they needed to be rebuked and told to repent.
12. What roles of the Son of God are most emphasizes?
 - a. “Lord” (12) and “Christ” (24).
13. What unique reference to the roles of the Son of God is found here?
 - a. This is the only place in the New Testament where we find “Lord Christ”.
14. What is Paul's relationship to this church?
 - a. It is a “grandchild” church started by Epaphras. He, apparently, was saved and trained in a church that Paul started. Note that the second sentence says “Since we heard of your faith”.

15. Why is Timothy included as an author of this epistle?
 - a. He will take over the ministry that Paul started and Paul is endorsing his authority.
16. What belongs to God and is available to man, according to our epistle?
 - a. will; grace; knowledge; dispensation; Word; mystery; operation; increase; right hand; wrath; elect; peace; kingdom; the image of the invisible God
17. What verses tell us to “thank God”?
 - a. 1:3, 3:17
18. What does our epistle tell us about the relationship between man and God?
 - a. your life is hid with Christ in God; we are to fear God; God is our Father
19. What comes from God?
 - a. grace and peace
20. What are we told that God could do?
 - a. *would make known what is the riches of the glory*; open unto us a door of utterance

Chapter 1

1. What is the theme of this Chapter?
 - a. What is available to us when we are “in Christ”.
2. What blessings are offered to people who are obedient to this epistle?
 - a. “Grace and peace, from God our Father and the Lord Jesus Christ”
3. Why did they have “faith in Christ Jesus”?
 - a. “For the hope which is laid up for you in heaven”
4. What evidence was there of their “faith in Christ Jesus”?
 - a. “the word of the truth of the gospel...bringeth forth fruit”
 - b. They had “love in the Spirit” which was observed by others.
5. What was Paul's prayer for them which was the result of his hearing about their “faith”?
 - a. “that ye might be filled with the knowledge of his will”
 - b. That “ye might be filled with ...all wisdom and spiritual understanding”
 - c. That “ye might walk worthy of the Lord unto all pleasing”
 - d. That “ye might...be fruitful in every good work”
 - e. That “ye might...increasing in the knowledge of God”
 - f. That “ye might be...Strengthened with all might, according to his glorious power”
 - g. That “ye might have...all patience and longsuffering with joyfulness”
 - h. That “ye might...give thanks unto the Father”
6. What are we told that God provides for us?
 - a. God “hath made us meet to be partakers of the inheritance of the saints in light”
 - b. God “hath delivered us from the power of darkness”
 - c. God “translated *us* into the kingdom of his dear Son”
 - d. God's Son gave “redemption through his blood”
 - e. God's Son gave “the forgiveness of sins”
7. What does our chapter tell us about God's Son?
 - a. He “is the image of the invisible God”
 - b. He “is the firstborn of every creature”
 - c. He created all things
 - d. He “is before all things”
 - e. “by him all things consist”
 - f. He “is the head of the body, the church”
 - g. He “is the beginning”
 - h. He “is the firstborn from the dead”
 - i. “in him should all fulness dwell”
 - j. He “made peace through the blood of his cross”

- k. He “reconciled all things unto himself”
8. What was our state before salvation?
 - a. We “ were sometime alienated and enemies in *your* mind by wicked works”.
 9. What is the conditional requirement for true salvation as stated in our chapter?
 - a. “If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel”
 10. What *is*” the riches of the glory of this mystery among the Gentiles”?
 - a. “Christ in you, the hope of glory”

Chapter 2

1. What is the theme of this Chapter?
 - a. Paul's personal concern that men "*should beguile you with enticing words*".
2. How can we be "spoiled"?
 - a. By getting our doctrine from anyone except "[Christ Jesus the Lord](#)".
3. What is the primary command given in this chapter?
 - a. "As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving."
4. What are the main things listed which will turn us away from following Christ?
 - a. "philosophy"
 - b. "vain deceit"
 - c. "the tradition of men"
 - d. "the rudiments of the world"
5. How does our chapter use "circumcision" and "baptism" symbolically?
 - a. Both are used symbolically to show the spiritual separation from the former life of sin which we had before our salvation.
6. Why is this important, according to our chapter?
 - a. This is how we show the world that Christ has removed the ability of "principalities and powers" to control us, that he took the record of our sins and "nailed it to his cross" and has "triumphing over them in it" by enabling us to leave our former life of sin. If we have no change in our former life of sin then we have no evidence of true salvation.
7. What is the main religious symbolic change that we are to have?
 - a. We no longer trust keeping religious rules to make us justified before God but know that all of our life will be judged by God and live a different life every day.
8. What specific warning does our chapter have about our worship?
 - a. Do not worship (pray to) angels, nor 'saints' nor 'Mary' nor any spiritual being, nor any so-called 'god' except the God of the Bible. The God of the Bible, working through Christ, supplies everything that we have. That is why worship is reserved for Him.
9. What is the commandment about the 'ten commandments' and similar things?
 - a. "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; Which all are to perish with the using;) after the commandments and doctrines of men?"
10. What are we told about religious rules and how they are used to deceive?
 - a. "Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh."

Chapter 3

1. What is the theme of this Chapter?
 - a. The detailed instructions on how to be [“in Christ”](#).
2. What does our chapter mean when it says “For ye are dead, and your life is hid with Christ in God”?
 - a. We are to stop responding (“dead”) to the things of this world, including religious rules and are to respond to God (“your life is hid with Christ in God”) Who gives us personal instructions on how to live this life.
3. If we truly get our doctrine from [“Christ Jesus the Lord”](#), what evidence will we have?
 - a. We will “seek those things which are above”
 - b. Physical and spiritual sins will be removed from our life.
 - c. We will add characteristics of Christ.
4. What are the specific things which we are told to “put off”?
 - a. “fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry...anger, wrath, malice, blasphemy, filthy communication out of your mouth...lying”
5. What are the specific things which we are told to “put on”?
 - a. “being holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another...charity”
6. What results should be seen in our life?
 - a. “the peace of God (shall) rule in your hearts”
 - b. We will be “one” with the church
 - c. We will be ‘thankful’
 - d. “the word of Christ (will) dwell in you richly”
 - e. We will have wisdom
 - f. We will be “teaching and admonishing one another in psalms and hymns and spiritual songs”
 - g. We will be “singing with grace in your hearts to the Lord”
 - h. We will be “*doing* all in the name of the Lord Jesus”
7. What roles of people are instructed here just like they were in Ephesians?
 - a. Husbands, wives, children, servants and masters.
8. With what attitude are we all told to do “all things”?
 - a. “do *it* heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance”
9. Why are we told to have this attitude?
 - a. “for ye serve the Lord Christ”
10. What is our last warning for those people who don't want to obey?

- a. “he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons”

Chapter 4

1. What is the theme of this Chapter after the first sentence?
 - a. Current events of that day.
2. What was Paul's prayer request for himself since we know that he was in prison?
 - a. "that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: That I may make it manifest, as I ought to speak." He did not ask for changes in his circumstances, only that he would be spiritually effective wherever God put him.
3. What are the last three pieces of advice to these people?
 - a. "Continue in prayer, and watch in the same with thanksgiving"
 - b. "Walk in wisdom toward them that are without, redeeming the time"
 - c. "Let your speech *be* always with grace, seasoned with salt, that ye may know how ye ought to answer every man"
4. What is the significance of the order of this advice?
 - a. Seek God first with a proper attitude, then get "wisdom" from God's word, plan your day to include spiritual work in the kingdom of God ("redeeming the time") then use that preparation as you go throughout your day. This is general advice on how to order our everyday life.
5. What is the significance of the order in which Paul names the people within this chapter?
 - a. He starts with the people who will be going and dealing with all of them, then he deals with people they all know but who are staying with Paul, then with people that only some of them might know or have heard about and finishes with personal messages. Thus we see an orderly progression starting from what is most important to the most people and ending with what is least important to most people. This is a pattern for us to follow.
6. What is significant about Paul sending men to this church?
 - a. Paul can not go because he is a prisoner and God knows that his death is soon. Paul is sending these men to do the job of pastor so that there is a smooth transition and so that the devil can not get in and scatter the church
7. Why do we read "The salutation by the hand of me Paul"?
 - a. There is indication within the Pauline Epistles that others were sending letters with false doctrine and claiming that the letters came from Paul. Also, Paul would have used a scribe, as was customary in those days and because he had bad eyes. The lack of something similar in Hebrews tells us that it was not written by Paul because, in another epistle, Paul made a point to say that he deliberately signs all of his letters.
8. What does Paul say about "the church of the Laodiceans" and why is it significant?
 - a. First, we see instruction to share what is God's Word. We also see mention of an epistle from Paul which God did not preserve as His Word. We can speculate as to why that is but the important thing is that only some of Paul's writing was the Word of God. We need to realize that the true author of the Word of God is God and not the human being who was his tool. It is God who decided what to preserve as the Word of God and what to not include within the Word of God.

9. Why does Paul “say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it”?
 - a. When we see “the Lord” invoked within the Bible we are being instructed that this matter will come up when we face our Lord God in our personal judgment. Everyone has a ministry from “the Lord” that they will face judgment for how well they fulfill it.
10. What is the significance of the phrase “Jesus, which is called Justus, who are of the circumcision”.
 - a. He is one of two men named in the Bible as “Jesus” who is not 'the Son of God in human flesh'. This phrase is part of the evidence which proves the error within the doctrinal error which claims that 'Jesus means Saviour' within the doctrinal error which claims that 'Jesus is God'. The true Biblical and doctrinal meaning of the name “Jesus” is: 'a literal physical man' with the Son of God in human flesh' being the main application. The refusal to separate applications from definitions of Biblical words leads people to claim that there are errors in the Bible when the truth is that the error is their own.

Questions for Colossians Class

Overview

1. What is the main message of this epistle?
 - b.
2. How is this similar and how is it different from other gospel found within the Bible.
 - b.
3. What is the basic message of all true "gospel" of the Bible?
 - b.
4. What is the difference between the people whom we give the "gospel of salvation" to and the people we give the "gospel of Christ" to?
 - b.
5. How is the true "gospel" different from a "gospel of works"?
 - b.
6. How are "works" related to the true "gospel" and how is this different from a "gospel of works"?
 - b.
7. Who does the true work in the true "gospel" and how do our acts of "faith" related to those "works"?
 - a.
8. How is the true "gospel" different from 'easy believism'?
 - a.
9. What does the Bible call the relationship that the Jews have with God and how is that different from the relationship that the church has?
 - f.
10. What is the difference between promised blessings made to the Jews and promised blessings made to the church?
 - b.
11. What is the difference between this epistle and the one to the Galatians and the one to the Ephesians when it comes to the "gospel of Christ"?
 - c.
12. What roles of the Son of God are most emphasizes?
 - 11.
13. What unique reference to the roles of the Son of God is found here?
 - h.
14. What is Paul's relationship to this church?
 - f.
15. Why is Timothy included as an author of this epistle?
 - b.
 - c.

16. What belongs to God and is available to man, according to our epistle?
 - a.
17. What verses tell us to “thank God”?
 - b.
18. What does our epistle tell us about the relationship between man and God?
 - a.
19. What comes from God?
 - a.
20. What are we told that God could do?
 - b.

Chapter 1

1. What is the theme of this Chapter?
 - a.
2. What blessings are offered to people who are obedient to this epistle?
 - a.
3. Why did they have “faith in Christ Jesus”?
 - a.
4. What evidence was there of their “faith in Christ Jesus”?
 - a.
 - b.
5. What was Paul's prayer for them which was the result of his hearing about their “faith”?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
6. What are we told that God provides for us?
 - a.
 - b.
 - c.
 - d.
 - e.
7. What does our chapter tell us about God's Son?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.
 - j.
 - k.
8. What was our state before salvation?
 - a.
9. What is the conditional requirement for true salvation as stated in our chapter?
 - a.

10. What *is* the “riches of the glory of this mystery among the Gentiles”?

Chapter 2

1. What is the theme of this Chapter?
 - a.
2. How can we be “spoiled”?
 - a.
3. What is the primary command given in this chapter?
 - a.
4. What are the main things listed which will turn us away from following Christ?
 - a.
 - b.
 - c.
 - d.
5. How does our chapter use “circumcision” and “baptism” symbolically?
 - a.
6. Why is this important, according to our chapter?
 - a.
7. What is the main religious symbolic change that we are to have?
 - a.
8. What specific warning does our chapter have about our worship?
 - a.
9. What is the commandment about the 'ten commandments' and similar things?
 - a.
10. What are we told about religious rules and how they are used to deceive?
 - a.

Chapter 3

1. What is the theme of this Chapter?
 - a.
2. What does our chapter mean when it says “For ye are dead, and your life is hid with Christ in God”?
 - a.
3. If we truly get our doctrine from “[Christ Jesus the Lord](#)”, what evidence will we have?
 - a.
 - b.
 - c.
4. What are the specific things which we are told to “put off”?
 - a.
5. What are the specific things which we are told to “put on”?
 - a.
6. What results should be seen in our life?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
7. What roles of people are instructed here just like they were in Ephesians?
 - a.
8. With what attitude are we all told to do “all things”?
 - a.
9. Why are we told to have this attitude?
 - a.
10. What is our last warning for those people who don't want to obey?
 - a.

Chapter 4

1. What is the theme of this Chapter after the first sentence?
 - a.
2. What was Paul's prayer request for himself since we know that he was in prison?
 - a.
3. What are the last three pieces of advice to these people?
 - a.
 - b.
 - c.
4. What is the significance of the order of this advice?
 - a.
5. What is the significance of the order in which Paul names the people within this chapter?
 - a.
6. What is significant about Paul sending men to this church?
 - a.
7. Why do we read "The salutation by the hand of me Paul"?
 - a.
8. What does Paul say about "the church of the Laodiceans" and why is it significant?
 - a.
9. Why does Paul "say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it"?
 - a.
10. What is the significance of the phrase "Jesus, which is called Justus, who are of the circumcision".
 - a.

Teaching 1Thessalonians

The Structure of a Godly Church.

Overview of 1Thessalonians

Most people claim that this epistle is about the rapture. While it does speak about that, it doesn't do that until chapter 4. Further, chapter 5 continues with the day of the Lord, which is different. The earlier chapters tell us how we are to act in this day as part of God's church. The prophecies are only presented after three chapters where Paul is talking about the testimony of a truly godly church and how that testimony results in lost people talking about the great change in the lives of God's truly saved. These prophecies are only for the truly saved and not for anyone who decides to call himself a '*Christian*' with no regards for the Bible requirements to be a true Biblical Christian. In addition, Chapter 5 returns to instructions on how to have a truly godly testimony after it deals with the day of the Lord. Therefore, the majority of this epistle is actually dealing with the Biblical description true godly church, which is composed of people who have a truly changed life which produces a true godly testimony.

In addition to talking about the difference in testimony and life-style between lost religious people and the truly saved, Paul talks about how the truly saved have the light of God's truth while the lost are in darkness. The message, about prophecy, was for the saved to stop listening to lost '*prophets*' who were in darkness and had no true spiritual revelation. The saved are to realize the difference between truly saved and religious lost people by their testimony, especially when they are under persecution. The saved are to only listen to godly men and to the Holy Spirit. With the realization of this difference, the saved are to not follow the lost religious people but are to follow the godly.

Thus the true message of this epistle is to stop listening to lost religious people and live the life which produces a testimony of how God changes the truly saved. That changed life includes being an active member of a truly godly church. Therefore, the main application of this epistle is how to identify a truly godly church with the proper interpretation and application of prophecy only being part of true godly doctrine.

The chapters of this book can be viewed with the following themes:

1. Chapter 1: The power of God.
2. Chapter 2: The pastor of God.
3. Chapter 3: The people of God.
4. Chapter 4: The presence of God.
5. Chapter 5: The perfecting of God.

Please note that every one of the themes, mentioned above, are parts of a truly godly church.

Paul wrote this epistle because there were people who went into this church, after Paul left, and who taught doctrinal error. We have the same problem everywhere today. People lift up their man-given credentials but the Bible tells us to look for the power of God, which is the true evidence of God's approval. Since '*the power of God*' does not change but is evident everywhere and to everyone, that is the basis for this epistle. The power of God will affect the lives of God's true people and God's true church. Therefore, this is how you tell a true church from a false church.

The most important human, within the true church, is the pastor. Therefore, the second chapter tells us how to tell the true '*pastor of God*' from a false pastor. A true pastor will lead people to have lives which show that they are '*the people of God*' by their living a life which is different from lost people. God's people need to do their part in the ongoing personal relationship with God which is through the Son of God. (This relationship is part of true Biblical salvation.) Therefore, God's people need to do their part to maintain '*the presence of God*' in this relationship. (We can never lose our salvation and He will never leave us but we can abandon our relationship just like a married person can abandon their marriage relationship.) In the Bible, the word perfect is defined as: '*spiritually mature*'. Thus, our last chapter tells us how our keeping '*the presence of God*' in our life will lead to '*the perfecting of God*' within our lives. This last chapter tells us how to act as '*spiritually mature*' saints of God. Thus, this epistle can be described as: '*How to tell the true church of God*' or, as the title above gives: '*The Structure of a Godly Church*'. (For more details please see the message called: [Identify the True Church](#).)

Chapter Outlines by verse format.

| | | |
|----------|------|---|
| | | Living in Tribulation |
| 1 | | Testimony of True Salvation |
| | 1 | Opening, grace & peace from God |
| | 2-4 | Paul and others gave God thanks for their testimony and prayed for their continuance in Godly lives |
| | 5-10 | They were given the gospel in word and in power in spite of afflictions and their belief helped Paul become an ensample to others in that area. The Thessalonians faith in the face of persecution caused others to talk and their changed nature was evidence of the sincerity of their faith. |
| 2 | | A true testimony is based upon God and is consistent in spite of circumstances |
| | 1-7 | Paul's entrance was not in vain, even after he was shamefully treated in Philippi and at Thessalonica he was bold in the gospel and pleased God more than man. |

| | | |
|----------|-------|--|
| | 8 | "So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. " |
| | 9-12 | We worked night and day not to be chargeable to you and taught you as a father does a child. |
| | 13 | You received the gospel not as words of men but as they were in truth, the words of God. |
| | 14-19 | You've been treated by your own countrymen as the Jews treated Christians and they are going to suffer the consequences. Because of the Thessalonians testimony, Paul wanted to return and encourage them, but Satan prevented him. So, Paul sent Timothy. |
| 3 | | Comfort to parent/teacher when child/student's testimony of living right in times of trouble |
| | 1-5 | Let no man be moved spiritually by afflictions because we're warned of their coming before the afflictions arrive. |
| | 6-8 | Paul was comforted in his afflictions by hearing of their consistence faith. |
| | 9-13 | Paul's prayers for them (spiritual wisdom and growth, etc) |
| 4 | | Walk your talk and hope in Christ |
| | 1-6 | Walk your talk, especially sanctification, avoid fornication, avoid lust, don't defraud a brother |
| | 7-8 | God called us to cleanness and "he therefore that despiseth, despiseth not man, but God" |
| | 9-12 | You know brotherly love, increase it, be quiet, do your own work and walk honestly. |
| | 13-18 | Don't be ignorant and sorrow after the dead. They will rise before the living in the rapture. |
| 5 | | Live expecting Christ's immediate return |
| | 1-2 | The "Day of the Lord" will come as a thief in the night when people say "peace and safety" |
| | 3-7 | But you're not of the darkness, so don't be fooled. |
| | 8-9 | "But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, " |
| | 10-11 | Therefore, comfort one another with God's love. |
| | 12-14 | Know and esteem highly those who work in the Lord and warn the unruly. |
| | 15-28 | How to live the faith. |

God in 1Thessalonians.

| | |
|-------------------------|---|
| of God: | |
| sight | 1:3 |
| election | 1:4 |
| allowed | 2:4 |
| gospel | 2:2 , 2:8 , 2:9 |
| worthy | 2:12 |
| word | 2:13 |
| churches | 2:14 |
| minister | 3:2 |
| will | 4:3 , 5:18 |
| taught | 4:9 |
| trump | 4:16 |
| peace from God: | 1:1 |
| church in God: | 1:1 |
| to God: | |
| thanks | 1:2 , 2:13 |
| turned | 1:9 |
| render | 3:9 |
| pray | 5:23 |
| God-Man: | |
| God is witness: | 2:5 , 2:10 |
| know not God: | 4:5 |
| God has not called: | 4:7 |
| please not God: | 2:15 |
| please God: | 4:1 |
| before God: | 3:9 , 3:13 |
| God direct: | 3:11 |
| despise God: | 4:8 |
| God will bring: | 4:14 |
| God hath not appointed: | 5:9 |
| God sanctify | 5:23 |

Chapter Outlines by sentence format.

Chapter 1 Summary:

1. [C1-S1](#) Opening salutation and promised blessing for obedience to this epistle.
2. [C1-S2](#) Prayers for the church members and assurance of their salvation from the three preacher authors.
3. [C1-S3](#) Why they are sure of the members' salvation.
4. [C1-S4](#) The known testimony of the members which testifies of their salvation.
5. [C1-S5](#) The impact of their testimony on people around them.
6. [C1-S6](#) There was such a change in their life, due to salvation, that everyone around them was talking about it.

Paul and his missionary team were driven out of Thessalonica, and other towns, by religious lost people who were willing to kill others in support of their doctrinal error. Then, after driving Paul and his missionary team out, they set about persecuting the truly saved. When that didn't make them loose their testimony, but only made it known to more people, they tried bringing in religious teachers, who were accepted by the saved, and starting teaching a corrupting doctrinal error which was designed to get the saved to give up on living a holy life. When Paul heard of this error, he wrote this epistle. He starts this epistle with telling them that he, and God, remember their changed life and how that they had changed from the way they used to be to being like Paul and his missionary team. He also tells them that their continuing to live a holy life, in spite of persecution, was proof of their true salvation. Thus our opening chapter centers on the message that the true gospel produces a changed and holy life and that the changed holy life is evidence of true salvation. This changed life shows '[the Power of God to change lives](#)'.

Chapter 2 Summary:

1. [C2-S1](#) They knew how Paul and his missionary team told them the truth in spite of persecution by people from Philippi.
2. [C2-S2](#) Paul and his missionary team clearly told them God's truth and didn't worry about upsetting religious people but spoke with the knowledge that God would try them for how honestly they presented God's message.
3. [C2-S3](#) They didn't try to get people to support them nor to get a reputation among men.
4. [C2-S4](#) Paul's missionary team acted in love.
5. [C2-S5](#) Paul reminds them how the missionaries supported themselves, working a job, in addition to preaching so that we would not be chargeable unto any of you.
6. [C2-S6](#) Ye are witnesses, how Paul's team acted like parents providing for children without charging the children.
7. [C2-S7](#) The missionaries thanked God because they received (the gospel) not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.
8. [C2-S8](#) They received God's truth like the missionary team did, in spite of persecution of the missionary team and persecution of them.
9. [C2-S9](#) Even though the missionary team had to leave, they have these people in their heart and have a great desire...to see your face.
10. [C2-S10](#) Satan was the one preventing their return.
11. [C2-S11](#) For what is our hope, or joy, or crown of rejoicing?
12. [C2-S12](#) Their personal presence at the coming of our Lord Jesus Christ is their hope, or joy, or crown of rejoicing.
13. [C2-S13](#) For ye are our glory and joy.

In this chapter Paul continues with detailed evidence that his missionary team did not act like most religious people. They didn't try to be popular and make a name for themselves but told God's truth even when it brought persecution on them. They didn't try to get rich or even seek financial support but were completely self-supporting. They imparted unto you, not the gospel of God only, but also our own souls, even though it made them vulnerable to being hurt. The missionary team loved them like a parent loves their child. As a result, the saved people in Thessalonica received the gospel, and the missionaries, even when doing so brought persecution on them.

With this reminder of their past personal relationship, Paul tells them they are still in the hearts of the missionary team, even though the missionary team was forced to leave Thessalonica. Further, when the missionary team tried to return, Satan prevented their return. Therefore, even though they can not return, the saved people of Thessalonica are their hope, or joy, or crown of rejoicing at the coming of our Lord Jesus Christ. In this chapter Paul tell how he acted as their pastor and how a godly pastor should act. Therefore, the main application of this chapter is the description of the pastor of God.

Chapter 3 Summary:

1. [C3-S1](#) Paul sent Timothy to help them when Satan kept Paul himself from going to them. Paul wanted to be sure that they understood what was happening from the true spiritual point of view.
2. [C3-S2](#) Paul warned them that tribulation would come.
3. [C3-S3](#) Paul sent Timothy to know your faith (test what they actually acted upon).
4. [C3-S4](#) The report from Timothy comforted Paul and others in spite of their affliction and distress.
5. [C3-S5](#) Paul and his team gave thanks...to God again for you and were praying for the chance to help them even more.
6. [C3-S6](#) Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.
7. [C3-S7](#) Paul and his team prayed that they would increase and abound in love one toward another, and toward all men...To the end he may stablish your hearts unblameable in holiness before God.

