

Armando Rodriguez

# Outlines for Paul's Epistles

Thirteen Epistles

Resource

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To my wife Teresa and children for their love and support

# THE LETTER TO THE ROMANS

## I. Author

- A. Paul
- B. A servant of Jesus Christ
- C. Called to be an apostle
- D. Separated unto the gospel of God
  - 1. (Which he had promised afore by his prophets in the Holy Scriptures,)
  - 2. Concerning his Son Jesus Christ our Lord
  - 3. Which was made of the seed of David according to the flesh
  - 4. And declared to be the Son of God with power
    - a. According to the spirit of holiness
    - b. By the resurrection from the dead:
  - 5. By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:
  - 6. Among whom are ye also the called of Jesus Christ:

## II. Recipients

- A. To all that be in Rome
- B. Beloved of God
- C. Called to be saints:

## III. Desire toward the recipients:

- A. Grace to you
- B. Peace from God our Father

C. Peace from the Lord Jesus Christ.

#### IV. Thanksgiving

A. First, I thank my God through Jesus Christ for you all

B. I thank my God through Jesus Christ that your faith is spoken of throughout the whole world.

C. For God is my witness, whom I serve with my spirit in the gospel of his Son

1. That without ceasing I make mention of you always in my prayers

2. Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

3. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

4. That is, that I may be comforted together with you by the mutual faith both of you and me.

D. I purposed to come to you

1. Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

2. I am debtor both to:

a. The Greeks

b. The Barbarians

c. The wise

d. The unwise.

E. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

1. For I am not ashamed of the gospel of Christ:

2. It is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek.

**V. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.**

**A. Unbelief and Its Consequences**

1. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;
2. Because that which may be known of God is manifest in them; for God hath shewed it unto them.
3. For the invisible things of him from the creation of the world are clearly seen
4. They are understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:
  - a. Because that, when they knew God, they glorified him not as God
  - b. Neither were thankful; but became vain in their imaginations
  - c. Their foolish heart was darkened.
  - d. Professing themselves to be wise, they became fools
  - e. And changed the glory of the uncorruptible God into an image made like
    - \* to corruptible man
    - \* to birds
    - \* Fourfooted beasts
    - \* creeping things.
5. God's Response to rebellious man
  - a. Wherefore God also gave them up to uncleanness through the lusts of their own hearts

- b. To dishonour their own bodies between themselves:
  - \* Who changed the truth of God into a lie, \*  
Worshipped and served the creature more  
than the Creator, who is blessed for ever. Amen.
- c. For this cause God gave them up unto vile affections:
- d. For even their women did change the natural use into that which is against nature:
- e. And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.
- f. And even as they did not like to retain God in their knowledge
- g. God gave them over to a reprobate mind, to do those things which are not convenient

6. The sins that fill the rebellious:

- a. All unrighteousness,
- b. Fornication
- c. Wickedness
- d. Covetousness
- e. Maliciousness
- f. Full of envy
- g. Murder
- h. Debate
- i. Deceit
- j. Malignity
- k. Whisperers
- l. Backbiters
- m. Haters of God
- n. Despiteful
- o. Proud
- p. Boasters
- q. Inventors of evil things
- r. Disobedient to parents
- s. Without understanding
- t. Covenant breakers

- u. Without natural affection
- v. Implacable
- w. Unmerciful:

7. Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

## VI. The Impartiality of God

- A. Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.
  1. But we are sure that the judgment of God is according to truth against them which commit such things.
  2. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?
  3. Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?
- B. But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;
  1. He will render to every man according to his deeds:
    - a. To them who
      - \* by patient continuance in well doing seek for glory and honour:
      - \* Immortality, eternal life:
    - b. But unto them that are
      - \* Contentious
      - \* Do not obey the truth
      - \* Obey unrighteousness:
      - \* Indignation and wrath

- c. Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;
  - d. But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:
2. For there is no respect of persons with God.
- a. For as many as have sinned without law shall also perish without law:
  - b. As many as have sinned in the law shall be judged by the law;
  - c. (For not the hearers of the law are just before God, but the doers of the law shall be justified.
  - d. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:
  - e. Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)
  - f. In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