We get a hint of what is going on here when we read Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith. The word perfect means: 'make fully mature'. Satan used men to drive Paul and his missionary team away from this church before the saved members could become fully spiritually mature. Satan is now, as we will see in the next chapter, using religious men, who claim to be saved and may or may not be, to go into this church and teach religious error. This error is subtle as it is based upon the truth and twists it into a believable lie which has the long-term goal of getting God's people to give up on the service to God and to live a life which avoids tribulation. They were going through tribulation, at that time, and Satan wanted them to believe they could have the blessings of being saved while avoiding the cost. This belief is at the root of America turning away from God today. In this chapter Paul tell how godly church members are to act. Therefore, the main application of this chapter is the description of '*The People of God*'.

This chapter starts with Paul saying that, since Satan hindered his returning to this church, he sent Timothy to establish you, and to comfort you concerning your faith. Paul was concerned because they were going through afflictions, which he had warned them would come, but Paul was worried that they would be moved away from God by them. He, happily, repeats the report from Timothy that they had stayed true. Paul also repeats the warning that we should suffer tribulation because he wants them to continue to serve God in spite of the tribulation. However, he sent to check on them because tribulation causes many people to quit on God. When God's people quit on God, they fail the test of faith and miss out on the blessings which would come after the test.

Since Timothy reported that they had remained true, Paul could tell them how much their testimony encouraged others and how others were praying for them. Paul ends this chapter with a statement of his prayer for their future.

Chapter 4 Summary:

1. [C4-S1](#) ye ought to walk and to please God, so ye would abound more and more.
2. [C4-S2](#) They knew the commandments of God and only had to obey.
3. [C4-S3](#) They needed to remain sanctified.
4. [C4-S4](#) This is because God hath not called us unto uncleanness, but unto holiness.
5. [C4-S5](#) To despise this precept is to despise God.
6. [C4-S6](#) They didn't have to be taught how to do brotherly love.
7. [C4-S7](#) Now they needed to learn how to be loving to others who were not brothers.
8. [C4-S8](#) Don't be ignorant like lost people.
9. [C4-S9](#) Since Jesus, was raised from the dead, we can believe that them also which sleep in Jesus will God bring with him.
10. [C4-S10](#) Saved people who die will be resurrected at the start of the rapture.
11. [C4-S11](#) After them we will be raptured to ever be with the Lord.
12. [C4-S12](#) Wherefore comfort one another with these words.

Paul adds to the prior chapter by starting this one with the word Furthermore. They are to do the things which Paul taught and demonstrated to them and are to do even more along those lines. This is in obedience to what commandments we gave you by the Lord Jesus. Their obedience to these commands would produce; sanctification and cause them to abstain from fornication. Further, it will keep them from defrauding his brother in any matter. All of this is based upon the firm conviction that the Lord is the avenger of all such sins. Therefore, when we sin against God's children, they don't get vengeance, but God does.

Paul continues with the reminder that if we despise God's commandment, we are not despising the messenger but are despising God Himself. Therefore, we need to keep our attitude right in order to continue to receive God's protection and provision.

With this in mind, Paul tells them that they are doing right with brotherly love, but they shouldn't sit back and congratulate themselves but should increase in the brotherly love that they show to all men. In addition, instead of trying to '*helpfully correct*' their brother, they need to study to be quiet, and to do your own business, and to work with your own hands. In other words: take care of your own business and help others but leave the correcting to God.

Along that line we see one more command before Paul moves to another subject within our chapter. Paul warns them to be sure that ye may walk honestly toward them that are without, and that ye may have lack of nothing. A lot of people think that lying and cheating is how we get rich. However, Paul is telling the believer

that if he wants God to be sure that they have lack of nothing, then they need to walk honestly toward them that are without.

After talking about God's way to provide for our needs in this life, Paul switches to talking about God providing for us after death by starting a sentence with But I would not have you to be ignorant, brethren, concerning them which are asleep. In the Bible, the word asleep is used for 'saved people who are spiritually alive but physically dead'. Paul goes on to say that ye sorrow not, even as others which have no hope because religious teachers were teaching the religious lie that when we physically die, it is all over and that there is no after-life in the spiritual realm. Paul continues with For if we believe that Jesus died and rose again, which proved the claim that '*when we physically die, it is all over and that there is no after-life in the spiritual realm*' to be a lie. Otherwise, Jesus could not rise from the dead.

Once this truth was brought to their attention, Paul could establish the truth of our resurrection. Further, once we accept our own resurrection, we can accept the resurrection of other saved people and the second coming of our Lord Jesus Christ to rule and reign on this physical Earth. Paul ends the declaration of these truths with: Wherefore comfort one another with these words.

Chapter 5 Summary:

1. [C5-S1](#) They understood spiritual times and seasons.
2. [C5-S2](#) They knew that the day of the Lord (great tribulation) would come without warning.
3. [C5-S3](#) Lost people will be believing in Peace and safety when it comes.
4. [C5-S4](#) Saved people have the spiritual light to see it coming.
5. [C5-S5](#) Saved people are not of the night, nor of darkness.
6. [C5-S6](#) Saved people are to watch and be sober.
7. [C5-S7](#) People who are spiritually asleep and who are drunk are controlled by the spiritual night.
8. [C5-S8](#) Saved people are to put on spiritual armor.
9. [C5-S9](#) For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.
10. [C5-S10](#) Comfort and encourage saved people with this truth.
11. [C5-S11](#) Know...and esteem...them which labour...and admonish you...for their work's sake.
12. [C5-S12](#) And be at peace among yourselves.
13. [C5-S13](#) How to handle problem people.
14. [C5-S14](#) Don't get vengeance.
15. [C5-S15](#) Rejoice evermore.
16. [C5-S16](#) Pray without ceasing.
17. [C5-S17](#) In every thing give thanks.
18. [C5-S18](#) Quench not the Spirit.
19. [C5-S19](#) Despise not prophesyings.
20. [C5-S20](#) Prove all things; hold fast that which is good.
21. [C5-S21](#) Abstain from all appearance of evil.
22. [C5-S22](#) With God's help stay blameless unto the coming of our Lord Jesus Christ.
23. [C5-S23](#) God is faithful and God will do it.
24. [C5-S24](#) Pray for the preachers.
25. [C5-S25](#) Greet the brethren in a holy way.
26. [C5-S26](#) Share this epistle with all saved.
27. [C5-S27](#) The grace of our Lord Jesus Christ be with you.
28. [C5-S28](#) Amen.

Unfortunately, we need to stop and recognize a truth which is not directly related to the message of this epistle, but affects our understanding of it. The chapter divisions were made by men when they chopped God's word into verses after God had John finished Revelation and God message to us. The chapter division in this epistle is unfortunate in that the first several sentences in this chapter are continuing the same subject which was started with the But at the start of [C4-S8](#). From that sentence through [C5-S10](#) Paul is talking about prophecy and how the saved are to look at prophecy differently from how the lost view it because God gives the saved spiritual insight that the lost don't have. Once Paul finishes explaining those things, he switches to how we are to live in the here-and-now

based upon these prophetic truths. Thus, proper chapter divisions would have made [C4-S8](#) through [C5-S10](#) the fifth chapter and [C5-S11](#) through the end a sixth chapter. However, we have to accept the existing chapter divisions even while recognizing the true points at which Paul changes subjects. If this separation was done then the section from [C4-S8](#). through [C5-S10](#) would be titled: *'the prophecy of God'*.

Returning to the beginning of our chapter, we see that we are continuing the subject of prophecy which was started in the prior chapter. There we were told evidence of the resurrection of all saved, and the resulting return of our Lord Jesus Christ to rule and reign on this physical Earth. That, of course, leads to the question of: *'When will that happen?'* Paul's answer is yourselves know perfectly that the day of the Lord so cometh as a thief in the night. In the gospels Jesus told us that But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only ([Matthew 24:26](#); [Mark 13:32](#)). Therefore, we should not worry about this question since we will **never** have the answer before it happens.

With this truth in mind, Paul tells the believers that there is a difference between the lost and the saved when it comes to prophecy. Paul tells the saved: ye, brethren, are not in darkness. The lost are in darkness and can not see the spiritual truths which the Holy Spirit reveals to the saved. That was the lesson of the first three chapters of [1Corinthians](#) which told us the difference between the wisdom of this world and the wisdom of God with only the saved receiving the wisdom of God.

Paul repeats his message about the spiritual difference between the saved and lost with Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. This repeated declaration makes it something that all saved are to believe. Paul then gives us the conclusion of: Therefore let us not sleep, as do others; but let us watch and be sober. In other words: don't let the wrong interpretation of prophecy, which comes from spiritually blind lost people, affect your knowledge of the truth nor your obedience to God which is based upon your having spiritual light from God. Realize the difference in spiritual knowledge and let God's truth lead you differently from how spiritual darkness and error are leading the lost.

With that in mind, we see that [C5-S10](#) starts with Wherefore and gives us the concluding command to comfort yourselves together, and edify one another.

After giving that conclusion, Paul adds a new subject by starting [C5-S10](#) with the word And. From this point through the end of the chapter Paul is giving short and simple commands on how to act in this world in order to maintain our testimony and receive the blessings of God. While these commands are simple to understand, on their surface, it is easy for people to not think about them and how they apply to many aspects of life. Thus, it is easy to be in disobedience to

these commands without realizing it because of a failure to consider their full application. Sins done in ignorance still reap the consequences of sin. Therefore, meditation and full consideration of all of the applications of these commands is essential to receiving blessings from God instead of punishment for disobedience.

Q&A for 1Thessalonians Class

Epistle Overview

1. What is the theme of this epistle?
 - a. Don't believe the lies of Satan's religious liars.
2. What is wrong with the claim that this epistle is about the rapture?
 - a. That is only part of the message here and focusing on the rapture causes people to miss the true message which is a warning against people telling religious lies.
3. What is the actual message to the saved, beyond the warning?
 - a. The majority of this epistle is actually dealing with a changed life which is a true Godly testimony.
4. What does Paul say is the difference in the source of Godly prophets and ungodly prophets and why is this important?
 - a. Godly prophets have God's "light" while ungodly prophets are "in darkness". If we listen to ungodly prophets then we will decrease the influence of God's "light" in our life and be led into doctrinal error.
5. How do we tell the difference between truly saved and religious lost people?
 - a. By their testimony. Even if someone is saved, if they don't have a Godly testimony then they are carnal and we are to not listen to them. We should only accept doctrine from people who have a personal testimony of a Godly life to back their teachings.
6. What is the main application of this epistle?
 - a. The saved are to only listen to Godly men and to the Holy Spirit. They are to not follow the lost religious people but are to follow the Godly and live the life which produces a testimony of how God changes the truly saved.
7. What does our epistle tell the saved to give to God?
 - a. Thanks, prayer, turn to obey.
8. What things does our epistle tell us are "of God" (belong to God)?
 - a. sight, election, allowed, gospel, worthy, word, churches, minister, will, taught
9. What does our epistle tell us is the relationship between truly saved and God?
 - a. God is their witness, "God hath not called us unto uncleanness, but unto holiness", "joy before God" for the sake of others, God "establishes their hearts unblameable in holiness", God "directs their way", God will resurrect, "the very God of peace sanctify you wholly".
10. What does our epistle tell us is the relationship between God and the lost or carnal person?
 - a. They "know not God", They "please not God", They "despise God".

Chapter 1

1. What is the theme of this chapter?
 - a. A changed and holy life and that the changed holy life is evidence of true salvation.
2. Who are the men God used to write this epistle and why is each named?
 - a. Paul started this church but can not return because of the riots lost religious people started when he is there.
 - b. Silvanus was with Paul when this church was started and was seen by this church as an authority almost as great as Paul.
 - c. Timothy is named because he is taking over Paul's ministry and will be the pastor sent to them.
3. What is the first thing that Paul says that he remembers about this church?
 - a. Their testimony of salvation and faith: " Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; Knowing, brethren beloved, your election of God".
4. What evidence did Paul and the others give to show that they truly spoke for God?
 - a. "our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake". They not only displayed the power of God but their personal lives and testimony backed their preaching.
5. What was the result seen in Thessalonica as a result of preaching backed by the Holy Spirit and a true testimony of holy living?
 - a. They each personally "became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: So that ye were ensamples to all that believe in Macedonia and Achaia".
6. What is the main way that they were examples to other believers?
 - a. They were each personally and actively involved in spreading the gospel in spite of persecution.
7. How did Paul and others know this?
 - a. The people who received the gospel testified about the people who brought the gospel to them.
8. What evidence was there that they received a true gospel?
 - a. They "turned to God from idols to serve the living and true God; And to wait for his Son from heaven".
9. Why should our life in this physical world follow the example of "Jesus"?
 - a. Because God raised Him from the dead and because "Jesus delivered us from the wrath to come".
10. If the saved are "delivered from the wrath to come", is 'mid-trib' or 'post-trib' possibly correct? Why?
 - a. Both of these doctrinal errors claim that the church will suffer at some, or all, of "the wrath to come". Those claims go directly against what we read here which is that the saved are "delivered us from the wrath to come".

Chapter 2

1. What is the theme of this chapter?
 - a. The testimony of the missionary team and their relationship to this church.
2. How was the missionary team received in Thesslonica?
 - a. “we were bold in our God to speak unto you the gospel of God with much contention... even so we speak; not as pleasing men, but God, which trieth our hearts”.
3. How did the missionary team treat the new believers?
 - a. “For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God *is* witness: Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children: So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us”.
4. What was their testimony of financial support?
 - a. They didn't try to get rich or even seek financial support but were completely self-supporting. “for labouring night and day, because we would not be chargeable unto any of you”
5. How did they act while there?
 - a. “Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe: As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children”.
6. Based upon their own testimony, how did the missionary team tell the saved people that they needed to live?
 - a. “That ye would walk worthy of God, who hath called you unto his kingdom and glory”.
7. What was their resulting testimony?
 - a. “For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe”.
 - b. “For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews”.
8. Why did the wrath of God come upon the Jews?
 - a. They “both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost”.
9. After the missionary team was driven out of town, why did they not return?
 - a. “Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.”
10. What is Paul's conclusion about their relationship?
 - a. “ye are our glory and joy”.

Chapter 3

1. What is the theme of this chapter?
 - a. The care of a pastor even while away from the church.
2. Why was Paul away from this church?
 - a. Satan used religious men to attack and persecute the believers and Paul left to save the lives of church members.
3. What happened after Paul left?
 - a. The “tribulation” continued and God used it to separate true believers from false professors with true believers staying and the false leaving.
4. What did Paul tell them about prior prophecy related to their experience?
 - a. “For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know”.
5. With his concern for these people, was Paul trying to get them out of “tribulations”?
 - a. No, He sent Timothy to help them “to establish you, and to comfort you concerning your faith: That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto”.
6. What is God's intention for the good of the believer when He allows “tribulations” into their lives?
 - a. “the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you: To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints”.
7. What is the danger to the saved that comes from “tribulations”?
 - a. Satan is trying to tempt people to abandon their faith and prove that the work of the pastor was “in vain”.
8. What did Timothy report finding when he visited this church?
 - a. “good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us”.
9. What is the Godly reaction of saved people hearing a report of saved remaining true in spite of “tribulations”?
 - a. “we were comforted over you in all our affliction and distress by your faith...For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith”.
10. What is God's ultimate goal for saved people when He allows them to suffer “tribulations”?
 - a. To make them spiritually mature. We do not grow from easy times but from struggles and while struggles are not fun, they give us a permanent growth.

Chapter 4

1. What is the theme of this chapter?
 - a. “how ye ought to walk and to please God, so ye would abound more and more”.
2. In our Chapter we see God have Paul write “Jesus”, “Christ”, “Lord” and “Lord Jesus”. What is the difference in how each of these roles of the Son of God are used within our chapter?
 - a. “Jesus” is used by itself, separate from the use of “Lord Jesus”, in 4:14 to tell us that “Jesus” dies as a literal physical man and that “them also which sleep in Jesus” are physically dead but still spiritually alive. “Jesus” is used to identify things that the Son of God does in the physical reality.
 - b. “Christ” is used in the phrase “dead in Christ” within the sentence which describes the rapture (4:16-17). Please note that our chapter makes a deliberate distinction between “them also which sleep in Jesus” and the “dead in Christ”.
 - c. “Lord” is used by itself, separate from the use of “Lord Jesus”, in 4:6, 15, 16 and 4:17. In each case we see the power of the Son of God used to force things to His will even against opposition.
 - d. “Lord Jesus” is used by itself, separate from the use of “Lord”, and from the use of “Jesus”, in 4:1 and 4:2. There we are told “how ye ought to walk and to please God, so ye would abound more and more” and “what commandments we gave you by the Lord Jesus”. These sentences introduce our chapter and tell us how we are to act within our flesh while realizing that we will be judged for our obedience and disobedience.
3. What is meant by the phrase “so ye would abound more and more”?
 - a. 'So that each and every one of you personally will be copiously supplied by the Lord and that this supply would continue and increase throughout the remainder of your physical life'.
4. How are we to get this 'copiously supply' into our personal lives and keep it there?
 - a. By obeying the “commandments we gave you by the Lord Jesus”.
5. What specific commandments does our chapter give us to obey?
 - a. “your sanctification”
 - b. ”that ye should abstain from fornication”
 - c. ”That every one of you should know how to possess his vessel in sanctification and honour”
 - d. ”Not (living) in the lust of concupiscence”
 - e. Not living ”as the Gentiles which know not God”
 - f. ”That no *man* go beyond and defraud his brother in *any* matter”
 - g. Not taking vengeance ”because that the Lord *is* the avenger of all such”
 - h. Listening to and obeying what ”we (the Word of God) also have forewarned you and testified”
 - i. Living as “God hath called us unto holiness and not unto uncleanness”.
 - j. Despising not the messenger of God because “He therefore that despiseth, despiseth not man, but God”.
 - k. Living in obedience to God's “holy Spirit (which) God hath also given unto us”.
 - l. “love one another”.
 - m. Each and every one of us personally are to “ increase more and more” is the 3rd things from God.
 - n. “study to be quiet, and to do your own business”
 - o. “to work with your own hands”
 - p. “walk honestly toward them that are without”

- q. Be not “ignorant” about the promises of the Lord
 - r. “comfort one another with these words”.
6. Why are we given these commands to obey in our flesh?
 - a. “*that* ye (each and every one of you personally) may have lack of nothing”.
 7. What was the doctrinal error which some of them believed and which cause Paul concern?
 - a. “that ye sorrow not, even as others which have no hope”. The lost have “no hope” of resurrection nor of reward. However, the saved have hope of both. The doctrinal error was the belief that God makes no distinction between the lost and the saved but the truth only starts with the fact that the saved will go the Heaven to “ever be with the Lord” while the lost go to Hell and, after that, to the “lake of fire”.
 8. What is the sentence in 4:16-17 commonly called?
 - a. The rapture.
 9. What is the basis of this prophecy and why is it important for the saved to believe the truth of it?
 - a. This is based upon the resurrection of “Jesus” and is so important that it is part of the basic gospel which we are to preach. It is also the most neglected part of what is often actually preached. As our epistle tells us, the resurrection is followed by judgment with rewards or punishment and is intended to motivate the saved to live holy lives. Without this truth motivating how we live, we will live for the lusts of our flesh or for the “wisdom of this world” or for “doctrines of devils”.
 10. Why are we given this prophecy and what is it not given for?
 - a. We are given prophecy so that we can “comfort one another with these words”. It is not given so that lost people can figure out how to make “the Word of God void” by finding a way to make the judgment of God not apply to them.

Chapter 5

1. What is the proper chapter division and what is the theme of each section?
 - a. 4:13 through 5:11 are talking about the prophecy of the rapture while 5:12 through the end of the epistle are telling us how to live because of this truth.

1. What is the timing of the rapture and what is the significance of this timing?
 - a. It will come “as a thief in the night”. That is, we know that it will come but can not know exactly when. Therefore, we need to always be prepared to face our Lord and to be for it to happen when not unexpected. We need to avoid wasting time trying to figure out what can not be known (the exact time).
2. What attitude are we told to have in preparation for this event that will come unexpectedly?
 - a. “Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as *do* others; but let us watch and be sober.”
3. What actions are we told to have in preparation for this event that will come unexpectedly?
 - a. “Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation”. These pieces of armor are put on in expectation of doing war. The expectation, from God, is that we will go out and do spiritual battle with these pieces of armor.
4. Why are we told to have this attitude and action?
 - a. “For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him.” Implied within this sentence and the context is that saved people who fail to have the specified attitude and do the specified action are not “living together with our Lord Jesus Christ” while we are “awake” (physically alive). Also implied is that such disobedient saved people are “appointed to wrath”.
5. How are the lost different from the saved when it comes to prophecy and what does this mean for the saved?
 - a. They are “of the night, nor of darkness”. That means they are using the “wisdom of this world” (“of the night”) and following the “doctrine of devils” (“of darkness”), which lead them in the opposite way from the “wisdom of God” according to the first three chapters of 1 Corinthians. As a result, the only thing that saved should use their interpretations of prophecy for is to know what is wrong.
6. What is our final word on this prophecy?
 - a. “Wherefore comfort yourselves together, and edify one another, even as also ye do.” Stick only with the interpretation that comes from Godly saved people and use the true interpretation to lift saved people up spiritually and encourage them to do more for the Lord.
7. Turning to what is the true last chapter of this epistle (5:12 through the end of the epistle), what is the first thing we are told and why?
 - a. “know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake.” Even if we don't care for them personally, we are to “esteem them very highly in love” because of what they do spiritually for the church.
8. Following the first sentence in this section we have several very short and simply stated commands followed by a promise from God for what He will add to those saved people who obey all of these commands. What is that promise?

- a. “And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.”
9. What assurance do we have that is related to this promise?
- a. “Faithful *is* he (God) that calleth you, who also will do *it*”. Our promise is backed by God's character.
10. What is the final “charge” of this epistle and what is the significance of it for us?
- a. “I charge you by the Lord that this epistle be read unto all the holy brethren”. A “charge” is a legal command with a judgment in court attached to it. We will face judgment by God for our obedience to the command to teach the truth about the rapture and all that is in this epistle. We will be punished for teaching doctrinal error and also be punished for failing to teach correct doctrine which demands our involvement in spreading the gospel.

Questions for 1Thessalonians Class

Epistle Overview

1. What is the theme of this epistle?
 - a. Don't believe the lies of Satan's religious liars.
2. What is
 - a.
3. What is the actual message to the saved, beyond the warning?
 - a.
4. What does Paul say is the difference in the source of Godly prophets and ungodly prophets and why is this important?
 - a.
5. How do we tell the difference between truly saved and religious lost people?
 - a.
6. What is the main application of this epistle?
 - a.
7. What does our epistle tell the saved to give to God?
 - a.
8. What things does our epistle tell us are "of God" (belong to God)?
 - a.
9. What does our epistle tell us is the relationship between truly saved and God?
 - a.
10. What does our epistle tell us is the relationship between God and the lost or carnal person?
 - a.

Chapter 1

1. What is the theme of this chapter?
 - a.
2. Who are the men God used to write this epistle and why is each named?
 - a.
 - b.
 - c.
3. What is the first thing that Paul says that he remembers about this church?
 - a.
4. What evidence did Paul and the others give to show that they truly spoke for God?
 - a.
5. What was the result seen in Thessalonica as a result of preaching backed by the Holy Spirit and a true testimony of holy living?
 - a.
6. What is the main way that they were examples to other believers?
 - a.
7. How did Paul and others know this?
 - a.
8. What evidence was there that they received a true gospel?
 - a.
9. Why should our life in this physical world follow the example of “Jesus”?
 - a.
10. If the saved are “delivered from the wrath to come”, is 'mid-trib' or 'post-trib' possibly correct? Why?
 - a.

Chapter 2

1. What is the theme of this chapter?
 - a.
2. How was the missionary team received in Thesslonica?
 - a. contention... even so we speak; not as pleasing men, but God, which trieth our hearts”.
3. How did the missionary team treat the new believers?
 - a.
4. What was their testimony of financial support?
 - a.
5. How did they act while there?
 - a.
6. Based upon their own testimony, how did the missionary team tell the saved people that they needed to live?
 - a.
7. What was their resulting testimony?
 - a.
 - b.
8. Why did the wrath of God come upon the Jews?
 - a.
9. After the missionary team was driven out of town, why did they not return?
 - a.
10. What is Paul's conclusion about their relationship?
 - a.

Chapter 3

1. What is the theme of this chapter?
 - a.
2. Why was Paul away from this church?
 - a.
3. What happened after Paul left?
 - a.
4. What did Paul tell them about prior prophecy related to their experience?
 - a.
5. With his concern for these people, was Paul trying to get them out of “tribulations”?
 - a.
6. What is God's intention for the good of the believer when He allows “tribulations” into their lives?
 - a.
7. What is the danger to the saved that comes from “tribulations”?
 - a.
8. What did Timothy report finding when he visited this church?
 - a.
9. What is the Godly reaction of saved people hearing a report of saved remaining true in spite of “tribulations”?
 - a.
10. What is God's ultimate goal for saved people when He allows them to suffer “tribulations”?
 - a.

Chapter 4

1. What is the theme of this chapter?
 - a.
2. In our Chapter we see God have Paul write “Jesus”, “Christ”, “Lord” and “Lord Jesus”. What is the difference in how each of these roles of the Son of God are used within our chapter?
 - a.
 - b.
 - c.
 - d.
3. What is meant by the phrase “so ye would abound more and more”?
 - a.
4. How are we to get this 'copiously supply' into our personal lives and keep it there?
 - a.
5. What specific commandments does our chapter give us to obey?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.
 - j.
 - k.
 - l.
 - m.
 - n.
 - o.
 - p.
 - q.
 - r.
6. Why are we given these commands to obey in our flesh?
 - a.
7. What was the doctrinal error which some of them believed and which cause Paul concern?
 - a.
8. What is the sentence in 4:16-17 commonly called?
 - a.
9. What is the basis of this prophecy and why is it important for the saved to believe the truth of it?
 - a.
10. Why are we given this prophecy and what is is not given for?
 - a.

Chapter 5

1. What is the proper chapter division and what is the theme of each section?
 - a.

1. What is the timing of the rapture and what is the significance of this timing?
 - a.
2. What attitude are we told to have in preparation for this event that will come unexpectedly?
 - a.
3. What actions are we told to have in preparation for this event that will come unexpectedly?
 - a.
4. Why are we told to have this attitude and action?
 - a.
5. How are the lost different from the saved when it comes to prophecy and what does this mean for the saved?
 - a.
6. What is our final word on this prophecy?
 - a.
7. Turning to what is the true last chapter of this epistle (5:12 through the end of the epistle), what is the first thing we are told and why?
 - a.
8. Following the first sentence in this section we have several very short and simply stated commands followed by a promise from God for what He will add to those saved people who obey all of these commands. What is that promise?
 - a.
9. What assurance do we have that is related to this promise?
 - a.
10. What is the final “charge” of this epistle and what is the significance of it for us?
 - a.

Teaching 2Thessalonians

Overview of 2Thessalonians

Don't believe the lies of Satan's religious liars.

Most people claim that this epistle is about the rapture. While it does speak about that, it doesn't do that until chapter 4. While chapter 5 continues with *the day of the Lord*, it also tells us how we are to act now based upon those truths. In addition, these chapters only come after three chapters where Paul is talking about the testimony of saved people and how that testimony resulted in lost people talking about the great change in their life. In addition, Chapter 5 returns to instructions on how to have this type of testimony after it deals with *the day of the Lord*. Therefore, the majority of this epistle is actually dealing with a changed life which is a true Godly testimony.

In addition to talking about the difference in testimony and life-style between lost religious people and the truly saved, Paul talks about how the truly saved have the light of God's truth while the lost are *in darkness*. The message, about prophecy, was for the saved to stop listening to lost '*prophets*' who were *in darkness* and had no true spiritual revelation. The saved are to realize the difference between truly saved and religious lost people by their testimony, especially when they are under *persecution*. The saved are to only listen to Godly men and to the Holy Spirit. With the realization of this difference, the saved are to not follow the lost religious people but are to follow the Godly.

Thus the true message of this epistle is to stop listening to lost religious people and live the life which produces a testimony of how God changes the truly saved.

Chapter Outlines by verse format.

| | | |
|---|------|---|
| | | Be not weary in well doing but continue to do right |
| 1 | | Don't worry about others doing wrong but you do right |
| | 1-2 | Hello, God's grace and peace |
| | 3-5 | Thanks to God for their testimony and "patience and faith in all your persecutions and tribulations that ye endure" |
| | 6-10 | God will "recompense tribulation" on those who trouble you and "take vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ". |
| | 11-? | "Wherefore also we pray always for you" ... that you live right. |
| 2 | | Don't be troubled by lies: do right and trust God. |
| | 1-12 | Keep the rapture in mind. Don't be "shaken in mind or troubled" by false doctrine. |

| | | |
|----------|-------|---|
| | | "The Day of the Lord" won't happen until certain other things are done. Those who "believe not the truth" shall be deceived. |
| | 13- | "But we are bound to give thanks always to God for you" because God changed your testimony. "Therefore, stand fast and hold the traditions that you have been taught" and God will comfort your hearts. |
| 3 | | Separate yourselves from those who live wrong. |
| | 1-3 | "Finally, brethren, pray for us ..." and God will keep you. |
| | 4-5 | We have confidence in the Lord that you'll do as told. The Lord will direct your heart. |
| | 6-12 | Withdraw "from every brother that walks disorderly ..." as we (Paul, etc) set the example. Any who will not work shall not eat. |
| | 13-15 | "be not weary in well doing" and have no company but admonish the disobedient brother. |
| | 16-18 | goodbye |

God in 2Thessalonians.

| | |
|---|--|
| of God: | |
| churches | 1:4 |
| judgment | 1:5 |
| kingdom | 1:5 |
| grace | 1:12 |
| temple | 2:4 |
| love | 2:16 , 3:5 |
| in God: | |
| church of the Thessalonians | 1:1 |
| from God: | |
| Grace unto you, and peace | 1:2 |
| everlasting consolation and good hope | 2:16 |
| Thank God: | 1:3 , 2:13 |
| a righteous thing with God: | 1:6 |
| God do: | |
| fulfil all the good pleasure of <i>his</i> goodness | 1:11 |
| send strong delusion | 2:11 |
| choose your to salvation through sanctification | 2:13 |
| false god: | 2:4 |

Chapter Outlines by sentence format.

Chapter 1 Summary:

The theme of this chapter is '*Don't worry about others doing wrong but you do right.*'

1. [C1-S1](#) Opening of the epistle.
2. [C1-S2](#) Their testimony and the consequence of it.
3. [C1-S3](#) Just keep on doing what God commands.

This epistle is written by Paul, Timothy and Silvanus because Timothy and Silvanus stayed and ministered to this church after Paul was run out of town. They were the original missionary-pastors but Paul was the apostle and the one with the primary authority.

Paul and Timothy and Silvanus had written 1Thessalonians to correct doctrinal error being taught by religious liars about the Second Coming of Christ. After revealing that doctrine as error, those religious liars turned to another doctrinal error and taught that the Second Coming was going to be very soon, so people should stop doing any work and sit around praying.

After his opening remarks and wishes for them to receive *Grace...and peace, from God our Father and the Lord Jesus Christ*, Paul (and the others) talked about their testimony. Based upon that testimony was the prayer that *our God would count you worthy of this calling* and that God would work through their lives for His glory and their reward. That testimony was that they endured *persecutions and tribulations* which had several consequences which are explained in the notes for the second sentence.

In this first chapter Paul tells them that God recognizes the difference between people who are faithful to Him and those people who are His enemies. 1Thessalonians dealt with the difference between Godly preachers and religious liars who claimed to be preachers of God but were really representing the devil. Now 2Thessalonians is dealing with the difference in believers who are not necessarily preachers. True *Christians* are '*Christ-like*' and since [3:3](#) tells us *the Lord is faithful*, true *Christians* are also going to be *faithful*. Paul also assures them that God will make a major distinction between true *Christians* and the people who persecute them when judgment time comes.

Many people are confused because God does not bring immediate judgment upon sin. Psalms, Proverbs and other places in the Bible deal with this confusion. God gave man a free will. If God brought immediate judgment of sin that was in proportion to the consequence of sin, that punishment would be so great that very few people would sin. Sin would not be a real option and while we would technically have a free will, in reality our choice would not be free. By letting those people who would sin appear to get away with it and to even prosper in their sin, God is truly giving us a choice that is free from His overwhelming grace.

However, when judgment time comes and our life is examined in total then there will be no doubt as to whether we choose to serve God or to serve sin and how much we choose to serve each.

Not only did these saints at Thessalonica have to watch sinful people prosper in their sin but they had to endure *persecutions and tribulations* from them. Further, they had people telling them that they suffered these things in vain because the *Lord* was going to return immediately and give as great or greater rewards to evil people as He gave to those who tried to live right. This epistle was written to correct that lie. In our opening chapter we are told the different judgment that evil people will receive.

Chapter 2:

The theme of this chapter is '*Don't be troubled by lies: do right and trust God.*'

In this chapter they (and we) are told to not be *shaken in mind or troubled* by false doctrine. *The Day of Christ* won't happen until certain other things are done. When that day comes then everyone will see the judgment of our *Lord* and the main representative of evil will be judged along with everyone who chooses to follow him. Those people who *believe not the truth* shall be deceived before that time so that they can't get out of their judgment 'at the last moment'. That should be a warning to everyone who plans on living a life of sin and repenting 'at the last moment'. Paul goes on to say: *But we are bound to give thanks always to God for you* because God changed your testimony. *Therefore, stand fast and hold the traditions that you have been taught* and God will comfort your hearts.

C2-S1 This epistle was written so *that ye be not soon shaken in mind* by false doctrine.

C2-S2 The correction of false doctrine.

C2-S3 Remember that you were told these truths before.

C2-S4 God's Holy Spirit is controlling things.

C2-S5 Spiritual warfare is going on.

C2-S6 What will happen to the *beast* of Revelation.

C2-S7 God will confirm them in the lie that they choose to believe.

C2-S8 But believers aren't like those whom God destroys.

C2-S9 What the saved are to do because of these differences.

C2-S10 Comfort comes after accepting the truth.

Chapter 3:

The theme of Chapter 3 is '*Separate yourselves from those who live wrong.*'

Paul has dealt with the doctrinal error which motivated this epistle. He has told them how to see the difference between those who are following error and those who are obeying God. Now in the first 5 sentences of this chapter, Paul uses *Lord* 5 times (once in each sentence). Paul is making it very clear that the commandment of this chapter is not optional. We will answer for obeying or disobeying this commandment when we face our *Lord*. When we allow people to remain within the church while teaching doctrinal error we support confusion about what the Bible truly teaches, we erode the authority of our *Lord* among men and we help the devil to send souls to Hell and the Lake of Fire.

C3-S1 Pray about spreading true doctrine.

C3-S2 The *Lord* will keep the saved from becoming evil.

C3-S3 The *Lord* will convince the saved to obey.

C3-S4 The *Lord* direct our hearts.

C3-S5 Command to *withdraw yourselves from every brother that walketh disorderly.*

C3-S6 Follow Paul's example of how to act.

C3-S7 This command has not changed.

C3-S8 They have not obeyed the command and example.

C3-S9 This command comes from *our Lord Jesus Christ.*

C3-S10 *be not weary in well doing.*

C3-S11 How to treat the disobedient.

C3-S12 The attitude to have with the disobedient.

C3-S13 After obedience comes peace.

C3-S14 *The Lord be with you all.*

C3-S15 Assurance that this epistle came from Paul.

C3-S16 *The grace of our Lord Jesus Christ be with you all.* C3-S17 *Amen.*

Q&A for 2Thessalonians Class

Epistle Overview

1. What is the theme of this epistle?
 - a. Be not weary in well doing but continue to do right.
2. What error did Paul deal with in 1Thessalonians and how is it related to the error dealt with here?
 - a. In 1Thessalonians Paul corrected the error that the “*Lord*” would not return. Now he is correcting the error that the “*Lord*” would return immediately and that there would be no time of Great Tribulation.
3. Why was the “*Lord*” the main role of the Son of God that was referenced in 1Thessalonians and 2Thessalonians?
 - a. The Jews who refused to believe the Gospel started a riot to run Paul and team out of town. They then followed him to Berea and did the same and sent people everywhere Paul went to cause trouble. It was Jews from this area who started the riot in Jerusalem that resulted in Paul's arrest and eventual beheading. These people insisted that they did not have to obey the law nor respect legal authority. Therefore, the ultimate legal authority for all of creation dealt with them and their error.
4. What is the difference in the people dealt with in 1Thessalonians and 2Thessalonians?
 - a. In 1Thessalonians Paul was dealing with preachers who taught doctrinal error. Now in 2Thessalonians Paul is dealing with church members who claim to be saved while teaching doctrinal error.
5. What does our first chapter tell us about the difference of these two types of people as seen by God?
 - a. God recognizes and separates the faithful from the unbelievers and gives each different, but appropriate rewards.
6. What does the second chapter tell the believers to do about error taught by others within the church?
 - a. We are told to not be “shaken in mind or troubled” by false doctrine.
7. What does the third chapter tell the believers to do about others within the church who teach error and by what authority does he command this?
 - a. The “*Lord*” commands us to separate yourself from them.
8. What are the things which belong to God that our epistle tells us about?
 - a. churches, judgment, kingdom, grace, temple, love
9. What verses tell us about a false god and what are his true Biblical titles?
 - a. 2:3-4 calls him “the son of perdition” and Revelation calls him the ‘beast’.
10. What title does false doctrine give him and why is that title false?
 - a. Doctrinal error calls him ‘the Antichrist’. This is wrong because 1John and 2John tells us that there are many true Biblical “antichrists”, while doctrinal error claims that there is only one, and 1John and 2John warn us that true Biblical “antichrists” are in the world today while doctrinal error claims that he is not here yet so that we will ignore the Biblical warnings. In addition, “anti” means against and true Biblical “antichrists” are against our maintaining our ongoing personal relationship with Christ. However, when the “beast” is revealed in Revelation, the church and Christ are in Heaven. Therefore, it is impossible for him to be against anyone exercising this relationship on Earth.

Chapter 1

1. What is the theme of this chapter?
 - a. God recognizes the difference between people who are faithful to Him and those people who are His enemies.
2. Why did Paul say that the preachers gave thanks for these saved people?
 - a. "your faith groweth exceedingly"
 - b. "the charity of every one of you all toward each other aboundeth"
 - c. "we ourselves (can) glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure"
3. What does Paul say that this testimony proved in the court of God?
 - a. Their testimony was "a manifest token of the righteous judgment of God" (evidence that God's judgment to save them was "righteous"), "that ye may be counted worthy of the kingdom of God" (each and every one of them personally were "worthy" of receiving God's character in their life ("the kingdom of God")).
4. What would God do, as a result, to "them that trouble you"?
 - a. God would "recompense tribulation to them that trouble you". Note: this promise was made to saved people who had "patience and faith in all your persecutions and tribulations that ye endure". The promise is not made to other people.
5. What are these people told to do about their problems and the people causing them?
 - a. "to you who are troubled rest with us". Note: according to Hebrews 4 "rest" means concentrate on doing God's work in His kingdom and trust Him to take care of all of your needs especially your physical needs.
6. When will God do this?
 - a. At the Second Coming of our "Lord Jesus Christ", which is when He will return to rule for 1,000 years.
7. What will happen to these other people?
 - a. "The Lord Jesus shall be revealed...in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power".
8. Why will these saints be in the 1,000 year reign of Christ and not in Hell with the people just discussed?
 - a. "because our testimony among you was believed". That is, they believed that they had to be true to God and be a true witness in spite of tribulation and persecution.
9. What was Paul's prayer for them?
 - a. "that our God would count you worthy of *this* calling".
 - b. "that our God would...fulfil all the good pleasure of *his* goodness" in their lives.
 - c. "that our God would...do the work of faith with power" in their lives.
 - d. "That the name of our Lord Jesus Christ may be glorified in you".
 - e. "and ye in him".
10. How does God determine how much of these promises He puts into each believer's life?
 - a. "according to the grace of our God and the Lord Jesus Christ". According to Romans 12:3, this is "according as God hath dealt to every man the measure of faith". That is, the more "faith" that we have in our life, the more of this "grace", and the promises, that God can give us.

Chapter 2

1. What is the theme of this chapter?
 - a. Don't be troubled by lies: do right and trust God.
2. Who must be removed before the "beast" (the one called 'The Antichrist' by doctrinal error) is revealed? How do we know this?
 - a. The Holy Spirit must be removed because 2:6-7 says "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way." In the Bible, the word "let" means the opposite of what we normally think. The Holy Spirit "withholdeth" / "letteth" until the Holy Spirit is removed from this Earth.
3. According to the context, what is the "falling away"?
 - a. That is what is called the 'Rapture', which was the subject of the first letter to this church. All truly saved have the Holy Spirit indwelling them and they can not lose that indwelling. The Holy Spirit can not be removed from this Earth without also taking all saved who have the indwelling Holy Spirit.
4. Why is the language of this chapter not clearer?
 - a. This is like Jesus talking in parables. Matthew 13:11 and Luke 8:10 say "And he said, **Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.**" Within our chapter we read a similar thing in 2:11-12 ("And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness"). Only people who have the indwelling Holy Spirit to help them can understand this correctly.
5. Why does our first sentence say what it does?
 - a. The saved in this church were listening to doctrine that came from lost people. That doctrine was based upon the "strong delusion" that God sent them. Paul is telling the saved to not listen to prophecy or 'Bible interpretation' which comes from lost people or from carnal saved people because they have been "deluded" and will cause confusion if people try to mix their error with Bible truth.
6. Who are the people who avoid being "deluded" and where does our chapter tell us this?
 - a. In 2:13-14 we read "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth". Here we see two requirements: "sanctification of the Spirit" (separation from worldly ways through obeying God's Holy Spirit) and "belief of the truth" (finding and believing what the Bible says).
7. What else are these people promised according to this sentence?
 - a. "the obtaining of the glory of our Lord Jesus Christ".
8. How do we know that people who do not meet these requirements do not receive these blessings, even if they are saved?
 - a. The sentence structure limits the blessings to the people identified within the same sentence. In addition, the context of the chapter makes it clear that God is using Paul to identify two groups who get different results from God. Anyone not matching the identification of this sentence receives "delusion", which is the other result. They will believe that they get the blessing even while refused by God.
9. What is our concluding command?
 - a. "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle". Forget all of the 'latest and greatest' books and messages on prophecy and concentrate on doing the will of God.
10. If we understand and obey the message of this chapter, what are we promised?
 - a. "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good word and work".

Chapter 3

1. What is the theme of this chapter?
 - a. Separate yourselves from those who live wrong.
2. What is significant by the use of “Lord” within this chapter?
 - a. The first 5 sentences each use “Lord”, the middle sentence uses “Lord” and the end of our chapter uses “Lord”. This chapter is giving us commands from the highest authority in all of existence and warning us that we will be judged according to our level of obedience.
3. Why are we told to separate from people who claim to be saved and yet teach and live in error?
 - a. This is the second epistle that had to be written to correct error from those people which caused problems to God's people. God is not going to keep having people add to His Word for every little lie that Satan gets people to come up with. If God's people obey and separate from the source of lies, and refuse to listen if people bring them lies, then God's people won't have these problems and they can concentrate of serving the Lord.
4. What does our chapter say to support the prior answer?
 - a. “Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you: And that we may be delivered from unreasonable and wicked men: for all *men* have not faith”. Our sentence says that men who “have not faith” are “unreasonable and wicked” and keep “the word of the Lord (from having) *free* course”.
5. What is meant by “But the Lord is faithful, who shall stablish you, and keep *you* from evil”?
 - a. The “Lord” can be relied upon to remain the same (“faithful”) and will not keep giving us different and opposing ways to live (“who shall stablish you”). The so-called prophecies of this world constantly change as seen by looking at the changed doctrinal error preached by them when comparing the first epistle to this church to this one. In addition, such people justify “evil” behavior while God's truth will “keep *you* from evil”.
6. How do we know that we are following God's truth?
 - a. We will evidence within our lives that “the Lord direct your hearts into the love of God, and into the patient waiting for Christ”.
7. What command does our chapter give us twice concerning people who teach doctrinal error?
 - a. 3:6 says: “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 he received of us”.
 - b. 3:14 says: “And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed”.
8. What are the commandments, within this chapter, to God's people who are trying to serve Him?
 - a. “pray for us” (your pastors).
 - b. “do the things which we command you”
 - c. Let “the Lord direct your hearts into the love of God, and into the patient waiting for Christ”
 - d. “ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us”.
 - e. Follow the example of Godly pastors.
 - f. “if any would not work, neither should he eat”. (STOP helping beggars who can work or are children who should be in school.)
 - g. Don't “walk disorderly”.
 - h. Don't be a “busybody”.
 - i. “with quietness work, and eat (your) own bread”.

- j. "be not weary in well doing".
 - k. "have no company with...any man obey not our word by this epistle".
 - l. "admonish (people living in doctrinal error) as a brother".
 - m. Have the "peace" of "the Lord of peace".
 - n. Keep "the Lord" with you.
9. What are we promised if we obey these commands?
- a. "The grace of our Lord Jesus Christ".
10. What does the final "Amen" mean?
- a. This doubles the prior sentence and makes it a law from God that all saved are to believe. The obedient will have "the grace of our Lord Jesus Christ" and the disobedient will be denied it.

Questions for 2Thessalonians Class

Epistle Overview

1. What is the theme of this epistle?
 - a.
2. What error did Paul deal with in 1Thessalonians and how is it related to the error dealt with here?
 - a.
3. Why was the “*Lord*” the main role of the Son of God that was referenced in 1Thessalonians and 2Thessalonians?
 - a.
4. What is the difference in the people dealt with in 1Thessalonians and 2Thessalonians?
 - a.
5. What does our first chapter tell us about the difference of these two types of people as seen by God?
 - a.
6. What does the second chapter tell the believers to do about error taught by others within the church?
 - a.
7. What does the third chapter tell the believers to do about others within the church who teach error and by what authority does he command this?
 - a.
8. What are the things which belong to God that our epistle tells us about?
 - a.
9. What verses tell us about a false god and what are his true Biblical titles?
 - a.
10. What title does false doctrine give him and why is that title false?
 - a.

Chapter 1

1. What is the theme of this chapter?
 - a.
2. Why did Paul say that the preachers gave thanks for these saved people?
 - a.
 - b.
 - c.
3. What does Paul say that this testimony proved in the court of God?
 - a.
4. What would God do, as a result, to “them that trouble you”?
 - a.
5. What are these people told to do about their problems and the people causing them?
 - a.
6. When will God do this?
 - a.
7. What will happen to these other people?
 - a.
8. Why will these saints be in the 1,000 year reign of Christ and not in Hell with the people just discussed?
 - a.
9. What was Paul's prayer for them?
 - a.
 - b.
 - c.

- d.
- e.
- 10. How does God determine how much of these promises He puts into each believer's life?
 - a.

Chapter 2

1. What is the theme of this chapter?
 - a.
2. Who must be removed before the “beast” (the one called 'The Antichrist' by doctrinal error) is revealed? How do we know this?
 - a.
3. According to the context, what is the “falling away”?
 - a.
4. Why is the language of this chapter not clearer?
 - a.
5. Why does our first sentence say what it does?
 - a.
6. Who are the people who avoid being “deluded” and where does our chapter tell us this?
 - a.
7. What else are these people promised according to this sentence?
 - a.
8. How do we know that people who do not meet these requirements do not receive these blessings, even if they are saved?
 - a.
9. What is our concluding command?
 - a.
10. If we understand and obey the message of this chapter, what are we promised?
 - a.

Chapter 3

1. What is the theme of this chapter?
 - a.
2. What is significant by the use of “Lord” within this chapter?
 - a.
3. Why are we told to separate from people who claim to be saved and yet teach and live in error?
 - a.
4. What does our chapter say to support the prior answer?
 - a.
5. What is meant by “But the Lord is faithful, who shall stablish you, and keep *you* from evil”?
 - a.
6. How do we know that we are following God's truth?
 - a.
7. What command does our chapter give us twice concerning people who teach doctrinal error?
 - a.
 - b.
8. What are the commandments, within this chapter, to God's people who are trying to serve Him?
 - a.

- b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.
 - j.
 - k.
 - l.
 - m.
 - n.
9. What are we promised if we obey these commands?
- a.
10. What does the final "Amen" mean?
- a.

Teaching 1Timothy

Theme: Godly Leadership: Take Heed unto the Doctrine

Overview of 1Timothy

Paul wrote three pastoral epistles: [Titus](#), [1Timothy](#) and [2Timothy](#). Titus is the pastor's basic job description and tells him how to use *sound doctrine* to cause saved people to produce *good works*. In the Bible, *good* is defined as: '*what comes from God*'. Thus, the pastor is to get God's people to do Godly *works* and he is to use *sound doctrine* to accomplish this. 1Timothy defines *sound doctrine*. 2Timothy warns that people within the church and outside of the church will turn against *sound doctrine* to fables. They will be motivated by fleshly *lusts*, the wisdom of this world ([1Corinthians 1-3](#)) and *doctrines of devils* ([2Timothy 4:1](#)). With this context of other epistles in mind, we can now look at the details of this particular epistle.