## **VII. The Jew and Gentile Is Condemned by the Law**

- A. Behold, thou art called a Jew
  - 1. You rest in the law
  - 2. You make thy boast of God
  - 3. You know his will
  - 4. You approve the things that are more excellent
  - 5. You are being instructed out of the law
  - 6. You are confident that thou thyself art a guide of the blind

7. You are confident that you are a light of them which are in darkness
8. You are confident that you are an instructor of the foolish
9. You are confident that you are a teacher of babes
10. You have the form of knowledge and of the truth in the law.
11. Thou therefore which teachest another, teachest thou not thyself?
12. Thou that preachest a man should not steal, dost thou steal?
13. Thou that sayest a man should not commit adultery, dost thou commit adultery?
14. Thou that abhorrest idols, dost thou commit sacrilege?
15. Thou that makest thy boast of the law, through breaking the law dishonourest thou God?
16. For the name of God is blasphemed among the Gentiles through you, as it is written.
  - a. For circumcision verily profiteth, if thou keep the law:
  - b. But if thou be a breaker of the law, thy circumcision is made uncircumcision.
  - c. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?
  - d. And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?
17. For he is not a Jew, which is one outwardly;
18. Neither is that circumcision, which is outward in the flesh:
19. But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

20. What advantage then hath the Jew?
21. What profit is there of circumcision?
22. Much every way: chiefly, because that unto them were committed the oracles of God.
23. For what if some did not believe?
24. Shall their unbelief make the faith of God without effect?
25. God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.
26. But if our unrighteousness commend the righteousness of God, what shall we say?
27. Is God unrighteous who taketh vengeance? (I speak as a man)
28. God forbid: for then how shall God judge the world?
29. For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?
30. And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.
31. What then? are we better than they?
32. No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

**B. The Whole world is guilty before God**

1. As it is written,
  - a. There is none righteous, no, not one:
  - b. There is none that understandeth
  - c. There is none that seeketh after God.

- d. They are all gone out of the way
  - e. They are together become unprofitable
  - f. There is none that doeth good, no, not one.
  - g. Their throat is an open sepulcher
  - h. With their tongues they have used deceit
  - i. The poison of asps is under their lips:
  - j. Their mouth is full of cursing and bitterness:
  - k. Their feet are swift to shed blood:
  - l. Destruction and misery are in their ways:
  - m. The way of peace have they not known:
  - n. There is no fear of God before their eyes.
2. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

### **VIII The Solution to the Predicament:**

- A. The Law cannot save:
  - 1. Therefore by the deeds of the law there shall no flesh be justified in his sight
  - 2. For by the law is the knowledge of sin.
- B. The way of salvation: Justification by Faith
  - 1. But now the righteousness of God without the law is manifested
    - a. This righteousness was witnessed by the law and the prophets;

- b. Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:
  - 2. For all have sinned and come short of the glory of God
  - 3. Being justified freely by his grace through the redemption that is in Christ Jesus:
  - 4. Whom God hath:
    - a. Set forth to be a propitiation through faith in his blood
    - b. To declare his righteousness for the remission of sins that are past, through the forbearance of God;
    - c. To declare, I say, at this time his righteousness:
    - d. That he might be just, and the justifier of him which believeth in Jesus.
  - 5. Where is boasting then? - It is excluded.
  - 6. By what law? of works? Nay - but by the law of faith.
  - 7. Therefore we conclude that a man is justified by faith without the deeds of the law.
- C. Whose God is He?
- 1. Is he the God of the Jews only?
  - 2. Is he not also of the Gentiles? Yes, of the Gentiles also:
  - 3. Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.
- D. What about the law?
- 1. Do we then make void the law through faith? God forbid:
  - 2. Yea, we establish the law.