Our epistle opens with Paul stating his authority to speak doctrine and his warning Timothy to correct doctrinal error being taught by some people. Since this is a pastoral epistle, this command is given to all preachers. Further, it is given as a *charge*, which is: '*A superior authority gives a formal and legal command to a subordinate which includes the necessary rights and responsibilities to accomplish the assigned task*'. More about the seven *charges*, that are in this epistle, is in the Message called [A Pastoral Charge](#).

Our epistle provides God's plan for the church, which is responsible for maintaining *sound doctrine*. In the first chapter Paul gives us the ultimate goal of God's plan for the church. Paul then warns us to be careful of the *way* that people try to reach the goal. It's not enough to be trying to do the work of God but we need to do it God's *way*. God's *way* includes each person fulfilling their assigned role within the church and making sure that they act right. By doing that, God assures that there is a check-and-balance on each person in the church. This keeps people from going into doctrinal error. As a result, the devil has to get people to try and do someone else's job before he can lead them into doctrinal error because they are trying to do a job that they are not qualified to do.

Our first chapter tells us that *the Lord enables* us and *Christ Jesus* uses that *enabling* to do the work which is actually done. Paul then tells us that we are in a spiritual *war* and unless we let *Christ Jesus* do the work that is actually done, we will lose the *war*. Once we understand that we are in a *war*, we should be able to understand that each of us must concentrate on fighting the battle given to us and that we must let God run the *war*.

Thus, chapter 2 starts with general commandments for all saved followed by commandments that are based upon different roles within the church. Included with these commandments are the requirements for a person to take on a particular role. Just as there are different types of soldiers in a *war*, and each soldier must fulfill their role, so also do different saved people have different roles within this spiritual *war*.

The roles within the church and the structure of the church goes through the end of chapter 3. Having established that, Paul now deals with doctrine and the source of doctrine. For example: our doctrine is not to come from our culture. While many people can claim to be an authority within the world, if they are not in one of the roles within the church, which Paul already described, then they are not an authority for doctrine no matter what authority they have within the world.

After having identified the true source of *sound doctrine*, Paul moves onto the application of doctrine within the church by stating how people within different roles of the church are to be treated. Paul also warns that we can be fooled if we use any other method for determining how to treat people. For example, if we treat people whom we think are good one way, and treat people whom we think are bad another way, we can be fooled into treating people differently than how God wants. Therefore, we need to stick with God's *way* for determining how to treat people.

One of the most important things said within our epistle is: *But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. (C6-S5, C6-S6)*. This is the basis for everyone submitting to God's plan for His church and God's *way* of achieving God's goal. We each have the world, our flesh and the devil tempting us to be upset with our place in God's plan and with what we are to do in order to submit to God's *way*. However, we will only have

great gain for eternity if we submit to God's plan and God's *way* for our personal life (we have true *godliness*) and if we remain *content* with what God gave to us personally. Ultimately, all doctrinal error is from someone who refused to live by the doctrine of these sentences.

Chapter Outlines by verse format.

| | | |
|----------|-------|---|
| | | Take Heed unto the doctrine (4:16) |
| 1 | | Correct doctrine vs errors being taught |
| | 1-2 | Hello, God's grace, mercy and peace |
| | 3-4 | Timothy was told to stay at Ephesus and correct doctrine errors. Also, don't listen to fables and philosophies. |
| | 5 | Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:' |
| | 6-11 | Paul warns that some people have turned from the truth unto vain jangling and want to teach others to do the same. But the Law is made for the unlawful and not to get people into heaven. |
| | 12-14 | Paul thanks Jesus for putting him into the ministry . |
| | 15 | This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. |
| 2 | | Who to pray for and how |
| | 1-4 | Pray for all political leaders in order to have a quietly and peaceable life. Pray for the salvation of everyone that you know. |
| | 5-7 | Jesus dies for us and is our only mediator. |
| | 8-15 | Men and women are to pray with lifted up holy hands. Women are to dress modestly and be in subjection to proper authority and they will be saved if they keep their God given position and a Godly attitude. |
| 3 | | How church officers are to act |
| | 1 | The office of a bishop is a good work. |
| | 2-7 | Requirements of a pastor. |
| | 8-13 | Requirements of a deacon. |
| | 11 | Requirements of deacons' wives. |
| | 14-16 | Paul hopes to come to where Timothy is soon, but writes before hand so that people will know how to act. Great is the mystery of godliness. The natural man doesn't know how to act godly and must be instructed. |
| 4 | | Do right to keep right doctrine |

| | | |
|----------|-------|--|
| | 1-2 | The Holy Spirit warns that some will leave the faith and follow lying spirits and seducing devils. |
| | 3-11 | False doctrines control natural body functions by forbidding certain food and sex. Truth is to exercise godliness. Do right and accept reproach. |
| | 12-16 | Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. |
| 5 | | Treatment of church members |
| | 1-16 | How to treat older Christians. Definition of a widow. |
| | 17-20 | Treatment of elders (pastors). |
| | 21-23 | Don't be partial or violent. |
| | 24-25 | Some sins and good works are evident and some are hid. |
| 6 | | Flee corruption, fight the good fight, keep the commandment without spot. |
| | 1-2 | Servants are to honor their masters. |
| | 3-5 | Those who teach things other than obeying Christ are perverse, from such withdraw yourself. |
| | 6 | But godliness with contentment is great gain. |
| | 7-10 | For the love of money is the root of all evil: ... some ... have erred from the faith, ... many sorrows. |
| | 11-13 | Flee corruption, fight the good fight, keep the commandment without spot. |
| | 15 | Jesus will show that he has immortality. |
| | 16-19 | Teach the rich the right use of worldly riches and what true riches are. |
| | 20-21 | Keep the truth and avoid vain babbling. |

God in 1Timothy

| | |
|---|--|
| from God: | |
| grace and peace | 1:2 , |
| of God: | |
| commandment | 1:1 |
| sight | 2:3 , 6:13 |
| church | 3:5 |
| house | 3:15 |
| creature | 4:4 |
| Word | 4:5 |
| name | 6:1 |
| man | 6:11 |
| blessed God: | 1:11 |
| wise God: | 1:17 |
| one God: | 1:11 |
| one mediator between God and man: | 2:5 |
| living God: | 3:15 , 4:10 , 6:17 |
| God was manifested: | 3:16 |
| God created: | 4:3 |
| is good and acceptable before God: | 5:4 |
| trust in God: | 5:5 |
| before God: | 5:21 |
| godly | see the note for 1:4 |
| godliness | see the note for 2:2 |

Chapter Outlines by sentence format.

Chapter 1

Opening salutations and the blessings for obedience.

[C1-S2](#) The job that Paul gave to Timothy.

[C1-S3](#) The ultimate goal of the ministry.

[C1-S4](#) How to know that someone is using the wrong way.

[C1-S5](#) How Paul was *enabled* to preach the gospel.

[C1-S6](#) Here we see how *the Lord* made provision for the ministry that He gave to Paul.

[C1-S7](#) Realize that it is *Christ Jesus* Who is really doing the work through our life.

[C1-S8](#) Why God did things like He did.

[C1-S9](#) How to respond after realizing the work of God in our life.

[C1-S10](#) Amen. [C1-S1](#)

[C1-S11](#) How to do spiritual war.

Paul sent Timothy to correct doctrinal error being taught by some people in the church at Ephesus. Now God is using Paul to write this letter giving detailed instructions on how to do that so that Timothy will know exactly what to do and so future preachers and saved people will know what to do. On the opening sentence Paul starts with his authority to teach this subject because there are people who oppose his teaching but they do not have proper authority. In that sentence we also see the blessings for obedience with the implication that we will not have these blessings if we refuse to obey.

Once his authority is established Paul gets right to the business at hand by naming the job given to Timothy. This epistle is written to provide the details of how to do that job. And, as with any good plan, Paul starts with the ultimate goal of that plan. If that ultimate goal is not reached then nothing else that is done matters. With this in mind Paul tells Timothy to be careful of the *way* that people try to reach the goal. It's not enough to be trying to do the work of God but we need to do it God's *way*. (*There is a way which seemeth right unto a man, but the end thereof are the ways of death.* [[Proverbs 14:12](#); [Proverbs 16:25](#); [Proverbs 21:2](#); [Proverbs 21:8](#)].

After telling Timothy how people use the wrong *way* to try to do the work of God, he uses his own life as an example of the right *way* to do God's work. That is: *the Lord enables* us and *Christ Jesus* uses that *enabling* to do the work which is actually done.

After that Paul explains why God does things like He does and tells us out proper response, which is: *Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever.* Finally, having told us the general plan Paul tells Timothy how to *war a good warfare* and warns for others who messed up by trying to use another *way*. From here, Paul goes into the more detailed plan. Thus we see, as with his other epistles, Paul goes from general to the specific and then to the application of the plan.

Chapter 2

[C2-S1](#) Start by praying for people in authority.

[C2-S2](#) Why we are to pray for leaders.

[C2-S3](#) Second reason why we should pray for our leaders.

[C2-S4](#) Why Paul was sent to the Gentiles.

[C2-S5](#) Paul's instructions for how we are to carry on with this ministry.

[C2-S6](#) How godly women are to act.

[C2-S7](#) How women are to act in church.

[C2-S8](#) Godly position for women in church authority.

[C2-S9](#) First reason for this order in authority.

[C2-S10](#) Second reason for this order in authority.

[C2-S11](#) Women's salvation.

Paul starts this chapter with our testimony in the world, and especially with ministering to leaders. After that he deals with how women are to act. While many criticize and ignore Paul's instructions here, he is mainly concerned with all of us giving a Godly testimony to the world. People think he is down on women but that is looking at these instructions from a worldly view. Paul specifically states reasons from a spiritual view, which is the only way to truly accept these instructions. Indeed, all of the instructions in the Bible, but especially those in this epistle, must be taken from a spiritual view.

Chapter 3

[C3-S1](#) Start of instructions for bishops.

[C3-S2](#) The proper life of a *bishop*.

[C3-S3](#) Why he can not be a *novice*.

[C3-S4](#) Why he must have a good testimony.

[C3-S5](#) *Deacons* have similar requirements.

[C3-S6](#) Testing is required.

[C3-S7](#) Requirement for wives of deacons.

[C3-S8](#) Home testimony of deacons.

[C3-S9](#) Reward of deacons.

[C3-S10](#) Why Paul is writing.

[C3-S11](#) The basis of all that Paul has instructed.

Paul started this epistle with establishing that he was specifying proper doctrine and authority within the church. He told how to identify Godly leaders and how to identify the ministers of Satan. He then went on, in Chapter 2, and said how we are to deal with leaders outside of the church and then specified the proper place of women within the authority of the church. Now, in chapter 3, he is dealing with *bishops* and *deacons*. While most churches no longer follow this division, the *bishops* are supposed to take care of the spiritual needs of the church while the *deacons* are supposed to take care of the physical needs.

Chapter 4

[C4-S1](#) Warning about people teaching doctrinal error.

[C4-S2](#) Why their religious rules are wrong.

[C4-S3](#) A pastor is to remind people about how to take care of religious rules.

[C4-S4](#) How to deal with error from culture.

[C4-S5](#) Why *godliness* is to be our main goal in life.

[C4-S6](#) The prior sentence *is a faithful saying*.

[C4-S7](#) What was said prior is true *because we trust in the living God*.

[C4-S8](#) Explain the truth and demand obedience to it.

[C4-S9](#) How to show that you preach the truth.

[C4-S10](#) The main jobs of a pastor.

[C4-S11](#) Exercise the spiritual gift of a pastor.

[C4-S12](#) Devote your mind and life to your God-given job.

[C4-S13](#) How to do the prior sentence.

This chapter tells us the proper handling of doctrine and of the preacher who is responsible for the doctrine. Paul has dealt with the proper structure of the church in prior chapters and is now moving onto the subject of doctrine. First, Paul warns about doctrinal error that will come into the church and gives general instructions on how to avoid such. Then he deals with the office of pastor because it is the pastor's job to keep doctrinal error out of the church. In particular, the pastor is to take care of himself spiritually because if he neglects his own spiritual life then he will be led into error and, thereby, the church is led into error.

Chapter 5

[C5-S1](#) How to deal with members of the church.

[C5-S2](#) Have the church provide for true widows.

[C5-S3](#) The church is to not provide for widows with family.

[C5-S4](#) The type of widows which the church is to help.

[C5-S5](#) The type of widows which the church is to not help.

[C5-S6](#) Why these rules are to be kept.

[C5-S7](#) Precept that these rules are based upon.

[C5-S8](#) Additional rules for widows to be supported by the church.

[C5-S9](#) Rules for younger widows.

[C5-S10](#) Consequence of supporting younger widows.

[C5-S11](#) Instructions for younger widows.

[C5-S12](#) Why Paul gave these instructions.

[C5-S13](#) General instructions to all about widows.

[C5-S14](#) How to deal with elders in the ministry.

[C5-S15](#) Scriptural basis of commands.

[C5-S16](#) Additional scriptural basis.

[C5-S17](#) Accusations against elders.

[C5-S18](#) Handling public sin.

[C5-S19](#) All of the witnesses who will testify against those who break these church rules.

[C5-S20](#) Basic requirement of pastor.

[C5-S21](#) Use medicine for health problems.

[C5-S22](#) We don't always know about the sins of people.

C5-S23 We don't always know about *good works*.

After dealing with more general things, such as doctrine, and the higher offices of the church, Paul now instructs on dealing with members within the church. Of particular concern are the identification of *widows* that the church is to care for. The main concern is that the church not support people who will damage the testimony of the church. This is also where we see *use a little wine for thy stomach's sake*, which is often perverted by taking it out of context and perverting the message of this sentence. Within context it does not allow for sin but removes the possibility of sin. Our chapter ends with the warning that we don't know the final judgment of people, and will not know about some people, until they are judged by God. Thus, the final message is to obey the rules given and to wait on the judgment of God for things which we don't understand.

Chapter 6

[C6-S1](#) How saved are to treat their employers.

[C6-S2](#) Dealing with treat *believing masters*.

[C6-S3](#) *These things teach and exhort*.

[C6-S4](#) People to stop associating with.

[C6-S5](#) *But godliness with contentment is great gain*.

[C6-S6](#) Why the prior sentence is true.

[C6-S7](#) All that is promised to us from God.

[C6-S8](#) The trap of covetousness.

[C6-S9](#) *The love of money*.

[C6-S10](#) General instructions to the *man of God*.

[C6-S11](#) What the *man of God* is to concentrate on doing.

[C6-S12](#) Why the pastor must do right.

[C6-S13](#) *Amen*.

[C6-S14](#) Final *charge* to the rich.

[C6-S15](#) How to stay right.

[C6-S16](#) Paul's final blessing.

Now that Paul is done explaining how we should deal with people within the church he is going to explain how to deal with people who are outside. The main emphasis is on our maintaining a testimony of *godliness*.

In this chapter Paul tells us how to deal with the world outside of the church. The first three sentences tell employees how to deal with employers. The next four sentences deal with the doctrine and attitude that saved people are to have about the things of this world with the two sentences after that warning about dangerous attitudes about money. The next four sentences give the *man of God* the right attitudes and actions to have in all areas of life. After this we have a final warning to *them that are rich in this world* and a final warning to the preacher. Then

Paul ends the chapter and epistle with: *Grace be with thee. Amen.* Thus we see that our epistle is giving final warnings to different groups of people.

Q&A for 1 Timothy Class

Epistle Overview

1. What is the theme of the epistle?
 - a. Godly Leadership: Take Heed unto the Doctrine
2. What type of epistle is this and what other epistles are the same type?
 - a. This is a pastoral epistle (written to pastors) along with 2 Timothy and Titus.
3. What is the relationship of this type of epistle to the “Gospel of Christ”?
 - a. The “Gospel of Christ” is preached to saved people to cause them to grow spiritually after they receive God's life (the indwelling Holy Spirit). While all saved are to win the lost, the main job of a pastor is to lead the household of God (the Church) to do the will of God, which requires them to grow up spiritually so that they can do the will of God. Therefore, the “Gospel of Christ” is the main Biblical “gospel” that a pastor is to preach.
4. What is the relationship between the “Gospel of Christ” and the theme of this epistle?
 - a. The themes of this epistle is “take heed to the doctrine” and the “Gospel of Christ” is the true doctrine which is to be preached by a Godly pastor.
5. What is the relationship of this epistle to “sound doctrine”?
 - a. This epistle defines “sound doctrine”.
6. What leads God's people against “sound doctrine”?
 - a. Fleshly “lusts”, the “wisdom of this world” (1 Corinthians 1-3) and the “doctrine of devils”.
7. What is the main responsibility of the church according to this epistle?
 - a. Maintain “sound doctrine”. Live it, pass it on to others, fight against corruption of “sound doctrine” and teach the next generation to do the same.
8. What is the main thing that we have to watch in order to be sure that we are maintaining “sound doctrine”?
 - a. We must watch the “way” that we determine and maintain “sound doctrine”. Using the wrong “way” lets in a “little leaven” (a little sin), which eventually corrupts everything.
9. What is the main spiritual truth that we are told to keep in mind so that we will not stray from “sound doctrine”?
 - a. We are in a spiritual war against devils (evil spirits) who don't want to fight in an obvious way but who try to introduce a little corruption into our doctrine by getting us to us a wrong “way”.
10. What is the main verse of this epistle to keep in mind so that we don't stray from “sound doctrine”?
 - a. (6:6-7) *“But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out.”* Since we can not keep anything of this world after we die, nothing of this world is worth having if it means losing eternal spiritual rewards.

Chapter 1

1. What is the theme of this chapter?
 - a. We are told about different groups of people and how to identify each.
2. How does Paul use himself in this chapter?
 - a. He is the example of a Godly person. 1:16 says “in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting”.
3. Why does Paul call Timothy “my own son in the faith”?
 - a. Because Timothy had received Paul's character as far as “in the faith” was concerned.
4. What “charge” did Paul give to Timothy?
 - a. “according to the prophecies which went before on thee, that thou by them mightest war a good warfare; Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck”.
5. Why is the church / pastor to “delivered unto Satan” a saved person?
 - a. “that they may learn not to blaspheme”.
6. Who are the people named in this chapter and what type of people do they represent?
 - a. Paul and Timothy represent Godly preachers
 - b. “Hymenaeus and Alexander” represent saved people who turned from Godly truth to follow carnality.
 - c. “Some” are not named but are identified as teaching doctrinal error. They are “Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm”.
 - d. “a righteous man” is a saved person who is obeying the commandments of God. He is contrasted to the person who follows doctrine which is “contrary to sound doctrine”.
7. What are the main sources of false doctrine which are identified within our chapter?
 - a. “fables”
 - b. ”endless genealogies” (evolution)
 - c. Anything ”which minister questions, rather than godly edifying which is in faith”
8. What is the desired result in the lives of believers that God wants the preacher to seek?
 - a. “charity out of a pure heart, and of a good conscience, and of faith unfeigned”
9. How does God get “honour and glory for ever and ever” according to our chapter?
 - a. By letting “Christ Jesus ..to save sinners”, which means that He will change our life by changing our innermost being.
10. What is the main thing that a pastor is to do?
 - a. “war a good warfare”.

Chapter 2

1. What is the theme of this chapter?
 - a. “*sound doctrine*” is to be manifested by the life of the saved.
2. What is the “*sound doctrine*” which all are to obey?
 - a. “supplications, prayers, intercessions, *and* giving of thanks, be made for all men; For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty”
3. What is the “*sound doctrine*” which “men” are to obey?
 - a. “pray every where, lifting up holy hands, without wrath and doubting”
4. Why does Paul give this command?
 - a. “this *is* good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth”. This is to get men beyond just making a profession and then continuing to live in sin.
5. How is this related to the use of “Christ Jesus” in our chapter?
 - a. “Christ Jesus” is used for the personal relationship which all saved have with the emphasis on spiritual maturity after initial salvation. We are to pray for the people whom we are commanded to pray for because “Christ Jesus” is our “one mediator between God and men” and He has no motivation to intercede for the disobedient who refuse to mature spiritually.
6. What credentials does Paul give to assure us that we are to obey?
 - a. “Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not;) a teacher of the Gentiles in faith and verity”.
7. What is the “*sound doctrine*” which “women” are to obey?
 - a. “adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works”
8. Why does Paul give this command?
 - a. So that they can show how they live differently from lost women.
9. What reasons does Paul give for women to be in subjection to men?
 - a. “For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression.”
10. What is meant by the last sentence of this chapter?
 - a. Women will be “saved” from spiritual error, and the consequences of that error, if they concentrate on doing the role that God gave women instead of trying to “usurp authority over the man”.

Chapter 3

1. What is the theme of this chapter?
 - a. The requirements and responsibilities of officers within the church.
2. What is the non-traditional, but Biblical, division between “bishops” and “deacons”?
 - a. “Bishops” are to take care of the spiritual needs of the church while “deacons” are to take care of the physical needs of the church.
3. What is meant by “A bishop then must be...the husband of one wife”?
 - a. He must have been married when he took the office and not have separated from, nor replaced that wife, for any non-Biblical reason with death being the main Biblical reason for a “bishop” losing his wife.
4. Why is this requirement given?
 - a. “For if a man know not how to rule his own house, how shall he take care of the church of God?” A man can not show that he knows “how to rule his own house” is there is no one to “rule” within his house. In addition, some things can only be learned through experience. He can not minister properly to women nor to married couples unless her has personal experience in the matter.
5. While there are several other requirements, what is the requirement that is so important that Paul singled it out and explained why this requirement was important?
 - a. “Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.” It is only through experience that people learn to spot traps before they are sprung and avoid them. If the devil leads a “bishop” into a “snare”, he can mess up the entire church.
6. What does “Moreover he must have a good report of them which are without” tell a church to do when looking for a new pastor?
 - a. They must use every way possible to check the references of a potential pastor, including things like a credit report and arrest reports, as well as contacting people where he used to live and minister and seriously research his reputation among the lost as well as among the saved.
7. What requirements do “deacons” have that are the same as “bishops”?
 - a. “not doubletongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience...the husbands of one wife, ruling their children and their own houses well”.
8. Why is there a requirement placed upon their wife?
 - a. The job they have gives them access to information which can easily be turned to gossip and gossip is one of the most destructive things that can be within a church.
9. Why did Paul write this epistle and why is this important today?
 - a. Paul wrote “These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth”. As a young preacher, Timothy represents all preachers. Therefore, this is written to tell all preachers how “thou mayest know how thou oughtest to behave thyself in the house of God”.
10. What is “the mystery of godliness”?
 - a. “God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory”.

Chapter 4

1. What is the theme of this chapter?
 - a. Avoiding doctrinal error.
2. Who are the people that Paul warns about who will bring in “doctrines of devils”?
 - a. Saved people. Our first sentence says “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith”.
3. What are the two main areas of life which they try to control with religious rules?
 - a. Marriage (“Forbidding to marry”). This also includes any religious rules about marriage that differ from one man and one woman.
 - b. diet (“*commanding* to abstain from meats”). This includes any religious rules about diet.
4. What is meant by “bodily exercise profiteth little”?
 - a. This does admit that there is a “little profit” in exercise, but not much. We should do enough exercise to keep our bodies functioning correctly and to “keep under my body, and bring *it* into subjection” (1Corinthians 9:27) so that we can do the ministry that God gives us to do. However, anything beyond that is a waste because we will leave this body when we meet Jesus Christ personally.
5. What is to be the main focus of all saved for this life?
 - a. “godliness is profitable unto all things, having promise of the life that now is, and of that which is to come”.
6. What is to be our basis for judging a preacher and what is not to be our basis?
 - a. We are to not use cultural or physical attributes to judge (“Let no man despise thy youth”) but are to judge based upon lifestyle (“but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity”).
7. What are to be the main activities of a pastor?
 - a. “give attendance to reading, to exhortation, to doctrine”.
8. What is meant by “Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery”?
 - a. This ordination service was initiated by God in [Numbers 8:10](#).
9. How is the preacher to show all people that he “profits” spiritually?
 - a. By “meditating” on his God-given gift, “reading, exhortation, doctrine” and the example life that he is to live before the world. Also by teaching and commanding other to do the same because “we trust in the living God, who is the Saviour of all men, specially of those that believe” with that salvation being saved from sin in this life and the consequences of ongoing lifestyle sin.
10. What is meant by “for in doing this thou shalt both save thyself, and them that hear thee”?
 - a. By “heed unto thyself, and unto the doctrine” the pastor can keep himself and the church safe from doctrinal error. This is not talking about avoiding the “lake of fire”.

Chapter 5

1. What is the theme of this chapter?
 - a. How the pastor is to deal with church members.
2. Who are the “elders” that Paul warns the pastor to “Rebuke not...but intreat *him* as a father”?
 - a. These are the highly influential people within the church who are respected for what they have done in their life. These are the natural leaders within the church and not people given a made-up position within the church.
3. What is the primary command for a preacher when dealing with all women, especially those within the church?
 - a. “with all purity”.
4. What are the requirements for a woman to be considered a “widow indeed” and receive support from the church?
 - a. She must be a “widow”
 - b. “have (no) children or nephews”
 - c. “desolate”
 - d. “trusteth in God” (ongoing non-stop “trust”)
 - e. “continueth in supplications and prayers night and day” (ongoing non-stop “supplications and prayers”)
 - f. does not “liveth in pleasure” (ongoing lifestyle of seeking “pleasure”)
 - g. “blameless”
 - h. at least 60 (not “under threescore years old”)
 - i. “having been the wife of one man”
 - j. “Well reported of for good works”
 - k. “if she have brought up children”
 - l. “if she have lodged strangers”
 - m. “if she have washed the saints' feet”
 - n. “if she have relieved the afflicted”
 - o. “if she have diligently followed every good work”
5. Why are younger widows to be refused?
 - a. Because there is too much of a temptation for them to follow the lusts of the flesh.
6. Who has primary responsibility for the support of widows?
 - a. Their own family.
7. What does the Bible mean by “double honour”?
 - a. Twice the physical / financial support received by the average person in the church.
8. What is meant by “Against an elder receive not an accusation, but before two or three witnesses”?
 - a. Refuse gossip and indirect accusations against any “elder” because people will make false accusations out of jealousy and other sinful reasons. Make sure that the accused “elder” can face his accuser, with you present, and make sure that any accusation is a 'first person' witness against the elder.
9. What does the Bible mean by “Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities”?
 - a. Take the medicine which is required for “often infirmities” which occur before starting to take the medicine. This does not justify a drunk saying that he needs

drink after causing his own condition. Nor does it justify using alcohol for any other reason beyond medical use.

10. What is the final warning within our chapter about judging other people?
 - a. The good and bad attitudes and actions of some people are open for all to see but the same are hidden for other people. Therefore, since we don't have all of the information which is required to judge right, don't judge people before we see God's judgment in Heaven. We can judge obvious attitudes and actions, but not judge the people.

Chapter 6

1. What is the theme of this chapter?
 - a. How to deal with people who are outside of the church.
2. What is the main attitude that the saved are to have about circumstances of this life?
 - a. “godliness with contentment is great gain...And having food and raiment let us be therewith content”.
3. Why are we to have this attitude?
 - a. “For we brought nothing into *this* world, *and it is* certain we can carry nothing out”
4. Our chapter makes a distinction between “they that will be rich” and “them that are rich in this world”. What is said to “they that will be rich”?
 - a. They are warned that such an attitude will cause them to “fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition”.
5. Why is this true?
 - a. “For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows”. Note that this does not say that “money is the root of all evil” but that “the love of money is the root of all evil”.
6. What is said to “them that are rich in this world”?
 - a. “that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life”.
7. How is the preacher to live which shows his difference from those people who “will be rich”?
 - a. “But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.”
8. What is Paul's final warning to the preacher?
 - a. “That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ”.
9. What is Paul's final warning to the preacher?
 - a. “keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith”.
10. What is the promise from God to the preacher who obeys all that is in this epistle?
 - a. “Grace *be* with thee. Amen”. The “Amen” doubles what was said before it which lets us know that this promise has the authority of God's law and is something that all saved are to believe.

Questions for 1 Timothy Class

Epistle Overview

1. What is the theme of the epistle?
 - a.
2. What type of epistle is this and what other epistles are the same type?
 - a.
3. What is the relationship of this type of epistle to the “Gospel of Christ”?
 - a.
4. What is the relationship between the “Gospel of Christ” and the theme of this epistle?
 - a.
5. What is the relationship of this epistle to “sound doctrine”?
 - a.
6. What leads God's people against “sound doctrine”?
 - a.
7. What is the main responsibility of the church according to this epistle?
 - a.
8. What is the main thing that we have to watch in order to be sure that we are maintaining “sound doctrine”?
 - a.
9. What is the main spiritual truth that we are told to keep in mind so that we will not stray from “sound doctrine”?
 - a.
10. What is the main verse of this epistle to keep in mind so that we don't stray from “sound doctrine”?
 - a.

Chapter 1

1. What is the theme of this chapter?
 - a.
2. How does Paul use himself in this chapter?
 - a.
3. Why does Paul call Timothy “*my own son in the faith*”?
 - a.
4. What “charge” did Paul give to Timothy?
 - a.
5. Why is the church / pastor to “delivered unto Satan” a saved person?
 - a.
6. Who are the people named in this chapter and what type of people do they represent?
 - a.
 - b.
 - c.
 - d.
7. What are the main sources of false doctrine which are identified within our chapter?
 - a.
 - b.
 - c.
8. What is the desired result in the lives of believers that God wants the preacher to seek?
 - a.
9. How does God get “honour and glory for ever and ever” according to our chapter?
 - a.
10. What is the main thing that a pastor is to do?
 - a.

Chapter 2

1. What is the theme of this chapter?
 - a.
2. What is the “*sound doctrine*” which all are to obey?
 - a.
3. What is the “*sound doctrine*” which “men” are to obey?
 - a.
4. Why does Paul give this command?
 - a.
5. How is this related to the use of “Christ Jesus” in our chapter?
 - a.
6. What credentials does Paul give to assure us that we are to obey?
 - a.
7. What is the “*sound doctrine*” which “women” are to obey?
 - a.
8. Why does Paul give this command?
 - a.
9. What reasons does Paul give for women to be in subjection to men?
 - a.
10. What is meant by the last sentence of this chapter?
 - a.

Chapter 3

1. What is the theme of this chapter?
 - a.
2. What is the non-traditional, but Biblical, division between “bishops” and “deacons”?
 - a.
3. What is meant by “A bishop then must be...the husband of one wife”?
 - a.
4. Why is this requirement given?
 - a.
5. While there are several other requirements, what is the requirement that is so important that Paul singled it out and explained why this requirement was important?
 - a.
6. What does “Moreover he must have a good report of them which are without” tell a church to do when looking for a new pastor?
 - a.
7. What requirements do “deacons” have that are the same as “bishops”?
 - a.
8. Why is there a requirement placed upon their wife?
 - a.
9. Why did Paul write this epistle and why is this important today?
 - a.
10. What is “the mystery of godliness”?
 - a.

Chapter 4

1. What is the theme of this chapter?
 - a.
2. Who are the people that Paul warns about who will bring in “doctrines of devils”?
 - a.
3. What are the two main areas of life which they try to control with religious rules?
 - a.
 - b.
4. What is meant by “bodily exercise profiteth little”?
 - a.
5. What is to be the main focus of all saved for this life?
 - a.
6. What is to be our basis for judging a preacher and what is not to be our basis?
 - a.
7. What are to be the main activities of a pastor?
 - a.
8. What is meant by “Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery”?
 - a.
9. How is the preacher to show all people that he “profits” spiritually?
 - a.
10. What is meant by “for in doing this thou shalt both save thyself, and them that hear thee”?
 - a.

Chapter 5

1. What is the theme of this chapter?
 - a.
2. Who are the “elders” that Paul warns the pastor to “Rebuke not...but intreat *him* as a father”?
 - a.
3. What is the primary command for a preacher when dealing with all women, especially those within the church?
 - a.
4. What are the requirements for a woman to be considered a “widow indeed” and receive support from the church?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.
 - j.
 - k.
 - l.
 - m.
 - n.
 - o.
5. Why are younger widows to be refused?
 - a.
6. Who has primary responsibility for the support of widows?
 - a.
7. What does the Bible mean by “double honour”?
 - a.
8. What is meant by “Against an elder receive not an accusation, but before two or three witnesses”?
 - a.
9. What does the Bible mean by “Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities”?
 - a.
10. What is the final warning within our chapter about judging other people?
 - a.

Chapter 6

1. What is the theme of this chapter?
 - a.
2. What is the main attitude that the saved are to have about circumstances of this life?
 - a.
3. Why are we to have this attitude?
 - a.
4. Our chapter makes a distinction between “they that will be rich” and “them that are rich in this world”. What is said to “they that will be rich”?
 - a.
5. Why is this true?
 - a.
6. What is said to “them that are rich in this world”?
 - a.
7. How is the preacher to live which shows his difference from those people who “will be rich”?
 - a.
8. What is Paul's final warning to the preacher?
 - a.
9. What is Paul's final warning to the preacher?
 - a.
10. What is the promise from God to the preacher who obeys all that is in this epistle?
 - a.

Extra Lesson: “Sound Doctrine” within 1 Timothy

Sound Doctrine Defined

There is more in this message than can be delivered in a single message. Either present it in several messages or pick parts to present.

The exact phrase of *sound doctrine* only occurs 4 times in the Bible. All 4 are within the Pastoral Epistles, which makes these instructions to pastors and *sound doctrine* is a major theme to all three Pastoral Epistles. [1 Timothy](#) defines *sound doctrine*. [2 Timothy](#) instructs the pastor to defend *sound doctrine*. [Titus](#) instructs the pastor to distribute *sound doctrine* to God's people. [Titus](#) is the job description for a pastor and has this command in it twice, which gives us *two witnesses* and makes it a law which the pastor will be judged for his level of obedience at *the judgment seat of Christ*.

[1 Timothy 1:8-11](#) says *But we know that the law is good, if a man use it lawfully; Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; According to the glorious gospel of the blessed God, which was committed to my trust.*

This sentence starts with the word *But* and is defining *Sound Doctrine* as well as giving instruction to the pastor to preach *Sound Doctrine*. This sentence starts with the word *But* because it is telling to preacher to be different from men who are *Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm* (1:7).

[2 Timothy 4:1-4](#) says *I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.*

This is a legal *charge* given to the pastor. The pastor will have to answer for how well he obeys this *charge* when he stands before His God at *the judgment seat of Christ*. Verse 3 starts the second sentence of this chapter and starts with the word *For*, which means it is giving us the reason why the *charge* was given in the first sentence.

[Titus 1:7-9](#) says *For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.*

Notice that the ability to use *sound doctrine* is not optional but the word *must* makes it an absolute requirement.

[Titus 2:1](#) says *But speak thou the things which become sound doctrine*: Following this are mentioned several *things which become sound doctrine*.

While all saved are to do the Great Commission and bring salvation to the lost, the main job of a pastor is to *speak sound doctrine* so that the saved people will spiritually mature. People are saved when they have God's life in them in the form of God's Holy Spirit. All life changes and grows. If it does not change or grow, it is dead. The main purpose of *sound doctrine* is to encourage that spiritual growth and to encourage it to grow the way God wants. We have the teaching in the Bible about God's people becoming a *wild vine* ([2Kings 4:39](#); [Isaiah 5:2](#)) and poisoning the rest of God's people. But the *man of God* was able to remove the poison. If the pastor does not preach *sound doctrine* he can not remove the poison from sin from the lives of God's people even though they are saved. However, preaching *sound doctrine* will remove the sin. Therefore, we need to look at what the Bible calls *sound doctrine*.

Sound Doctrine as defined by 1Timothy.

1. 1Timothy 1:3- *Sound Doctrine* is not *other doctrine*. *Sound Doctrine* matches what God's Word literally says.
2. 1Timothy 1:4- *Sound Doctrine* is not *fables and endless genealogies*.
 - a. Evolution and anything which goes against the literal account of creation in Genesis is rejected.
 - b. Also rejected is Buddhism and anything else which claims that our sin corrupted flesh can become anything more than the sin corrupted flesh that it is. Not even God will use any part of our current flesh but will replace it with an incorruptible body.
3. 1Timothy 1:4- *Sound Doctrine* rejects anything *which minister questions, rather than godly edifying* such as questions about the *sons of God* found in Genesis 6. The fact is that there are things in the Bible which we can not fully understand until God explains them to us after we get to Heaven. These are a test of *faith*, which our verse tells us is the basis of *Sound Doctrine*. Simply put, we must have true Biblical *faith* that God has all of the answers and will give those answers to us when we can handle them. Until God gives us the answer we are to concentrate on obeying what we can understand and avoid wasting time question things that we can not get the answer to.
4. 1Timothy 1:5- tells us that the goal (*the end of the commandment*) of *Sound Doctrine* is: *charity out of a pure heart, and of a good conscience, and of faith unfeigned*. That is what a pastor is to seek in the life of each and every person that God gives you responsibility for.
 - a. *Charity* is not *love*. We *love* people that we know and that treat us well. *Charity* is giving the same treatment to strangers and to people who treat us wrong. Until your people respond to wrong treatment with *charity*, you still have work to do.
 - b. A *pure heart* is one that is 100% (*pure*) turned to God. Our *heart* is the short-term way that we think, (2Samuel 13:33; Proverbs 23:7; Isaiah 10:7; Matthew 9:4), the short-term way that we make decisions of our will (282 verses with *will* and *heart*), and the short-term way that we respond emotionally to the circumstances of life (*anger* or *have mercy*). Since we all struggle with these areas all of our life, we need *Sound Doctrine* preached all of our life.
 - c. What the Bible calls *good* is anything that comes from God. Also, God uses our *conscience* to let us know when we are going the wrong way. There are 32 verses in the New Testament which teach us about our *conscience*. A *good conscience* is one that responds to God every time that He uses our *conscience* to direct our attitudes and actions.
 - d. The word unfeigned means: '*Not feigned; not counterfeit; not hypocritical; real; sincere; as unfeigned piety to God; unfeigned love to man*'. Romans 2 teaches us to not be a hypocrite. This means that if you ask the family, neighbors and coworkers about a church member, you will only hear about a testimony of letting Christ live through their life.

5. [1Timothy 1:6](#)- *From which some having swerved* warns that there is constant temptation to turn from right. True *Sound Doctrine* reminds the saved of the blessings, from God, of obedience and the cursing, from God, for disobedience.
6. [1Timothy 1:6](#)- *have turned aside unto vain jangling*. This is our indication of someone turning to error. What is *vain* looks pretty on the outside but is dead on the inside. The Biblical picture is *witted sepulchers*. The word *jangling* is talking about something which makes a noise with no purpose. Think about the speeches of politicians. They make lots of noise but the only purpose of their speech is to boost their own pride. Therefore, watch for church members being filled with pride and watch for church members who talk but have no apparent Godly purpose for their talk.
7. [1Timothy 1:7](#)- *Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm*. These are people who want to be leaders in the church but do not want to receive proper training and there is no evidence of God teaching them through personal daily prayer based Bible Study.
8. [1Timothy 1:8](#)- *Sound Doctrine uses the law...lawfully*.
 - a. [1Timothy 1:9](#)- *Knowing this, that the law is not made for a righteous man*. Any so-called Christian religion which claims the righteousness, salvation or sanctification come from keeping any part of the Mosaic Law, or from keeping any part of any other rules, is teaching doctrinal error.
 - b. [1Timothy 1:10](#)- *Knowing this, that the law is... for the lawless and disobedient...*. The Mosaic Law and religious rules are only used to condemn. We are to use *the law* to tell people that their attitudes and actions are wrong. Righteousness only comes from obeying Christ and having Him give us His righteousness.
9. [1Timothy 1:10-11](#)- *and if there be any other thing that is contrary to sound doctrine; According to the glorious gospel of the blessed God, which was committed to my trust*.
 - a. *Sound Doctrine is According to the glorious gospel...which was committed to my trust*. The Pauline Epistles define *Sound Doctrine*. Yes, other parts of the New Testament also give us *Sound Doctrine*, but the rest of the New Testament agrees with the doctrine from the Pauline Epistles.
 - b. *Sound Doctrine is According to the glorious gospel of the blessed God*. Anything which goes against the character *of the blessed God* is not *Sound Doctrine*.
10. [1Timothy 1:12](#)- *Sound Doctrine* teaches that all *enabling* comes strictly from *Christ Jesus our Lord* and not from our own abilities.
11. [1Timothy 1:12](#)- *for that he counted me faithful*. *Sound Doctrine* teaches that we must be *faithful* with what we have been given before God gives us anything more.
12. [1Timothy 1:12](#)- *putting me into the ministry* Only *Christ Jesus our Lord* puts people *into the ministry*. *Mommy called, daddy sent preachers* will not be blessed by God.
13. [1Timothy 1:13, 15](#)- *Who was before a blasphemer...*. *Sound Doctrine* teaches that a changed life from sin to righteousness is mandatory.
14. [1Timothy 1:16](#)- *Sound Doctrine* says that the pastor must live a life which is *a pattern* to all believers. *Sound Doctrine* demands that the Christian, and especially the preacher, back their preaching with their way of life.
15. [1Timothy 1:17](#)- *Sound Doctrine* teaches personal worship and praise of God.

16. [1Timothy 1:18](#)- *Sound Doctrine* passes on the truth to others who will do the same.
17. [1Timothy 1:19-20](#)- *Sound Doctrine* identifies people who have *put away concerning faith have made shipwreck*. This is not to make them look bad but to use their example to warn others what not to do.
18. [1Timothy 2:1-4](#)- *Sound Doctrine* says that the first priority of the church is *supplications, prayers, intercessions, and giving of thanks, be made for all men* and especially *For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty*. Notice that this was written when most *kings, and for all that are in authority* were serving devils. While this is true, we are to pray for them *that we may lead a quiet and peaceable life in all godliness and honesty*.
19. [1Timothy 2:1-2](#)- *Sound Doctrine* says that the church is to *pray* for the lost because *this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth*. Obviously, prayer for the lost is to be backed by action to take the gospel to them.
20. [1Timothy 2:1-2](#)- *Sound Doctrine* says that there is *one mediator between God and men, the man Christ Jesus* , which means that we are to not pray to any other being.
21. [1Timothy 2:8](#)- *Sound Doctrine* says that prayer is to be done *lifting up holy hands, without wrath and doubting*.
22. [1Timothy 2:8](#)- *Sound Doctrine* says that people are to present themselves to the world in a way which is different from the way that the world presents itself and in a way which shows *shamefacedness and sobriety*.
23. [1Timothy 2:8](#)- *Sound Doctrine* says that we are to back our profession with *good works*.
24. [1Timothy 2:11-15](#)- *Sound Doctrine* teaches to be in subjection to our God-given authority even when God's reasons don't make sense to us.
25. [1Timothy 3:1-16](#) (entire chapter)- *Sound Doctrine* teaches that church leaders must live a life that is above reproach and that demonstrates a personal life which qualifies them for spiritual leadership. Their life must *manifest Godliness*.
26. [1Timothy 4:1-7](#)- *Sound Doctrine* requires people to be faithful to the true faith with a life which backs what is said.
27. [1Timothy 4:10](#)- *Sound Doctrine* teaches God's people to be willing to *labour and suffer reproach* for the good of others while *trusting in the living God* to provide for them.
28. [1Timothy 4:12](#)- *Sound Doctrine* teaches God's people are to follow a man with a Godly life and not just someone who has external credentials such as age or an ability to speak well.
29. [1Timothy 4:13-16](#)- *Sound Doctrine* teaches God's people are to *Neglect not the (spiritual) gift that is in thee* but allow *Sound Doctrine* to direct the use of that *spiritual gift*.
30. [1Timothy 5:1-19](#)- *Sound Doctrine* teaches the proper way to deal with different people within the church.
31. [1Timothy 5:20](#)- *Sound Doctrine* places teaching all God's people above the pride of any single person.

32. [1Timothy 5:21](#)- *Sound Doctrine* teaches that all things are to be done *without preferring one before another, doing nothing by partiality*.
33. [1Timothy 5:22](#)- *Sound Doctrine* teaches that we are to avoid personal violence and trust our Lord for our protection.
34. [1Timothy 5:24-25](#)- *Sound Doctrine* teaches that we are not to judge people before we know God's judgment. Judge their actions but not the people because there are things that only God knows.
35. [1Timothy 6:1-2](#)- *Sound Doctrine* teaches that we are to treat our bosses in this world in a way that brings glory to God.
36. [1Timothy 6:3-5](#)- *Sound Doctrine* teaches that we are to *withdraw thyself* from everyone that teaches doctrinal error.
37. [1Timothy 6:6-8](#)- *Sound Doctrine* teaches *But godliness with contentment is great gain because we brought nothing into this world, and it is certain we can carry nothing out*. Therefore, all that matters is the *treasure in heaven* which we can lay up while in this life.
38. [1Timothy 6:9-21](#)- *Sound Doctrine* teaches to avoid the error of seeking money but use it for the advancement of the kingdom of God.
39. [1Timothy 6:9-21](#)- *Sound Doctrine* teaches that the only thing which matters is *our keeping this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ*.

Additional Lessons: Put into the Ministry

Reference: 1 Tim 1:12-20

Central Truth: God has a particular work for each believer.

Response: Honor God with devoted service.

Get definitions of 'Ministry' from members. Ask for people to describe the ministry that God gave them personally.

I. 'Pattern' (1:16)

1. A pattern is created when something is to be copied. As Paul copied what God did for him, in Timothy, Titus and others, We are also to make copies of what was done for us.
2. 'for a pattern to them which should hereafter believe on him (1:16)' The pattern is given to every believer to make copies.
3. 'Christ Jesus came into the world to save sinners (1:15)'. Christ continues to save sinners by using the saved. We each have a ministry to the lost.
4. 'I obtained mercy (1:16)' We each have a ministry of showing mercy.
5. 'Jesus Christ might show forth all longsuffering, (1:16)' We each have a ministry of telling others of Christ's longsuffering.
6. Now unto ... God, *be* honour and glory (1:17)'. We each have a ministry of honoring and glorifying God.

II. We are to serve with thankfulness (1:12-13)

1. 'Who was ... (1:13)' we were saved, forgiven and changed
2. 'but I obtained mercy (1:13)' 'Obtained' means actively sought after and paid the price. No easy-believism'
3. 'Christ ... who has enabled me ... counted me faithful'

III. We are to serve with grace. (1:14)

1. Grace regenerates our hearts.

Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; (2 Cor 5:17-18).

2. Grace enables us to surrender to the Lord

And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. (Matt 18:2-3).

3. Grace sends the message of Salvation through a Christian witness

But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee, To open their eyes, and to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. (Act 26:16-18).

IV. We serve with a commission. (1:18-20)

1. 'Charge' is used when giving someone the responsibilities of a serious task. There is no task more serious than the Lord's ministry.
2. 'according to the prophecies which went before on thee' Our responsibilities are based upon scripture and precedent. We have no new thing (1 John 2:7)
3. 'Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:'. 'Now faith is the substance of things hoped for, the evidence of things not seen (Heb 11:1). We are to serve obediently even when we don't see results.
4. 'and a good conscience;' We are to live in a way that no one can honestly charge us with wrong doing. Some will bring false accusations against us if we are living right just like they falsely accused Jesus.

Additional Lessons: The Leader of the Church

Reference: 1 Tim 3:1-7

Central Truth: Good leadership is essential to the life of every church.

Response: Seek a qualified pastor for your church, and then show respect for him and his ministry.

I. The Leader's New Testament role (Act 20:17, 28, 1 Pet 5:1-4)

1. elder: Older person who has earned respect. One who has gained wisdom with age. (Act 20:17)
2. Overseers: (same as Greek word Bishop). Shows supervision of Church and therefore authority by God to make decisions in the Church. (Act 20:28)
3. 'Flock' (Act 20:28) implies term used most often today: pastor. A pastor is a person who watches and guards sheep while they are resting and feeding. This emphasizes the care-giver role.
4. 'not by constraint, but willingly;' (1 Pet 5:1-4) Not a dictator. Not a Pope defining doctrine but following the Bible.
5. 'not for filthy lucre, but of a ready mind;' (1 Pet 5:1-4) Not TV / radio preacher getting rich.
6. 'Neither as being lords over *God's* heritage, but being ensamples to the flock.' (1 Pet 5:1-4) Living what is preached.
7. God called. (Eph 4:11-12)
8. 'a good work' (1 Tim 3:1) When we can't see 40 hours of work, but God calls it a work, we can be sure that there is a spiritual work involved that isn't visible to the natural eye.

II. The Leader's Qualifications (1 Tim 3:1-7)

1. Blameless: not without criticism or blame given but nothing provable. People will always want to smear a good person's name.
2. the husband of one wife ... One that ruleth well his own house: Able to teach Christian Socialization by act as well as by word.
3. Vigilant: always looking for sneaky Satanic attacks of Church and flock.

4. Sober: not just 'not drunk' but consistently thinking and acting right.
5. of good behaviour: public testimony.
6. given to hospitality welcome people so they are comfortable talking about private spiritual matters. Not required to put up with people who want to waste their time and take advantage of pastor.
7. apt to teach
8. Not given to wine (or drugs): Able to deal with problems of this life by faith alone.
9. no striker: Not forcing his opinions on others.
10. not greedy of filthy lucre
11. patient: Waiting on God.
12. not a brawler: peace maker.
13. Covetous: Sets his heart on heavenly riches rather than on worldly riches. Note: this doesn't mean that he has to live in poverty.
14. Care of the church of God should be his main focus in life since it's not only his job but his God given ministry.
15. Not a novice: Not only experienced but no longer subject to being fooled such as when people come with a sob story for hand-outs.
16. Moreover he must have a good report of them which are without; not nothing said but good things said.