## IX. Justification by Faith Evidenced in Old Testament

### A. Abraham

1. What shall we say then that Abraham our father, as pertaining to the flesh, hath found?
2. For if Abraham were justified by works, he hath whereof to glory; but not before God.
3. For what saith the scripture?
  - a. Abraham believed God
  - b. It was counted unto him for righteousness.
  - c. Now to him that worketh is the reward not reckoned of grace, but of debt.
  - d. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

### B. David

1. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works
2. He says: "Blessed are they whose iniquities are forgiven, and whose sins are covered"
3. He says, "Blessed is the man to whom the Lord will not impute sin."

### C. Application:

1. Cometh this blessedness then upon the circumcision only
2. Or upon the uncircumcision also?
3. For we say that faith was reckoned to Abraham for righteousness.
4. How was it then reckoned? when he was in circumcision, or in uncircumcision?

5. Not in circumcision, but in uncircumcision.
  - a. And he received the sign of circumcision
  - b. A seal of the righteousness of the faith which he had yet being uncircumcised:
  - c. That he might be the father of all them that believe, though they be not circumcised;
  - d. That righteousness might be imputed unto them also:
  - e. That he might be the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.
  - f. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.
  - g. For if they which are of the law be heirs, faith is made void, and the promise made of none effect:
  - h. Because the law worketh wrath: for where no law is, there is no transgression.
6. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,
  - a. (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.
  - b. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

- c. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:
- d. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God
- e. And being fully persuaded that, what he had promised, he was able also to perform.
- f. And therefore it was imputed to him for righteousness.
- g. Now it was not written for his sake alone, that it was imputed to him;
- h. This was written for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;
- i. He was delivered for our offences
- j. He was raised again for our justification.

## **X. Results of Justification**

- A. Therefore being justified by faith
  - 1. We have peace with God through our Lord Jesus Christ:
    - a. By whom also we have access by faith into this grace wherein we stand
    - b. By whom we rejoice in hope of the glory of God.
    - c. And not only so, but we glory in tribulations also:
      - \* knowing that tribulation worketh patience;
      - \* Patience worketh experience
      - \* Experience worketh hope:

- \* And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.
- d. For when we were yet without strength, in due time Christ died for the ungodly.
- 2. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.
  - a. But God commendeth his love toward us, in that,
  - b. While we were yet sinners, Christ died for us.
- 3. Much more then, being now justified by his blood, we shall be saved from wrath through him.
- 4. For if, when we were enemies, we were reconciled to God by the death of his Son,
- 5. Much more, being reconciled, we shall be saved by his life.
- 6. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.
- 7. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:
- B. For until the law sin was in the world:
  - 1. But sin is not imputed when there is no law.
  - 2. Nevertheless death reigned from Adam to Moses
  - 3. Death reigned even over them that had not sinned after the similitude of Adam's transgression
  - 4. Adam is the figure of him that was to come.
  - 5. But not as the offence, so also is the free gift.

6. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.
    - a. And not as it was by one that sinned
    - b. So is the gift:
    - c. For the judgment was by one to condemnation,
    - d. But the free gift is of many offences unto justification.
  7. For if by one man's offence death reigned by one;
  8. Much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)
  9. Therefore as by the offence of one judgment came upon all men to condemnation;
  10. Even so by the righteousness of one the free gift came upon all men unto justification of life.
  12. For as by one man's disobedience many were made sinners
  13. So by the obedience of one shall many be made righteous.
- C. The Law entered
1. Moreover the law entered, that the offence might abound.
  2. But where sin abounded, grace did much more abound:
  3. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.
- D. The state of the believer
1. What shall we say then? Shall we continue in sin, that grace may abound?
    - a. God forbid.

- b. How shall we, that are dead to sin, live any longer therein?
2. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?
  - a. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.
  - b. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:
3. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.
4. For he that is dead is freed from sin.
5. Now if we be dead with Christ, we believe that we shall also live with him:
6. Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.
7. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.
8. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.
9. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.
10. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.
11. For sin shall not have dominion over you: for ye are not under the law, but under grace.
12. What then? shall we sin, because we are not under the law, but under grace? God forbid.

13. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?
14. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.
15. Being then made free from sin, ye became the servants of righteousness.
16. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.
17. For when ye were the servants of sin, ye were free from righteousness.
18. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.
19. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.
20. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

E. Believers United to Christ

1. Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?
  - a. For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.
  - b. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.
  - c. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even

to him who is raised from the dead, that we should bring forth fruit unto God.

2. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.
  - a. But now we are delivered from the law, that being dead wherein we were held;
  - b. That we should serve in newness of spirit, and not in the oldness of the letter.
3. What shall we say then? Is the law sin? God forbid.
  - a. Nay, I had not known sin, but by the law:
  - b. For I had not known lust, except the law had said, Thou shalt not covet.
  - c. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.
  - d. For I was alive without the law once: but when the commandment came, sin revived, and I died.
  - e. And the commandment, which was ordained to life, I found to be unto death.
  - f. For sin, taking occasion by the commandment, deceived me, and by it slew me.
4. Wherefore the law is holy
5. The commandment holy, and just, and good.
6. Was then that which is good made death unto me?
7. God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

F. The Conflict of Two Natures

1. For we know that the law is spiritual: but I am carnal, sold under sin.
  - a. For that which I do I allow not:
  - b. For what I would, that do I not;
  - c. But what I hate, that do I.
  - d. If then I do that which I would not, I consent unto the law that it is good.
  - e. Now then it is no more I that do it, but sin that dwelleth in me.
2. For I know that in me (that is, in my flesh,) dwelleth no good thing:
  - a. For to will is present with me; but how to perform that which is good I find not.
  - b. For the good that I would I do not: but the evil which I would not, that I do.
  - c. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.
  - d. I find then a law, that, when I would do good, evil is present with me.
  - e. For I delight in the law of God after the inward man:
  - f. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members
3. O wretched man that I am!
  - a. Who shall deliver me from the body of this death?
  - b. I thank God through Jesus Christ our Lord.
  - c. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

G. Deliverance from Bondage

1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.
2. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.
3. For what the law could not do, in that it was weak through the flesh
  - a. God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:
  - b. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.
    - \* For they that are after the flesh do mind the things of the flesh;
    - \* But they that are after the Spirit the things of the Spirit.
  - c. For to be carnally minded is death
  - d. But to be spiritually minded is life and peace.
    - \* Because the carnal mind is enmity against God:
    - \* For it is not subject to the law of God, neither indeed can be.
    - \* So then they that are in the flesh cannot please God.
4. But ye are not in the flesh, but in the Spirit
  - a. If so be that the Spirit of God dwell in you.
  - b. Now if any man have not the Spirit of Christ, he is none of his.
    - \* And if Christ be in you, the body is dead because of sin;
    - \* But the Spirit is life because of righteousness.
    - \* But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

5. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.
  - a. For if ye live after the flesh, ye shall die:
  - b. But if ye through the Spirit do mortify the deeds of the body, ye shall live.
6. For as many as are led by the Spirit of God, they are the sons of God.
  - a. For ye have not received the spirit of bondage again to fear;
  - b. But ye have received the Spirit of adoption, whereby we cry, Abba, Father.
  - c. The Spirit itself beareth witness with our spirit, that we are the children of God:
  - d. And if children, then heirs; heirs of God, and joint-heirs with Christ;
7. If so be that we suffer with him, that we may be also glorified together.
  - a. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.
  - b. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.
    - \* For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope
    - \* Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.
    - \* For we know that the whole creation groaneth and travaileth in pain together until now.
    - \* And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

- \* For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?
- \* But if we hope for that we see not, then do we with patience wait for it.

#### H. Our Victory in Christ

1. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought:
2. But the Spirit itself maketh intercession for us with groanings which cannot be uttered.
3. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.
4. And we know that all things work together for good to them that love God, to them who are the called according to his purpose.
5. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.
6. Moreover whom he did predestinate, them he also called:
7. And whom he called, them he also justified:
8. And whom he justified, them he also glorified.
9. What shall we then say to these things?
  - a. If God be for us, who can be against us?
  - b. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?
  - c. Who shall lay any thing to the charge of God's elect? It is God that justifieth.