Additional Lessons: The Doctrine is Essential

Reference: 1 Tim 4:1-3, 6-8, 11-16

Central Truth: Doctrine is the core of what you really believe, live and teach. Doctrine is important to God.

Response: Teach Godly Doctrine.

‘Doctrine’ appears 4 times in our text: 4:1, 4:6, 4:13 & 4:16.

I. Doctrine is essential

1. Doctrine is what we really believe about God and Godly things. (read) Matt 12:33-37
2. Doctrine is what we live in front of others Mark 1:26-27
3. After ‘Sermon on Mount’ Matt 7:28-29, 22:33, Mark 4:2, 11:18
4. Corrupt doctrine Matt 16:11-12, Mark 12:38
5. Our doctrine shows if we are truly saved John 7:16-18

II. Dangers of corrupt doctrine (1 Tim 4:1-5)

1. ‘Seducing Spirits’ 1 Tim 4:1 – It sounds good but doesn’t match the Bible. ‘Gap theory’
 - a. ‘Gap theory’ justifies evolution and ignores 1 Tim 1:4
 - b. ‘one wife at a time’
 - c. ‘loosing salvation’ excuses an ungodly life
 - d. ‘Forbidding to marry, *and commanding* to abstain from meats’ emphasizes fleshly actions over spiritual.
2. Heresy: ‘...some shall depart from the faith, ...’ Heresy is a corrupted truth.
 - a. Heresy always starts from the truth and a heretic is a saved person.
 - b. Taking a verse out of context is the start of heresy.
 - c. Using a worldly definition of a word (like love) instead of the Biblical definition leads to heresy.

d. Emphasis on one doctrine above the emphasis that God gives or less than God gives is heresy. It leads to things like salvation by baptism and easy believism, etc.

3. Deceit is used to justify ungodliness. It is 'doctrine of devils'.

a. 'Speaking lies in hypocrisy' (4:2) The first evidence is when people find scripture verses, or church rules that they can twist to justify their sin.

b. 'having their conscience seared with a hot iron' (4:2) God removes His means of warning us so that they will die in their sin and face God that way.

c. 'doctrine of devils' (4:1) when they can't hear God any longer they start listening to devils.

4. Legalism comes from emphasizing worldly evidence of spiritual things over actual spiritual attitudes. Legalism changes a 'living faith' into a set of rules.

III. Steps to sound doctrine (1 Tim 4:4-7)

1. 'For it is sanctified by the word of God and prayer.' (4:5) is talking about meat that the Jewish religion rejected. The same practice can be used for ALL religious teachings. The PRIMARY source of sound doctrine is prayerfully searching and studying the Bible.

2. 'If thou put the brethren in remembrance of these things,' (4:6) The second source is a godly church lead by a godly preacher.

3. 'But refuse profane and old wives' fables,' (4:7) Refuse to 'discuss' heresy (like false versions of the Bible). You can't convert a heretic because his conscience is seared. You can't convert a heretic's follower because he has the word of a 'seducing spirit'. You can only live godly and let God put a desire of the truth in their heart. Discussing heresy only sucks you into the middle of it. If someone is really seeking the truth, you can point then to the Bible, pray for them and God will show them the truth.

4. 'exercise thyself *rather* unto godliness.' (4:7) Live what you claim.

IV. Disciplines that promote sound doctrine (1 Tim 4:8-16)

1. 4:8 emphasize the spiritual over the physical.

2. 4:10 Live by faith. 'labor' and search the scriptures during times of 'rest' knowing that temptations and trials are coming and that you need to be prepared. See the spiritual reward of obedience when faced with problems and temptations in this life.

3. 4:11 Teach to others. The best way to learn something is to teach it. Often, God gives teachers and preachers things to teach that they personally need to learn. When they loose touch with God it often is because they refused to learn a lesson God was teaching them.

4. 4:12 No excuses.

5. 4:13 Perseverance and discipline especially when 'alone'.

6. 4:14 Faithfulness

7. 4:15 God rewards now and in eternity. Our reward now is a changed life that gives our testimony in this world but one 'slip up' can destroy a lot of faithfulness.

8. 4:16 Rewards .

Additional Lessons: The Good Fight

Reference: 1 Tim 6:1-21

Central Truth: God requires a tenacious commitment of everyone who serves Him.

Response: Accept your individual responsibility to faithfully live by God's commandments.

'The good fight' that we are to fight is within ourselves. The three sources of temptation are the world, the flesh and the Devil. Each of these try to get us to put most of our efforts into something other than serving God. Each would have us disobey the first commandment: have no other gods before the true God.

I. Fight temptations

1. 'I hate my position / situation'. 6:1-2. It isn't our current situation (bad boss 6:1, despicable boss 6:20 but how we react to it. We get out of one situation and God puts us back into it like the kid that joins the Marines because he can't stand a bossy dad.

2. Fight believing false doctrine and giving into excuses. 6:3

3. Fight getting into disputes of this world to show how smart and righteous you are. That's the trap that leads to legalism and being a 'goody two shoes'. 6:4-5

4. Flee temptation and those who temp you to do wrong. This isn't because you're too good for them but a recognition of your own weakness and that you will fall if continuously tempted. 6:5

5. 'the love of money is the root of all evil:' not 'money is the root of all evil:'. Being rich or poor doesn't make you more godly only your attitude about money and its temptations.

II. Do right: Be content with being godly 6:6

1. Our reward is in heaven and is built only by godliness. Anything we get here we will leave behind. 6:7-8

2. 'follow after righteousness': There is spiritual righteousness which is our salvation from God but there is also our righteousness in this world that others see and God rewards. That is our service and obedience to God (not obedience to religion).

3. 'follow after godliness': Recognizing God's hand in all of our life. 'Fate' and 'luck' are worldly words for God's influence in our lives. Godliness means giving God the glory even when we don't know what He's doing but know that He's doing it for our good.

4. 'follow after faith': Heb 11:1 'Now faith is the substance of things hoped for, the evidence of things not seen.' Faith is putting action behind the mouth of godliness. It's doing things like paying tithe and mission offerings when you don't have enough money to pay your bills.

5. 'follow after love': Love isn't a good feeling. Jesus didn't feel good on the cross. Love isn't doing what others want us to do. The Pharisees didn't like Jesus rebuking them. True love is doing what is best for someone else. Doing whatever it takes to get them saved and serving God.

6. 'follow after patience,': Patience is not just accepting whatever happens but doing what God wants us to do and then waiting for God to give us the results that he promised. We spend years eating wrong and not exercising and then expect God to heal us immediately.

7. 'follow after meekness,': meekness is not weakness but is power under God's control. Jesus wasn't weak when He drove the money changers out of the temple. Moses wasn't weak when he met Korah's challenge before God and God cast Korah into the 'pit'. Meekness is not avenging wrong ourselves but leaving that to God while we go on doing right and fighting wrong.

III. Endure: 6:12-14

1. 'lay hold on eternal life' Not just think 'I'm going to heaven some day' but grab it with all thought until it is constantly with you affecting everything that you do, think and say. 'Endure' means keep going the same way through easy and hard times. Easy times are to rest and conserve for the bad, Like Joseph in Egypt. Not to waste resources.

2. 'hast professed a good profession before many witnesses.' Do others tell you how they changed their normal behavior, to be more godly, because you are around?

3. 'That thou keep *this* commandment without spot, unrebukeable,' That is that God won't rebuke you. Not that the world won't rebuke you. Also without spot means consistent even when you think no one is watching. 'Endure' means regardless of circumstances.

4. 'until the appearing of our Lord Jesus Christ:' 'Endure' is strengthened by remembering why you are enduring.

Teaching 2Timothy

Theme: Defend Sound Doctrine

Overview of 2Timothy

In this epistle Paul turns responsibility of the [gospel](#) over to Timothy. He starts out reminding Timothy about his heritage and of the cost which many others paid to put him in the ministry where he is. Paul then warns Timothy against all who teach error both within the church and without. Paul concludes, in chapter 4, with his charge that Timothy *Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.* After giving Timothy this charge, Paul reminds him of the reward that Paul was looking for and that Timothy should also look for.

One of the problems that we have today is the doctrinal error that comes from Communism. People love to sing '*Mansion over the Hilltop*' and '*No Tears in Heaven*'. Both are doctrinal errors. '*Mansion over the Hilltop*' promises reward to people who do nothing to earn it. '*No Tears in Heaven*' promises no punishment after this life no matter how much sin we hold onto. '*No Tears in Heaven*' encourages saved people to ignore God's commandments to be holy, to forsake sin and to be Godly in so many other ways. '*Mansion over the Hilltop*' encourages people to be lazy and not serve their Lord because it promises reward without payment. Both teach the opposite of what this epistle teaches. Both support the doctrinal error that this epistle warns us to avoid.

Paul wrote three Pastoral Epistles: [Titus](#), [1Timothy](#) and [2Timothy](#). Titus is the pastor's basic job description and tells him how to use *sound doctrine* to cause saved people to produce *good works*. In the Bible, *good* is defined as: '*what comes from God*'. Thus, the pastor is to get God's people to do Godly *works* and he is to use *sound doctrine* to accomplish this. 1Timothy defines *sound doctrine*. 2Timothy warns that people within the church and outside of the church will turn against *sound doctrine* to fables. 2Timothy tells us how to apply *sound doctrine* in the lives of people. Without *sound doctrine*, people will be motivated by fleshly *lusts*, the wisdom of this world ([1Corinthians 1-3](#)) and *doctrines of devils* ([1Timothy 4:1](#)). With this context of other epistles in mind, we can now look at the details of this particular epistle.

Chapter Outlines by verse format.

| | | |
|--|-------|---|
| Beware of people teaching false doctrine within and without the church | | |
| 1 | | The ministry of the gospel. |
| | 1-2 | Grace, peace and mercy from God. To Tim from Paul. |
| | 3-4 | Paul prayed for Tim daily and was mindful of Timothy's tears for Paul. |
| | 5-6 | Paul reminds Tim of his spiritual heritage and tells him to "stir up" his own faith. |
| | 8-9 | Don't be ashamed of the gospel's afflictions and remember that God called and saved us according to His purpose, not according to our works. |
| | 10-12 | Life and light are through the gospel, which Paul is an apostle of to the Gentiles. Even though he suffers for preaching the gospel, he trusts Jesus with his soul. |
| | 13 | "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" |
| | 14-18 | Hold fast to the truth as some have turned away. Paul prays for God's mercy on the houses of the faithful. |
| 2 | | How to protect yourself from doctrinal error |
| | 1-2 | Be strong in the grace of Jesus and teach others to do the same. |
| | 3-6 | Endure hardness as a soldier and don't get entangled with the things of this world. Act lawfully. Enjoy the fruits of your labor. |
| | 7-13 | God gives understanding. Endure all things for salvation of others. If we suffer and die with Christ, we shall live with Him. |
| | 14-18 | Study for the right dividing of the truth. Shun profane babblings and teach others to do the same. Those who err will have their words eat at them like a cancer. |
| | 19-26 | Depart from iniquity, purge yourself of error and God will use you as a vessel of honor. Flee lusts, avoid error and teach others to do the same. |
| 3 | | Realize the difference between holy men and those teaching doctrinal error |
| | 1-5 | Last times: they will be perilous, men will become lovers of self, "Having a form of godliness, but denying the power thereof: from such turn away." |
| | 6-9 | "For of this Ever learning, and never able to come to the knowledge of the truth." "for their folly shall be manifest unto all men" |
| | 10-12 | "But thou hast fully known my doctrine, manner of life, Yea, and all that will live godly in Christ Jesus shall suffer persecution. " |
| | 11- | Evil men will get worse and worse but you continue to do right. "rom a |

| | | |
|---|-------|---|
| | 17 | child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. " |
| 4 | | How to keep the ministry pure |
| | 1 | "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;" - This is our warning to be prepared to answer to God at our judgment. |
| | 2 | "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." |
| | 3-4 | The time is coming that people will refuse truth and hold to fables. |
| | 5-8 | Take over the ministry. Paul is going to die and get his reward for the things he suffered in this life. |
| | 9-15 | Paul wants Tim to visit him before his death. Also, what happened to those that were with Paul. |
| | 16-18 | No man stood by Paul at the first (of his ministry) but the Lord did. Therefore, Paul trusts the Lord to keep him. |
| | 19-22 | Goodbye. |

Chapter Outlines by sentence format.

Chapter 1

1. [C1-S1](#) Opening salutation and blessings for obeying the commands of this epistle.
2. [C1-S2](#) Paul's reaction to the testimony of Timothy.
3. [C1-S3](#) Paul reminds Timothy that he personally knows what Timothy is capable of.
4. [C1-S4](#) Why Timothy had that ability.
5. [C1-S5](#) *Be not thou therefore ashamed of the testimony of our Lord* but embrace it.
6. [C1-S6](#) Paul's testimony of doing what he told Timothy to do.
7. [C1-S7](#) Action to take as a result of the promise in the prior sentence.
8. [C1-S8](#) The power to use when obeying the command given.
9. [C1-S9](#) Warning of the error resulting from using any other way than what is specified here.
10. [C1-S10](#) Blessings for those who obey the correct way.
11. [C1-S11](#) Eternal blessings for a life lived right.

Our outline above gave the theme of this chapter as: '*Beware of people teaching false doctrine within and without the church*'. In this chapter we see Paul, Timothy and Onesiphorus listed as examples of people who followed the *sound words* of the Bible as they were instructed by the *Holy Ghost*. We also see their personal testimonies and the promised blessings that resulted from those testimonies. Then we see *Phygellus and Hermogenes* and *all they which are in Asia*, who did not do the same thing even though they were saved. Other places in the Bible tell us the result of their disobedience, if we look closely at what is said in those places. The summary of the chapter can be said to be: '*The Spirit of God uses the Word of God to show the child of God the will of God*'. The warning is that saved people who do not use the *sound words* of the Bible as they are instructed by the *Holy Ghost*, can be led into doctrinal error.

We will reap what we sow (good or bad), especially in the ministry of our Lord. In this chapter Paul reminds Timothy of the negative physical consequences of serving our Lord but also reminds him of the great positive spiritual consequences of serving our Lord. He also reminds Timothy of the consequences of turning traitor ('*backsliding*'). However, Paul ends the chapter with a prayer for blessing to a Christian who did right in spite of many obstacles. Further, Paul reminds Timothy of the price that others paid to get him where he was (spiritually) at that time. Obviously, Timothy has a debt owed for the investment made in his life. Finally, Paul tells Timothy to not worry (*be not...ashamed*) about the price paid by others or any other consideration but use it to help him to continue in the service of our Lord.

Chapter 2

1. [C2-S1](#) Action to take based upon the evidence of the prior chapter.
2. [C2-S2](#) Teach these same things to *faithful men, who shall be able to teach others also*.
3. [C2-S3](#) Keep on keeping on in spite of all opposition.
4. [C2-S4](#) Stay free of *entanglements* that will stop your obedience.
5. [C2-S5](#) Be sure to do things the right way.
6. [C2-S6](#) Let God and the ministry provide for your needs.
7. [C2-S7](#) Meditate on the instructions of the Bible in order to receive *understanding*.
8. [C2-S8](#) Paul's message from God and the consequence of it.
9. [C2-S9](#) Paul's reaction to those consequences.
10. [C2-S10](#) How we are to react to those consequences.
11. [C2-S11](#) Keep our mind on the true goal and avoid distractions.
12. [C2-S12](#) Get properly prepared with good doctrine and be sure that you will pass the test.
13. [C2-S13](#) Avoid sources of doctrinal error.
14. [C2-S14](#) Be aware of the evidence and consequences of doctrinal error.
15. [C2-S15](#) Trust *the Lord* to keep you *sure*.
16. [C2-S16](#) *depart from iniquity*.
17. [C2-S17](#) Keep in mind our eventual judgment.
18. [C2-S18](#) Do what is required to get the best results.
19. [C2-S19](#) *Flee* what leads to sin *but follow righteousness*.
20. [C2-S20](#) Beware of the sources of *strife*
21. [C2-S21](#) Do the main actions of *the servant of the Lord*.

This chapter tells us: '*How to protect yourself from doctrinal error*'.

In the prior chapter Paul reminded Timothy about all that was done to put him into the position that he had. Paul also told Timothy about the rewards and consequences of fulfilling his job for the *Lord* and also of the rewards and consequences of disobedience. Now in this chapter Paul assumes that Timothy is properly motivated to do right and proceeds with specific instructions on the mindset that a pastor needs. Paul also tells Timothy how a pastor is to act in order to build a ministry, but those actions are based upon the correct way of thinking. For example, Paul says *And if a man also strive for masteries... (2:5)*. Part of '*the correct way of thinking*' is to *strive for masteries* and not expect reward for laziness. Further, Paul tells us the requirement for *masteries*, which is that *he strive lawfully*. Paul tells Timothy how to get his thinking correct, how to deal with wrong thinking, the results of each type of thinking and the names of people who are examples of each (right and wrong) types of thinking. Paul then, once more, reminds Timothy that the type, quantity and quality of rewards from God are a direct result, and in proportion, to what we sow.

Please note that part of our getting '*the correct way of thinking*' is to *Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.* (2:15). We must *study the word* for the purpose of changing the way we think so that it matches the way that God thinks.

In the first few verses of this chapter we see Paul use common occupations to illustrate truths that he bases further instructions on. He does this because God's *truth* is not hidden or hard to understand but is seen all through His creation. Paul uses a Teacher (2:1-2); a Soldier (2:3-40); a Sports Competitor (2:5) and a Farmer (2:6) to teach God's *truth*.

Many of these instructions can be matched to what we find in Proverbs 9, which is instructions on how to use God's *wisdom* to build a ministry. Please see the notes in the [Proverbs Book Study](#).

Chapter 3

1. [C3-S1](#) Warning added to what was said in the prior chapter.
2. [C3-S2](#) Types of men to avoid.
3. [C3-S3](#) Actions which identify men to avoid.
4. [C3-S4](#) Scriptural example of the type of men whom we are to avoid.
5. [C3-S5](#) Their eventual end.
6. [C3-S6](#) The testimony of men whom we are to follow.
7. [C3-S7](#) Others who live like Paul will have his result.
8. [C3-S8](#) The results which all others will have.
9. [C3-S9](#) How the Godly are to act.
10. [C3-S10](#) These instructions are based upon *scripture*.

This chapter tells us: '*Realize the difference between holy men and those teaching doctrinal error*'.

This Chapter continues what was said in Chapter 2. The major difference is that Chapter 2 dealt with the influence of saved people who turned to sin while Chapter 3 deals with lost people who claim to be saved and become leaders within the church. Unfortunately, it can be hard, if not impossible, for us to tell the difference. Since it often takes our *Lord* to tell the difference, we would be better off not worrying about the condition of their salvation and (instead) concentrate upon identifying them and stopping their influence within God's church.

Chapter 3 starts with *This know also* and ends with a well known sentence which tells us that *All scripture is given by inspiration of God...That the man of God may be perfect...* In both (Chapter 2 and Chapter 3) we are told to really know the *word of truth* because it is our standard and the only thing that will protect us from these sources of [false doctrine](#). In Chapter 2 we saw that Paul told Timothy how to get his thinking correct, how to deal with wrong thinking, the results of each and names people who are examples of each (right and wrong) types of thinking. Now in this Chapter Paul is concentrating more upon different types of people and their effects. But we also see Paul using the same pattern of comparing and contrasting [false doctrine](#) and God's *truth* while identifying the results of each and identifying men as examples of each. In the end, Paul returns to saying to rely upon *the holy scriptures* because no matter how men act, the Bible does not change and it *...is quick, and powerful. dividing asunder of soul and spirit...and is a discerner of the thoughts and intents of the heart* ([Hebrews 4:12](#)). The Word of God is the only thing that we have which can divide men who teach doctrinal error from men who preach God's *truth*.

Chapter 4

1. [C4-S1](#) The pastor's *charge* that is based upon all that has been said.
2. [C4-S2](#) Why the pastor must keep this *charge*.
3. [C4-S3](#) Warning to *beware*.
4. [C4-S4](#) Paul's admittance that his time is done.
5. [C4-S5](#) Paul's reward for the life he lived.
6. [C4-S6](#) Paul's final personal request.
7. [C4-S7](#) Paul's current companion.
8. [C4-S8](#) Paul's desire to see Mark.
9. [C4-S9](#) Where *Tychicus* went.
10. [C4-S10](#) Paul's desire for scripture and writings of other preachers.
11. [C4-S11](#) Paul's warning against men who deliberately did wrong.
12. [C4-S12](#) Paul's prayer for men who did wrong while trying to do right.
13. [C4-S13](#) Paul's testimony of help from *the Lord*.
14. [C4-S14](#) Paul's confidence in *the Lord*.
15. [C4-S15](#) *Amen*.
16. [C4-S16](#) People to *salute*.
17. [C4-S17](#) Status of other people.
18. [C4-S18](#) Request to hurry.
19. [C4-S19](#) Greetings from others.
20. [C4-S20](#) Final blessings.
21. [C4-S21](#) Final blessings.
22. [C4-S22](#) *Amen*.

This chapter tells us: '*How to keep the ministry pure*'.

This chapter gives us the reason for Paul writing this epistle. Paul starts the chapter with *I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom...* This is a legal *charge* that Timothy will answer for if, and how well, he performs it. He will answer *God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom*.

Having given Timothy his *charge*, Paul reminds Timothy of coming corruption of the souls of men and tells him to hold back the corruption and *make full proof of thy ministry*. Then Paul reminds Timothy of the reward that he is looking for and of judgment where *the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing*.

Having concluded his *charge*, Paul finishes the chapter with some personal items. While there is temptation for many to skim over the concluding sentences of this epistle, there is much that can be learned if someone is diligent in their study.

Q&A for 2Timothy Class

Epistle Overview

1. What type of epistle is this and what other epistles are the same type?
 - a. This is a pastoral epistle along with Titus and 1Timothy.
2. How do these epistles deal with “sound doctrine”?
 - a. Titus tells the pastor to give the church “sound doctrine” so that they will produce “good works”. “Good works” are the evidence that God's people are following “sound doctrine” and the lack of “good works” is evidence that they are following doctrinal error.
 - b. 1Timothy defines “sound doctrine”.
 - c. 2Timothy warns that people within the church and outside of the church will try to turn God's people from “sound doctrine”. 2Timothy tells us how to apply “sound doctrine” in the lives of people. Without “*sound doctrine*”, people will be motivated by fleshly “*lusts*”, the wisdom of this world ([1Corinthians 1-3](#)) and “*doctrines of devils*” ([1Timothy 4:1](#)).
3. What is Timothy promised from God for obeying this epistle and how is this different from what is promised in most epistles?
 - a. “grace mercy and peace”. Most do not promise “mercy”. We only find this in Titus, 1Timothy, 2Timothy and 2John, each of which were written to a person who received the character of the author.
4. What is the “charge” that Paul gives to Timothy in this epistle?
 - a. “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine”.
5. What does our epistle tell us about “godliness”?
 - a. “But shun profane *and* vain babblings: for they will increase unto more ungodliness.” (2 Timothy 2:16)
 - b. “Having a form of godliness, but denying the power thereof: from such turn away.” (2 Timothy 3:5)
 - c. “Yea, and all that will live godly in Christ Jesus shall suffer persecution.” (2 Timothy 3:12)

Chapter 1

1. What is the theme of this chapter?
 - a. Beware of people teaching false doctrine.
2. What does Paul start his chapter reminding Timothy about?
 - a. He is Paul's "dearly beloved son".
 - b. He has "the unfeigned faith that...dwelt first in thy grandmother Lois, and thy mother Eunice".
 - c. He has "the gift of God, which is in thee by the putting on of my hands".
3. What is the warning which Paul says is the conclusion of these things?
 - a. "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God".
4. What encouragement does Paul give Timothy so that he will continue in spite of "the afflictions of the gospel"?
 - a. We have God's "own purpose and grace, which was given us in Christ Jesus".
 - b. God's "own purpose and grace...is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel".
 - c. He has Paul's preaching and teaching to give him knowledge and understanding of these things.
 - d. He has Paul's personal testimony which is expressed as: "for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day".
5. What command does Paul give the preacher based upon all of these things?
 - a. "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus".
6. How is the preacher to obey this command?
 - a. "by the Holy Ghost which dwelleth in us".
7. What is the significance of the warning about "Phygellus and Hermogenes"?
 - a. Preachers will have people that they led to salvation turn on them and even have their helpers in the ministry turn on them. However, this is not to cause the preacher to give up on God.
8. What is the significance of Paul's message about "Onesiphorus"?
 - a. In spite of the discouragements God will send people to encourage the preacher and the preacher is to remember those people and what they did for when he needs encouragement.
9. What is Paul's prayer for those who encourage the preacher?
 - a. That they "may find mercy of the Lord in that day" (at the "judgment seat of Christ").
10. What is the basis of God's "calling" on the preacher?
 - a. "not according to our works, but according to his own purpose and grace".

Chapter 2

1. What is the theme of this chapter?
 - a. How to protect yourself from doctrinal error.
2. What is the first thing that Paul tells Timothy that will protect him and how does it do so?
 - a. “Thou therefore, my son, be strong in the grace that is in Christ Jesus.” Paul makes a deliberate distinction between his use of “*Jesus Christ*” and his use of “*Christ Jesus*” in this epistle. In every case where Paul used “*Christ Jesus*” he was talking about something that is given to all saved (Jesus) but which requires spiritual maturity through the ministry of “*Christ*” to receive this gift. In all cases, how much the gift is realized in the person's life is more dependent upon their spiritual maturity after salvation than it depends on their salvation. In this case, it is the ongoing ministry through the personal relationship with “Christ”, after our salvation, which keeps us from doctrinal error.
3. What did Paul tell the pastor (Timothy) to do in addition to being personally “strong in the grace that is in Christ Jesus”?
 - a. Pass on what he was taught to “faithful men, who shall be able to teach others also”.
4. What is Paul teaching with his illustration of a soldier?
 - a. Don't get “entangled with the affairs of *this* life” but concentrate on fighting in God's way and let God see to your needs, just like the government sees to the needs of soldiers.
5. How does our chapter tell us that we will be rewarded according to our work for God and in proportion to our work for God?
 - a. “*It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he also will deny us: If we believe not, yet he abideth faithful: he cannot deny himself.*”
6. What will God do to us if we fail to meet His standard for our life?
 - a. He will make us “ashamed” and if it does not happen in this life then it will happen at the “judgment seat of Christ”.
7. What professions of life does Paul use to illustrate his point and why?
 - a. Paul uses a Teacher (2:1-2); a Soldier (2:3-40); a Sports Competitor (2:5) and a Farmer (2:6) to teach that God's truth applies to everyone.
8. What does our illustration of vessels teach?
 - a. We can be a valuable tool for God, like a gold vessel, or we can be a tool used for the lowest type of work, like a vessel of earth. How we let God use our life determines our eternal value.
9. What does our chapter tell all saved are to do in order to please God?
 - a. “depart from iniquity”.
 - b. “Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart”.
 - c. “But foolish and unlearned questions avoid, knowing that they do gender strifes”.
 - d. “not strive; but be gentle unto all *men*, apt to teach, patient, In meekness instructing those that oppose themselves”.
10. Other than pleasing God, why should we do these things?
 - a. For the hopeful help to others: “if God peradventure will give them repentance to the acknowledging of the truth; And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will”.

Chapter 3

1. What is the theme of this chapter?
 - a. How to tell the difference between holy men and those teaching doctrinal error.
2. How are we to know the condition of salvation for people who teach doctrinal error and how are we to deal with them?
 - a. God has made it so that only He, in His role as “Lord”, can tell the difference between carnal saved people and lost people claiming to be saved. Therefore, we are to ignore the question which we can not answer and concentrate on eliminating their wrong influence within the church.
3. What underlying theme do we see in chapter 2 and 3 which is seen in the first and last sentences of chapter 3?
 - a. Know the scripture. (“Know” is in the first sentence and “scripture” is in the last sentence.) The scripture and our personal knowledge of it is all that will keep us in “sound doctrine” and keep us from doctrinal error.
4. In Chapter 2 and 3 Paul is comparing and contrasting “sound doctrine” and doctrinal error and giving examples of each and identifying men who are examples of following each. What are the effects of doctrinal error that are identified in our chapter?
 - a. “For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof”
 - b. “they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, Ever learning, and never able to come to the knowledge of the truth”
 - c. They dispute with their God-given authority like “Jannes and Jambres withstood Moses”.
 - d. They are “men of corrupt minds, reprobate concerning the faith”.
 - e. They are “evil men and seducers...deceiving, and being deceived”.
5. What are the effects of “sound doctrine” that are identified in our chapter?
 - a. People who follow “sound doctrine” “turn away” from those who teach doctrinal error.
 - b. They know and follow Paul's “doctrine, manner of life, purpose, faith, longsuffering, charity, patience, Persecutions, afflictions” and have the same in their own life.
 - c. They personally “continue in the things which they have learned and have been assured of, knowing of whom they have learned *them*”.
 - d. They “know the holy scriptures, which are able to make them personally wise unto salvation through faith which is in Christ Jesus”.
 - e. They seek to be “perfect, throughly furnished unto all good works”.
6. What is the difference between the people we are warned against in the prior chapter and in this chapter?
 - a. Chapter 2 dealt with the influence of saved people who turned to sin while Chapter 3 deals with lost people who claim to be saved and become leaders within the church.
7. What is the main promise of this chapter which is rejected by people who teach doctrinal error?
 - a. “Yea, and all that will live godly in Christ Jesus shall suffer persecution”.

8. What is the end result of people who teach doctrinal error?
 - a. “But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs (Jannes and Jambres) also was.” Please note that “Jannes and Jambres” were considered to be leaders of God's people right up until God judged them.
9. What is the result of teaching and living “sound doctrine”?
 - a. “thou hast fully known...what persecutions I endured: but out of *them* all the Lord delivered me”. People who teach and live “sound doctrine” will be persecuted but after they have passed the test of their faith they will be delivered in a way that people will know that it was “the Lord” Who did it and not the person themselves.
10. What is the final word on separating “sound doctrine” from doctrinal error.
 - a. “All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works.” People who teach “sound doctrine” and people who teach doctrinal error both claim to base their doctrine on scripture. However, people who teach doctrinal error take things out of context or add to what the scripture says or leave out part of what the context says or use the wrong definitions for words or use the wrong way to “interpret” what the scripture says.

Chapter 4

1. What is the theme of this chapter?
 - a. How to keep the ministry pure.
2. What is the doctrinal meaning of the word “charge” and why does the pastor / preacher need to completely understand this truth?
 - a. A “charge” is a legal command which gives rights and responsibilities to the recipient with the understanding that they will be judged in court for how well they fulfill the “charge”. “they watch for your souls, as they that must give account” (Hebrews 13:17).
3. What is the “charge” given to preachers?
 - a. “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine”.
4. What actions are required of the preacher?
 - a. “watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry”.
5. What level of obedience must the preacher show?
 - a. He must “make full proof of thy ministry” with the “proof” meeting the requirements to be accepted in God's court, which means that this “proof” must stand all forms of testing including God's “fire”.
6. What reward is given to those whose “proof” passes God's test?
 - a. *“the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing”.*
7. At what time will this happen?
 - a. At the “judgment seat of Christ” which shall be *“at his appearing and his kingdom”.*
8. What happened when leaders in the church stood against Paul and his doctrine?
 - a. “At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.”
9. What is the significance of this?
 - a. We see many other examples of the same thing in the Bible such as with Jeremiah. Other preachers and religious leaders may turn against us and condemn us before God's people but we are to stick with the truth found in scripture and know that God is testing many people to see who will just follow a popular leader and who will actually pray and search the scripture for God's truth.
10. What is the significance of all of the people named within our chapter?
 - a. God is making their true testimony known to all of His people. God does not change. This is our warning and hope. Those that have hidden sin are warned of exposure and those who are not recognized for their obedience have hope of glory from God revealing the truth.

Questions for 2 Timothy Class

Epistle Overview

1. What type of epistle is this and what other epistles are the same type?
 - a.
2. How do these epistles deal with “sound doctrine”?
 - a.
 - b.
 - c.
3. What is Timothy promised from God for obeying this epistle and how is this different from what is promised in most epistles?
 - a.
4. What is the “charge” that Paul gives to Timothy in this epistle?
 - a.
5. What does our epistle tell us about “godliness”?
 - a.
 - b.
 - c.

Chapter 1

1. What is the theme of this chapter?
 - a.
2. What does Paul start his chapter reminding Timothy about?
 - a.
 - b.
 - c.
3. What is the warning which Paul says is the conclusion of these things?
 - a.
4. What encouragement does Paul give Timothy so that he will continue in spite of “the afflictions of the gospel”?
 - a.
 - b.
 - c.
 - d.
5. What command does Paul give the preacher based upon all of these things?
 - a.
6. How is the preacher to obey this command?
 - a.
7. What is the significance of the warning about “Phygellus and Hermogenes”?
 - a.
8. What is the significance of Paul's message about “Onesiphorus”?
 - a.
9. What is Paul's prayer for those who encourage the preacher?
 - a.
10. What is the basis of God's “calling” on the preacher?
 - a.

Chapter 2

1. What is the theme of this chapter?
 - a.
2. What is the first thing that Paul tells Timothy that will protect him and how does it do so?
 - a.
3. What did Paul tell the pastor (Timothy) to do in addition to being personally “strong in the grace that is in Christ Jesus”?
 - a.
4. What is Paul teaching with his illustration of a soldier?
 - a.
5. How does our chapter tell us that we will be rewarded according to our work for God and in proportion to our work for God?
 - a.
6. What will God do to us if we fail to meet His standard for our life?
 - a.
7. What professions of life does Paul use to illustrate his point and why?
 - a.
8. What does our illustration of vessels teach?
 - a.
9. What does our chapter tell all saved are to do in order to please God?
 - a.
 - b.
 - c.
 - d.
10. Other than pleasing God, why should we do these things?
 - a.

Chapter 3

1. What is the theme of this chapter?
 - a.
2. How are we to know the condition of salvation for people who teach doctrinal error and how are we to deal with them?
 - a.
3. What underlying theme do we see in chapter 2 and 3 which is seen in the first and last sentences of chapter 3?
 - a.
4. In Chapter 2 and 3 Paul is comparing and contrasting “sound doctrine” and doctrinal error and giving examples of each and identifying men who are examples of following each. What are the effects of doctrinal error that are identified in our chapter?
 - a.
 - b.
 - c.
 - d.
 - e.
5. What are the effects of “sound doctrine” that are identified in our chapter?
 - a.
 - b.
 - c.
 - d.
 - e.
6. What is the difference between the people we are warned against in the prior chapter and in this chapter?
 - a.
7. What is the main promise of this chapter which is rejected by people who teach doctrinal error?
 - a.
8. What is the end result of people who teach doctrinal error?
 - a.
9. What is the result of teaching and living “sound doctrine”?
 - a.
10. What is the final word on separating “sound doctrine” from doctrinal error.
 - a.

Chapter 4

1. What is the theme of this chapter?
 - a.
2. What is the doctrinal meaning of the word “charge” and why does the pastor / preacher need to completely understand this truth?
 - a.
3. What is the “charge” given to preachers?
 - a.
4. What actions are required of the preacher?
 - a.
5. What level of obedience must the preacher show?
 - a.
6. What reward is given to those whose “proof” passes God's test?
 - a.
7. At what time will this happen?
 - a.
8. What happened when leaders in the church stood against Paul and his doctrine?
 - a.
9. What is the significance of this?
 - a.
10. What is the significance of all of the people named within our chapter?
 - a.

Extra Lesson: Useful to the Master

Reference: 2 Tim 2:1-7, 15, 19-21

Central Truth: God makes it clear how you can be useful to Him. 'Purge himself' 2:21

Response: Devote yourself to the kind of service that is worthy of God.

I. Service to God is not just on Sundays but all life long.

1. 1 Cor 16:13-14 'watch, stand, quit, let all things be done with charity' are all commandments for everyday life.
2. 2 Tim 2:3 'endure hardness' is not needed when surrounded by other believers who are worshiping God
3. 2 Tim 2:15 'study ...' is done in private with God, not in a public worship[service.
4. 2 Tim 2:19 'depart from iniquity' is talking about while we are surrounded by temptation in the world.

II. The tasks the Master assigns 2 Tim 2:1-2

1. 2:1 'be strong in grace' We must strengthen what we have received from God. This requires daily practice. Gold metal winners practice about 12 hours a day 6-7 days a week for years just to get the gold. Christians who are strong in the Lord exercise what God gave them daily.
2. 2:2 Christians must pass on that God gave them and also must pass on the commitment to continue the cycle. Part of the reason we don't see the revivals that previous generations saw is because the zeal those generations had was not passed along. We aren't raised at home on Bible stories but are raised with cartoons. We aren't taught the Bible in school but taught to sleep through the hour or two it's taught on Sunday. We aren't taught a personal responsibility to do but believe that we hire preachers and missionaries to do the work for us.
3. 2:2 be accurate and precise. 'the things that thou hast heard ...' Heresy is a falsehood based upon a truth. Heresy is created when Christians agree to tolerate a partial truth such as believing that 'the husband of one wife' can mean 'one wife at a time'.
4. (1 Cor 4:2) "Moreover it is required in stewards, that a man be found faithful." We are the stewards of the grace God gave us. We are required to pass it on as we received it.

III. The Discipline required 2 Tim 2:3-7, 15

1. Like a soldier. A soldier spends most of his time training and preparing for a battle that he hopes never comes. A lot of times Christians have trouble when they are battling the world, flesh or the devil because they neglected their personal training and preparation before the battle.
2. Like an athlete. See comment above. Figure skaters lose the event if they try hard but don't do right. We must not only try hard but be accurate and precise when we perform.
3. Like a farmer. After we have done everything we can we must accept that we still depend on God for the results. Also, we must get blessed by God before we can convince anyone else that God will bless them.

4. Like a workman (15). The boss approves work only if it is right and doesn't have to be done over. '...rightly dividing the word of truth.' When we are 'carried away on every wind of doctrine' we are not studying as God demands.

IV. The Purity required 2 Tim 2:19-21

1. We are all vessels for God's use. Even the vessels of dishonor consider themselves to be vessels on honor until faced with the truth at the bema seat of Christ. (1 Cor 3:12-15). Then it's too late to fix things. Paul warns us in 2 Tim to make sure what type of vessel we are before we face judgment.

Extra Lesson: Faithful to the end

Reference: 2 Tim 4:1-8, 17-18

Central Truth: We will all face Christ and be judged on how we actually lived, not on how we wanted to live.

Response: Live life with a constant awareness of facing Christ and eternity.

I. Dying with an eternal perspective. 2 Tim 4:6-8

Paul faced death with peace. Paul knew he faced judgment and was satisfied with what Christ would find. Paul anticipated reward, not sorrow.

1. Eternal security: There are verses that say that God will remove someone's name from the Book of Life. However, Heb 6:6 makes it clear that if someone can lose their salvation, they can NEVER be saved again. Those who argue for losing their salvation also argue for getting saved again. Those who argue for eternal security argue for it no matter how badly and how constantly someone sins. The teaching of the Bible, and Paul's example, show that a Christian should live in a way that this whole argument is mute.

2. Paul faced death with satisfaction ('fought', 'finished', 'kept the faith'). He overcame temptations and 'good' things that would interfere with his doing what God planned for his life.

3. Paul faced death with anticipation. He expected not only to avoid embarrassment but to be rewarded with a crown.

II. Living with an eternal perspective. 2 Tim 4:1-5

Paul knew that he was leaving this world. He knew that the work of Christ had to go on. Paul trained several men to take his place including Timothy. When faced with the end of his life, he reminded Timothy of his preparation and told Timothy to keep on. We also are to keep on and prepare the next generation to take our places.

1. 'I charge thee therefore' 4:1. 'Charge' means give a commission. Based upon the life long preparation of Timothy (3:14-17), Timothy could take over. We are to prepare our replacements and that takes years.

2. '...God, and the Lord Jesus Christ, who shall judge...' In the commission, Paul reminds Timothy of who he will answer to at the end of his life.

3. 'Preach the word;' not some social schedule or fancy stories. Not easy believism or popular religion. Not personal or religious interpretations.

4. ‘...be instant in season, out of season;...’ be ready at any time and under any circumstances. Paul faced death sentences several times and used each to preach to the court. How many of our ‘casual acquaintances’ would accuse us of being ‘Bible fanatics’.
5. Reprove: correct wrong concepts and doings.
6. Rebuke: make others change wrong attitudes especially when they are resistant to being reprovved. If necessary, the Bible says to treat people as if they are lost and, if necessary, remove fellowship from them.
7. Exhort with all longsuffering and doctrine. Encourage those who are trying to live right and don’t get upset no matter how many times they fail. The true basis of judgment isn’t their level of success but their spirit: how much they are trying.
8. (5) ‘Watch’: Don’t take people’s word for things and don’t react quickly but take to time to see what the truth really is. Live in patience.
9. Endure afflictions. Afflictions are a fact of life to a Christian. A Christian without afflictions isn’t living right. Matt 10:24-25.
10. Do the work of an evangelist: Devote your life to winning the lost. Give the good news everywhere that you go.
11. Make full proof of thy ministry. Be ready to face death as Paul faced death. How many of us would be satisfied if we faced Jesus today?

Teaching Titus

Basic Job Description of a Pastor

Overview of Titus

Paul wrote three pastoral epistles: [Titus](#), [1Timothy](#) and [2Timothy](#). Titus is the pastor's basic job description and tells him how to use *sound doctrine* to cause saved people to produce *good works*. In the Bible, *good* is defined as: 'what comes from God'. Thus, the pastor is to get God's people to do Godly *works* and he is to use *sound doctrine* to accomplish this. 1Timothy defines *sound doctrine*. 2Timothy warns that people within the church and outside of the church will turn against *sound doctrine* to fables. They will be motivated by fleshly *lusts*, the wisdom of this world ([1Corinthians 1-3](#)) and *doctrines of devils* ([2Timothy 4:1](#)). With this context of other epistles in mind, we can now look at the details of this particular epistle.

In this book Paul describes three groups of people and tells the pastor how to deal with each group. The first group are people who are lost but whom claim to be saved. They do not personally know *God our Saviour* and do not have the nature of *God our Saviour*. Paul also describes people who are saved but are also carnal. They personally know *God our Saviour* but do not display His nature because they do not maintain a proper relationship with our *Saviour*, the *Lord Jesus Christ*. Paul calls these people *evil beasts, slow bellies*. That is: these people destroy the church, which is the family of God, with their *evil* nature and they are lazy. They want the benefits of being saved while refusing to work for the *kingdom of God*. Finally, Paul also describes people who are saved and spiritual. Their life displays the nature of *God our Saviour*.

Paul tells us how the pastor and Christian is to deal with each of these classes of people. A significant part of the theme of this epistle is the (changed / expected) nature of people who have been saved by *God our Saviour*. This is because people will claim to be saved and spiritually mature, but are not what they think they are (or claim to be). In this epistle, Paul tells us what evidence we need to back such a claim and what we need to do to become a spiritually mature Christian. Paul also tells us about *sound doctrine* because it is only when people obey *sound doctrine* that they can live the changed life which shows the influence of *God our Saviour*. *Sound doctrine* is found in [1:9](#), [13](#); [2:1-2](#); [2:8](#). If people follow any other form of doctrine then they will be lost or remain carnal.

The basic message of *sound doctrine* is to act like *God our Saviour*. Those people who show the character of our *Saviour* will follow *sound doctrine*. Those people who are saved but carnal will disobey *sound doctrine* but are expected to obey it after being taught it. Lost people will try to destroy *sound doctrine*. *God our Saviour* gives *sound doctrine* and the true relationship that someone has with *God our Saviour* is shown by their reaction to *sound doctrine*. Within this epistle, Paul says that people who truly

follow *sound doctrine* will have *good* works. (The use of *good* works is different than the religious acclaim which is often used by religious people. Most religious people judge someone by how they talk and end up being fooled by liars who happen to be good talkers.) Please see the Message called [Sound Doctrine](#) for more details about this subject in this book and other Pastoral Epistles.

We find Paul talking about *good* works in [1:8](#), [16](#); [2:3-5](#); [2:7](#), [2:10](#); [2:14](#); [3:1](#), [3:8,3:14](#). Several of these verses are in the same sentences as where Paul tells about *sound doctrine*. Paul shows that *good* works are the results of *sound doctrine*.

Details on how Paul uses truth in this epistle can be found in the Word study on Truth in the notes for 1:1, 1:13 and 1:14.

Details on how Paul uses the names of the Son of God ([Lord](#), [Jesus](#) , [Christ](#), [Son](#), [Saviour](#), [King](#) and all combinations) can be found in the Lord Jesus Christ study. As noted in the general note for Lord Jesus Christ in Titus, [God](#) is used 12 times in this epistle. That's three times as often as the [Son of God](#) is mentioned. Further, [Saviour](#) is used 6 times, 3 of which say [God our Saviour](#) and the other 3 use [Saviour](#) for our [Lord Jesus Christ](#). See that study for more details on how Paul uses [Saviour](#) in this epistle.

God in Titus

| | |
|---|----------------------|
| of God: | |
| servant | 1:1 |
| promise | 1:2 |
| commandment | 1:3 |
| steward | 1:7 |
| word | 2:5 |
| doctrine | 2:10 |
| grace | 2:11 |
| kindness and love | 3:4 |
| man-God: | |
| know God | 1:16 |
| Looking for that blessed hope, and the glorious appearing | 2:13 |
| believed in God | 3:8 |
| from God: | |
| Grace, mercy, <i>and</i> peace | 1:4 |
| God's | |
| elect | 1:1 |
| Godly | 1:1 |

Chapter 1 Summary:

1. [C1-S1](#): is the opening salutation. within this sentence we see that:
 1. Paul uses himself to describe the nature of a Godly preacher
 2. Paul calls Titus *mine own son after the common faith* because Titus has accepted the character of Paul when it comes to the faith that all saved are supposed to display.
 3. Paul describes the spiritual rewards that are given to people who do the same as Titus. These are denied to saved people who refuse to be like Titus.
2. [C1-S2](#): The primary purpose of a pastor.
3. [C1-S3](#): The requirement primary requirements to be a spiritual leader in the church.
4. [C1-S4](#): Why these requirements exist and what the leader is to do with these abilities.
5. [C1-S5](#): Describes the character of most people that a pastor has to deal with.
6. [C1-S6](#): Read literally.
7. [C1-S7](#): How a pastor is to deal with this type of person.
8. [C1-S8](#): How to separate the *pure* person from the *defiled*.
9. [C1-S9](#): Further evidence that a person is *defiled*.

In [Titus 1](#) we are told about different groups of people and how to identify each. Even lost people know that a person who says one thing and does another is a liar. Titus was working among people who thought it sport to '*get one over*' someone else. All throughout [Proverbs](#) we are warned that God says such people are *fools*. Paul warns Titus to not make someone a church leader just because they are popular but to make sure that they have the minimum character traits of [1:7-9](#). These people will have overcome the bad parts of their own culture and be able to help others to do the same. In addition, Paul warns in the next sentence ([1:10-11](#)) that *there are many unruly and vain talkers and deceivers...Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not*. The church leaders have to be able to do this job or God's church will be destroyed.

Chapter 2 Summary:

1. [C2-S1](#): *Sound Doctrine* for *aged men*.
2. [C2-S2](#): *Sound Doctrine* for *aged women*.
3. [C2-S3](#): *Sound Doctrine* for *Young men*.
4. [C2-S4](#): *Sound Doctrine* that the pastor is to live as *a pattern of good works*.
5. [C2-S5](#): *Sound Doctrine* for workers.
6. [C2-S6](#): Why we should all obey *Sound Doctrine*.
7. [C2-S7](#): Pastor: do the work.
8. [C2-S8](#): Don't let anyone *despise* God's work.

In [Titus 2](#) we are told *sound doctrine* is to be manifested by the life of the saved. Different people in different circumstances manifest *sound doctrine* different ways. In this chapter Paul deals with how *aged men*, *aged women*, *Young men*, *servants*, *all men*, and the preacher are to act within the church. Paul also ends the chapter with *Let no man despise thee*. The circumstances of life don't determine who should be God's leader within the church and God's leader is to not allow anyone else destroy his God given authority within the church.

Chapter 3 Summary:

1. [C3-S1](#): Teach good citizenship.
2. [C3-S2](#): Remind God's people of how they used to be and what they should no longer be.
3. [C3-S3](#): Remind God's people of why they need a good testimony.
4. [C3-S4](#): Continuously remind God's people to produce evidence of their salvation.
5. [C3-S5](#): Remind God's people that this is how they *profit*.
6. [C3-S6](#): Avoid anything that is *unprofitable and vain*.
7. [C3-S7](#): Deal with *an heretick*.
8. [C3-S8](#): Do your duty to those who taught you.
9. [C3-S9](#): Provide for the physical needs of missionaries, evangelists, and others who help God's people.
10. [C3-S10](#): Teach that spiritual *fruit* only comes from *good works*.
11. [C3-S11](#): Encourage people in other churches that are doing God's work.
12. [C3-S12](#): Encourage all saints.
13. [C3-S13](#): Provide God's *grace* to all saved.
14. [C3-S14](#): This epistle is God's truth.

In [Titus 3](#) we are told *sound doctrine* that should be seen in the lives of all saved people regardless of their circumstances of life. All truly saved have a changed lifestyle that is caused by having God's life in them. We are to be careful to maintain the God-led life and not backslide to living according to the flesh. We are to also avoid the traps of *foolish questions, and genealogies, and contentions, and strivings about the law* and to *reject* the *heretick*. Finally, we are to help God's missionaries weather they are preachers or not and we are to encourage all saved people.

Q&A for Titus Class

Epistle Overview

1. What other epistles is this one classified with and what is the general subject of all of them?
 - a. 1Timothy and 2Timothy, along with Titus, are called the pastoral epistles because they are written to pastors.
2. What is the main message of Titus?
 - a. This is the job description of a pastor.
3. What is the main function of a pastor, according to this epistle?
 - a. To use “*sound doctrine*” to cause saved people to produce “*good works*” with “*good*” defined as ‘*what comes from God*’. Thus, the main job of a pastor is to get God’s people to do the jobs that God gives to each of them.
4. What are the three types of people that the pastor has to deal with?
 - a. The lost who claim to be saved.
 - b. People who are saved but carnal.
 - c. People who are saved and spiritual.
5. What is the main evidence of true salvation, according to our epistle?
 - a. Having a changed nature where the person does righteousness and brings glory to God.
6. What is the true evidence that someone follows “*God our Saviour*”?
 - a. They obey “*sound doctrine*” and display a character that is like “*God our Saviour*”.
7. What is the result of obeying “*sound doctrine*”?
 - a. Such people produce “good works”.
8. What does our epistle tell us about that belongs to God?
 - a. servant, promise, commandment, steward, word, doctrine, grace,
 - b. kindness and love.
9. How does our epistle tell us that man needs to relate to God?
 - a. We are to “know God”
 - b. We are to be “looking for that blessed hope, and the glorious appearing”
 - c. We are to obey after we “believed in God”
10. What does God give to those saved people who obey this epistle?
 - a. “Grace, mercy, *and* peace”

Chapter 1

1. What is the theme of this chapter?
 - a. Basic order in the church. The primary thing is that each leader and the church as a whole must have a clear and honest testimony.
2. What are Paul's credentials which give him authority to speak according to this epistle? Note, these are not the religious credentials which he lists to show even though he calls them "dung". These are the ones that Paul thought were the right ones to have.
 - a. "a servant of God"
 - b. "an apostle of Jesus Christ"
 - c. (He lived) "according to the faith of God's elect"
 - d. (He lived) "(according to) the acknowledging of the truth which is after godliness"
 - e. (He lived) "In hope of eternal life, which God, that cannot lie, promised before the world began"
 - f. (He believed what God) "hath in due times manifested (in) his word through preaching"
 - g. God "committed (the job of preaching) unto me"
 - h. (He lived) "according to the commandment of God our Saviour"
3. Why must a "bishop" have the testimony that Paul says is required?
 - a. "that he may be able by sound doctrine both to exhort and to convince the gainsayers". Implied, and observed in actual life, is that someone without the right testimony can not do this job.
4. Why did Paul say that the ability to do this job was necessary in church leaders ("bishops") and how does it relate to today?
 - a. "For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not". There are many religious people teaching doctrinal error, especially today with all of the cults and splinter groups calling themselves "Christian". Many of these exist today because of failures in the past to shut their mouths and many are growing today because of failures of leaders today to "shut the mouths" of people teaching doctrinal error.
5. Why was Titus told to "Wherefore rebuke them sharply"?
 - a. The "natural man" of the people where he ministered was "liars, evil beasts, slow bellies". They had to be "rebuked sharply" so that they would change their lifestyle from the "natural man" to a testimony of a Christ-like changed life.
6. What were the people to be warned against and why?
 - a. "Not giving heed to (any) fables"
 - b. "Not giving heed to (any) commandments of men"
 - c. Such will "turn (people) from the truth"
7. If someone believes it is OK to pervert and defile the pure Word of God, what does that say about them?
 - a. They "are defiled and unbelieving (and) even their mind and conscience is defiled".
8. What is the main evidence of a "defiled mind and conscience"?
 - a. "They profess that they know God; but in works they deny *him*".
9. What does the word "reprobate" mean?
 - a. 'Not enduring proof or trial; not of standard purity or fineness; disallowed; rejected'.
10. What is the evidence that someone is "reprobate"?

- a. They are “abominable” ('disgusting, they defiled the holy service and worship of God').
- b. They are “disobedient”.
- c. They claim that 'disallowed and rejected' religious works make them acceptable to God while refusing to allow open examination of how they actually live.

Chapter 2

1. What is the theme of this chapter?
 - a. How to live if you truly obey “sound doctrine”.
2. Why does the chapter end with “Let no man despise thee”?
 - a. God places the preacher in his position. When someone “despises” the preacher they are attacking God's decision and claiming that their “natural man” judgment is greater than God's judgment. This is a dangerous error that the preacher is to stop immediately any time that it comes up.
3. Paul gives different requirements for different types of people when it comes to how we are to display “sound doctrine” in our life. Why does the Bible have these differences?
 - a. There is only one interpretation of the Bible but many applications. The proper application considers the position of the person in life and the circumstances that they live with. These differences are mainly at the level of roles which people have in life.
4. What are the different groups of people that Paul specifies the “sound doctrine” that their life is to display?
 - a. “aged men”
 - b. “aged women”
 - c. “young women”
 - d. “Young men”
 - e. pastor / preacher
 - f. “servants”
5. Where else do we find similar instructions?
 - a. Ephesians 5, Colossians 3, 1Timothy 3 and 1Peter 2 and 3.
6. Why is the pastor / preacher to live as instructed here?
 - a. “that he that is of the contrary part may be ashamed, having no evil thing to say of you”.
7. Why should everyone obey the instructions to “servants”?
 - a. We are all “servants” to someone. We should all have a life that “may adorn the doctrine of God our Saviour in all things”. That which “adorns” brings attention to what is “adorned”. The life of each saved person is to bring attention to “the doctrine of God our Saviour”.
8. What are we told about “the grace of God that bringeth salvation”?
 - a. It “hath appeared to all men”
 - b. It is “Teaching us (to live) denying ungodliness and worldly lusts”
 - c. It is “Teaching us (that) we should live soberly, righteously, and godly, in this present world”
 - d. It is “Teaching us (to live) Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ”
 - e. It is “Teaching us (that He) gave Himself that He might” change our life-style to stop sinning and be “zealous of good works”.
9. Why did “our Saviour Jesus Christ...give himself for us”?
 - a. “that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works”. People who claim salvation while refusing to allow Him to make these changes in their life prove that God wasted His time saving them.
10. How is the pastor / preacher to present the truths of “sound doctrine”?
 - a. “These things speak, and exhort, and rebuke with all authority”. They are to make it clear that these things come directly from God and any disagreement,

arguments or even murmuring will bring the judgment of God on the person and on their entire family and even potentially on the church. Therefore, everyone needs to help their family members and fellow church members to live according to "sound doctrine".

Chapter 3

1. What is the theme of this chapter?
 - a. “*Sound doctrine*” that should be seen in the lives of all saved people regardless of their circumstances of life.
2. What are we to be careful to do?
 - a. Maintain the God-led life and not backslide to living according to the flesh.
3. What religious traps are to to avoid?
 - a. “*foolish questions, and genealogies, and contentions, and strivings about the law*”
4. How are to treat the “*heretick*”?
 - a. “after the first and second admonition reject”.
5. Why are we to treat the “*heretick*” this way?
 - a. “Knowing that he that is such is subverted, and sinneth, being condemned of himself”.
6. In our first two sentences we are told how to act and how we are to not act. Why are these commands given?
 - a. What people see is the way that we live and act, not what is in our heart. God requires us to change our behavior as a testimony to the world that shows how God changed our heart.
7. Why are the saved to “be careful to maintain good works”?
 - a. Because such are “good and profitable unto men”. Thus, they attract the lost so that we can tell them about the gospel and how God blesses a changed life.
8. What are we to avoid?
 - a. “foolish questions, and genealogies, and contentions, and strivings about the law”.
9. How is the man of God to treat traveling men of God?
 - a. The local pastor / preacher is to help those that are traveling as much as is possible.
10. What is the last command to pastor / preacher that he is to give to God's people?
 - a. “let ours also learn to maintain good works for necessary uses, that they be not unfruitful”.

Questions for Titus Class

Epistle Overview

1. What other epistles is this one classified with and what is the general subject of all of them?
 - a.
2. What is the main message of Titus?
 - a.
3. What is the main function of a pastor, according to this epistle?
 - a.
4. What are the three types of people that the pastor has to deal with?
 - a.
 - b.
 - c.
5. What is the main evidence of true salvation, according to our epistle?
 - a.
6. What is the true evidence that someone follows "*God our Saviour*"?
 - a.
7. What is the result of obeying "*sound doctrine*"?
 - a.
8. What does our epistle tell us about that belongs to God?
 - a.
 - b.
9. How does our epistle tell us that man needs to relate to God?
 - a.
 - b.
 - c.
10. What does God give to those saved people who obey this epistle?
 - a.

Chapter 1

1. What is the theme of this chapter?
 - a.
2. What are Paul's credentials which give him authority to speak according to this epistle? Note, these are not the religious credentials which he lists to show even though he calls them "dung". These are the ones that Paul thought were the right ones to have.
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
3. Why must a "bishop" have the testimony that Paul says is required?
 - a.
4. Why did Paul say that the ability to do this job was necessary in church leaders ("bishops") and how does it relate to today?
 - a.
5. Why was Titus told to "Wherefore rebuke them sharply"?
 - a.
6. What were the people to be warned against and why?
 - a.
 - b.
 - c.
7. If someone believes it is OK to pervert and defile the pure Word of God, what does that say about them?
 - a.
8. What is the main evidence of a "defiled mind and conscience"?
 - a.
9. What does the word "reprobate" mean?
 - a.
10. What is the evidence that someone is "reprobate"?
 - a.
 - b.
 - c.

Chapter 2

1. What is the theme of this chapter?
 - a.
2. Why does the chapter end with “Let no man despise thee”?
 - a.
3. Paul gives different requirements for different types of people when it comes to how we are to display “sound doctrine” in our life. Why does the Bible have these differences?
 - a.
4. What are the different groups of people that Paul specifies the “sound doctrine” that their life is to display?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
5. Where else do we find similar instructions?
 - a.
6. Why is the pastor / preacher to live as instructed here?
 - a.
7. Why should everyone obey the instructions to “servants”?
 - a.
8. What are we told about “the grace of God that bringeth salvation”?
 - a.
 - b.
 - c.
 - d.
 - e.
9. Why did “our Saviour Jesus Christ...give himself for us”?
 - a.
10. How is the pastor / preacher to present the truths of “sound doctrine”?
 - a.

Chapter 3

1. What is the theme of this chapter?
 - a.
2. What are we to be careful to do?
 - a.
3. What religious traps are to to avoid?
 - a.
4. How are to treat the “*heretick*”?
 - a.
5. Why are we to treat the “*heretick*” this way?
 - a.
6. In our first two sentences we are told how to act and how we are to not act. Why are these commands given?
 - a.
7. Why are the saved to “be careful to maintain good works”?
 - a.
8. What are we to avoid?
 - a.
9. How is the man of God to treat traveling men of God?
 - a.
10. What is the last command to pastor / preacher that he is to give to God's people?
 - a.

Additional Lessons: Sound Doctrine in Titus

Sound Doctrine Defined

The exact phrase of *sound doctrine* only occurs 4 times in the Bible. All 4 are within the Pastoral Epistles, which makes these instructions to pastors and *sound doctrine* is a major theme to all three Pastoral Epistles. [1Timothy](#) defines *sound doctrine*. [2Timothy](#) instructs the pastor to defend *sound doctrine*. [Titus](#) instructs the pastor to distribute *sound doctrine* to God's people. [Titus](#) is the job description for a pastor and has this command in it twice, which gives us *two witnesses* and makes it a law which the pastor will be judged for his level of obedience at *the judgment seat of Christ*.

[1Timothy 1:8-11](#) says *But we know that the law is good, if a man use it lawfully; Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; According to the glorious gospel of the blessed God, which was committed to my trust.*

This sentence starts with the word *But* and is defining *Sound Doctrine* as well as giving instruction to the pastor to preach *Sound Doctrine*. This sentence starts with the word *But* because it is telling to preacher to be different from men who are *Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm* (1:7).

2Timothy 4:1-4 says *I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.*

This is a legal *charge* given to the pastor. The pastor will have to answer for how well he obeys this *charge* when he stands before His God at *the judgment seat of Christ*. Verse 3 starts the second sentence of this chapter and starts with the word *For*, which means it is giving us the reason why the *charge* was given in the first sentence.

Titus 1:7-9 says *For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.*

Notice that the ability to use *sound doctrine* is not optional but the word *must* makes it an absolute requirement.

Titus 2:1 says *But speak thou the things which become sound doctrine:* Following this are mentioned several *things which become sound doctrine*.

While all saved are to do the Great Commission and bring salvation to the lost, the main job of a pastor is to *speak sound doctrine* so that the saved people will spiritually mature. People are saved when they have God's life in them in the form of God's Holy Spirit. All life changes and grows. If it does not change or grow, it is dead. The main purpose of *sound doctrine* is to encourage that spiritual growth and to encourage it to grow the way God wants. We have the teaching in the Bible about God's people becoming a *wild vine* (2Kings 4:39; Isaiah 5:2) and poisoning the rest of God's people. But the *man of God* was able to remove the poison. If the pastor does not preach *sound doctrine* he can not remove the poison from sin from the lives of God's people even though they are saved. However, preaching *sound doctrine* will remove the sin. Therefore, we need to look at what the Bible calls *sound doctrine*.

Sound Doctrine as defined by Titus.

1. [Titus 1:5](#)- *Sound Doctrine sets in order* the things of the ministry and makes sure that all things are done *decently and in order*.
2. [Titus 1:6](#)- *Sound Doctrine* appoints people to positions only so long as they meet God's requirements.
3. [Titus 1:7-9](#)- *Sound Doctrine* teaches that we are to be *Holding fast the faithful word as he hath been taught* and does this by living in obedience to *Sound Doctrine*.
4. [Titus 1:7-9](#)- *Sound Doctrine* teaches that we are to *be able by sound doctrine both to exhort and to convince the gainsayers*. If a preacher can not correct doctrinal error that is taught within his area of ministry then he needs to study and get that answer.
5. [Titus 1:10-11](#)- *Sound Doctrine stops the mouths* of people teaching doctrinal error.
6. [Titus 1:11](#)- *Sound Doctrine* is not motivated nor affected by *filthy lucre*.
7. [Titus 1:12-13](#)- *Sound Doctrine rebukes* wrong attitudes and actions within the church.
 1. *liars* = 'following the way of Satan'.
 2. *evil beasts* = 'acting in an evil manner'.
 3. *slow bellies* = 'lazy'.
8. [Titus 1:13](#)- *Sound Doctrine* teaches people to be *sound in the faith*. That is, solid and reliable at all times when it comes to *the faith*.
9. [Titus 1:13](#)- *Sound Doctrine* teaches that the motivation for correcting error is *that they may be sound in the faith*. Our motivation is not to be showing that we can win a disagreement.
10. [Titus 1:15-16](#)- *Sound Doctrine* teaches that we are to live what we preach. If we live in sin, our preaching will turn to justifying sin no matter how much *Sound Doctrine* we were given in the past.
11. [Titus 2:1-10](#)- *Sound Doctrine* teaches that there are different attitudes and actions for saved people who have different roles in life. We are to have attitudes and actions which match the role of life that God places us into.
12. [Titus 2:11-15](#)- *Sound Doctrine* teaches that there are certain attitudes and actions which are the same for all saved people.
13. [Titus 3:1-7](#)- *Sound Doctrine* teaches that the saved are to deal in this world as witnesses of God's mercy and grace with the attitude that only eternal spiritual results have any true value.
14. [Titus 3:8](#)- *Sound Doctrine* teaches that the saved are to *maintain good works*.
15. [Titus 3:9-15](#)- *Sound Doctrine* teaches that the saved are to *avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain*. Saved are to avoid people who would draw them into such *contentions*.

Additional Lessons: Stand for the Word

Reference: Titus 1:1-5, 10-14, 16

Central Truth: God's Word is the Truth and the main guide for life.

Response: Keep the Bible central in your life and service.

I. Stand for the Word that comes from God

1. The authors of the Bible were 'a servant of God, and an apostle of Jesus Christ' 1:1
2. The Bible is our written record from 'God, that cannot lie, promised' 1:1
3. The Bible is more sure than personal witness 2 Pet 1:19-20
4. 'But (God)hath in due times manifested his word through preaching,' 1:3 – 'Manifest' means to declare or expound. God sends us messages through His word today, because it's His Word that is manifested. Also, preaching that is not based upon the Word is not from God even if it is from a Godly preacher.

II. Stand for the Word that exalts Christ

1. New Testament books are all centered on Christ and almost always start out saying that they are from Christ. 1:1 'an apostle of Jesus Christ,' 1:4 'Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.'
2. God ends (most important) His Bible with the Revelation of Jesus Christ
3. Our salvation is in Christ alone (Act 4:12, John 3:14-15, 3:30)
4. Our faith is to be the 'common faith' 1:4, and not some 'special revelation'
5. Once saved, our life is supposed to be focused on serving Jesus Eph 4:14-15, James 2:18

III. Stand for the Word that ministers to people's needs

1. 'For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders' 1:5 A properly run church is 'ordered' to serve the needs of the people.
2. Teaching 'sound doctrine' 1:9, 1;13. 2:1-2, 2:8 removes confusion and helps people to live right
3. Rebuking 'unruly and vain talkers and deceivers' 1;10-11 stops others from following their errors and, hopefully, gets them to start living right
4. Not just credit the Word of Christ but also discredit other 'authorities' 1:14
5. Point out that our works, not our words, are the evidence of our heart 1:16

Additional Lessons: Stand for the Word

Reference: Titus 3:1-8, 14

Central Truth: The Holy Spirit indwells believers to equip them to do good works.

Response: Yield to the Holy Ghost as He makes you fruitful in doing good works.

Titus 3 explains that the saved are to maintain good works. In the middle of this discussion, Paul stops to say that we are not saved by works (5) but that good works are the result of the Holy Ghost working in our lives. The motivation in Titus 3 is given in Titus 2:14 '... that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.' When God takes out our iniquity, He replaces it with good works.

Titus 3 matches James 2:18 – 26.

I. Areas of good works

1. Civil - 3:1 obey the law and magistrates. Be ready when civil volunteers are needed.
2. Social – 3:2 Tongue, attitude towards others (brawler), self control (meekness)
3. Personal – 3:3 realize the motives of those opposing us and be different. James 5:12 Keep your word

II. Reasons for good works

1. Gratitude for salvation 3:5
2. Show God's 'kindness and love' 3:4
3. Show Christ's 'redeeming' and 'purifying' work in us 2:14
4. Compassion for others who are like we used to be 3:3
5. Expectation of future reward 3:7 (heirs)

III. Persistence in good works

1. 3:8 'faithful', 1 John 2:19
2. 3:8 'These things are good and profitable unto men.' We create habits by what we do over and over. We need to get into the habit of living like we will in heaven or we'll be miserable at having to make sudden changes when we get there.
3. 3:8 'These things are good and profitable unto men.' Our helping others opens the door for our witnessing. It's hard to witness to someone that you just treated wrongly.
4. 3:9 While doing right people will question your motives and try to get you into arguments to prove that you're no better than them. Don't argue. Don't compare yourself to others. Don't worry

about what others are doing but just make sure that you're doing your share and doing the best you can.

5. 3:14 'learn to maintain good works' This lifestyle is an ongoing learning experience. We have not yet obtained the mark but are each striving towards it.

Teaching Philemon

Non-preachers Obey the Gospel of Christ

Overview of Philemon

I know of no reason to doubt the historical explanation of this epistle. Reportedly, Onesimus was a slave of Philemon who ran away and went to Rome. While there he was converted and trained in the [gospel](#) by Paul and sent back to Philemon. Later we see Paul mentions him in [Colossians 4:9](#) as one of the people sent from Rome to Colossi. Therefore, it appears as if Philemon freed Onesimus as a slave so that he could welcome a preacher and traveling missionary.

There are probably more references to God, (especially to the various roles of the Son of God) than any other book in the Bible when considered as a ratio of the number of references to the number of verses / sentences. What this signifies is that Paul based his appeal upon the personal relationship between Philemon and his *Lord Jesus Christ*. Paul did not base it upon his personal position in the church or religious doctrine or anything else that people use to win an argument. Many times we are less effective that we should be because we use the wrong basis for our appeal to others.

The references to the Son of God are found in [1:1](#), [3](#), [5](#), [6](#), [9](#), [10](#), [16](#), [20](#), [23](#), [25](#). We also see references to God in 1:3 (“Grace to you, and peace, from God”) and 1:4 (“thank God”).

Details on how Paul uses Spirit in this epistle can be found in the Word study on Spirit in the note for Philemon 1:25.

Sentence Summary in Philemon

C1-S1 ([Verse 1-3](#)) Salutation and opening of the epistle.

C1-S2 ([Verse 4-6](#)) Paul's prayer for Philemon.

C1-S3 ([Verse 7](#)) Paul's praise of Philemon.

C1-S4 ([Verse 8-9](#)) Paul's conclusion based upon what he just said about Philemon.

C1-S5 ([Verse 10-14](#)) Paul's request for Onesimus.

C1-S6 ([Verse 15-16](#)) Paul is giving a two-step reason for Philemon to choose to do right.

C1-S7 ([Verse 17](#)) This sentence has more reasons for Philemon to do as 'requested'.

C1-S8 ([Verse 18-19](#)) This sentence has more reasons for Philemon to do as 'requested'.

C1-S9 ([Verse 20](#)) This sentence has more reasons for Philemon to do as 'requested'.

C1-S10 ([Verse 21](#)) Paul states his expected conclusion from Philemon.

C1-S11 ([Verse 22](#)) Paul stated his prayerful desires for the future.

C1-S12 ([Verse 23-24](#)) Salutations.

C1-S13 ([Verse 25](#)) The grace of our Lord Jesus Christ *be* with your spirit.

C1-S14 ([Verse 25](#)) Amen.

God in Philemon

| | |
|-----------------------------------|---------------------|
| Grace to you, and peace, from God | 1:3 |
| thank God | 1:4 |

Q&A for Philemon Class

1. Why did Paul write this letter?
 - a. Paul was writing a saved slave owner on behalf of a runaway slave who was led to salvation by Paul and then trained in the gospel to become a preacher.
2. Where else is the runaway slave (Onesimus) found mentioned in the Bible?
 - a. Colossians 4:9
3. What is the equivalent of the slave-owner relationship that we have today?
 - a. Employee and employer.
4. What is the basis that Paul used when appealing to Philemon for Onesimus?
 - a. The personal relationship that Philemon had with God through our Lord Jesus Christ.
 - b. “for Love's sake”, his personal relationship with Paul.
5. Why did Paul send Onesimus back instead of just keeping him and using him?
 - a. God always wants us to have proper relationships with others, especially with other saved people. Onesimus could not go forward in his service to the Lord until after he made things right with Philemon.
6. What did Paul expect Philemon to do?
 - a. Everything requested and more.
7. Why did Paul expect this behavior from Philemon?
 - a. Because of the testimony which Philemon had already established.
8. Why was the church meeting in Philemon's house?
 - a. Because he had the financial resources and was given that spiritual gift and responsibility by God. He took care of the physical needs of the church while the pastor concentrated on the spiritual needs and did not have to deal with the physical needs.
9. What did Paul offer to do for the debt owed by Onesimus?
 - a. He offered to personally pay the debt so that Onesimus could devote his life to being a preacher instead of spending his life paying off a debt.
10. How is this a picture of Christ?
 - a. The “blood of Jesus” is used “for the remission of sins that are past” (Romans 3:25) when we first get saved. The “blood of Christ” is used to pay for sins which we do after we are saved so that we can concentrate on learning how to be a child of God, and do right, instead of spending our life paying for the sins which we do as saved people.

Questions for Philemon Class

1. Why did Paul write this letter?
 - a.
2. Where else is the runaway slave (Onesimus) found mentioned in the Bible?
 - a.
3. What is the equivalent of the slave-owner relationship that we have today?
 - a.
4. What is the basis that Paul used when appealing to Philemon for Onesimus?
 - a.
 - b.
5. Why did Paul send Onesimus back instead of just keeping him and using him?
 - a.
6. What did Paul expect Philemon to do?
 - a.
7. Why did Paul expect this behavior from Philemon?
 - a.
8. Why was the church meeting in Philemon's house?
 - a.
9. What did Paul offer to do for the debt owed by Onesimus?
 - a.
10. How is this a picture of Christ?
 - a.