- d. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.
- e. Who shall separate us from the love of Christ?
  - \* Shall tribulation
  - \* Distress
  - \* Persecution
  - \* Famine
  - \* Nakedness
  - \* Peril
  - \* Sword?

10. As it is written,

- a. For thy sake we are killed all the day long;
- b. We are accounted as sheep for the slaughter.
- c. Nay, in all these things we are more than conquerors through him that loved us.
- d. For I am persuaded
  - \* Neither death
  - \* Nor life
  - \* Nor angels
  - \* Nor principalities
  - \* Nor powers
  - \* Nor things present
  - \* Nor things to come
  - \* Nor height
  - \* Nor depth
  - \* Nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

## **XI. Solitude for Israel**

- A. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost
  - 1. That I have great heaviness and continual sorrow in my heart.

2. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:
  - a. Who are Israelites
  - b. To whom pertaineth the adoption
  - c. To whom pertaineth the glory
  - d. To whom pertaineth the covenants
  - e. To whom pertaineth the giving of the law
  - f. To whom pertaineth the service of God
  - g. To whom pertaineth the promises;
  - h. Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

B. True Israelites

1. Not as though the word of God hath taken none effect.
2. For they are not all Israel, which are of Israel:
3. Neither, because they are the seed of Abraham, are they all children:
4. But, In Isaac shall thy seed be called.
5. That is, They which are the children of the flesh, these are not the children of God:
6. But the children of the promise are counted for the seed.
7. For this is the word of promise
  - a. At this time will I come, and Sarah shall have a son.
  - b. And not only this; but when Rebecca also had conceived by one, even by our father Isaac;

- c. (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)
- d. It was said unto her
  - \* The elder shall serve the younger.
  - \* As it is written, Jacob have I loved, but Esau have I hated.
  - \* What shall we say then?
  - \* Is there unrighteousness with God? God forbid.
- e. For he saith to Moses,
  - \* I will have mercy on whom I will have mercy
  - \* I will have compassion on whom I will have compassion.
  - \* So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.
  - \* For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.
  - \* Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.
  - \* Thou wilt say then unto me,
  - \* Why doth he yet find fault?
  - \* For who hath resisted his will?

8. Nay but, O man, who art thou that repliest against God?

- a. Shall the thing formed say to him that formed it, Why hast thou made me thus?
- b. Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?
- c. What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:
- d. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,
- e. Even us, whom he hath called, not of the Jews only, but also of the Gentiles? 25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.
- f. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.
- g. Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:
- h. For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.
- i. And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.
- j. What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.
- k. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.
- l. Wherefore? Because they sought it not by faith, but as it were by the works of the law.

- m. For they stumbled at that stumblingstone;
- n. As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

C. The Word of Faith Brings Salvation

1. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.
  - a. For I bear them record that they have a zeal of God, but not according to knowledge.
  - b. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.
  - c. For Christ is the end of the law for righteousness to every one that believeth. 5
  - d. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.
  - e. But the righteousness which is of faith speaketh on this wise
  - f. Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) 7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)
2. But what saith it?
  - a. The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;
  - b. That if thou shalt confess with thy mouth the Lord Jesus
  - c. And shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.
  - d. For with the heart man believeth unto righteousness;
  - e. With the mouth confession is made unto salvation.

- f. For the scripture saith, Whosoever believeth on him shall not be ashamed.
3. For there is no difference between the Jew and the Greek:
4. For the same Lord over all is rich unto all that call upon him.
5. For whosoever shall call upon the name of the Lord shall be saved.
  - a. How then shall they call on him in whom they have not believed?
  - b. How shall they believe in him of whom they have not heard?
  - c. How shall they hear without a preacher?
  - d. How shall they preach, except they be sent?
6. As it is written, How beautiful are the feet of them
  - a. That preach the gospel of peace
  - b. That bring glad tidings of good things!
7. But they have not all obeyed the gospel. For Isaias saith, Lord, who hath believed our report?
8. So then faith cometh by hearing, and hearing by the word of God.
9. But I say, Have they not heard?
10. Yes verily, their sound went into all the earth, and their words unto the ends of the world.
  - a. But I say, Did not Israel know?
  - b. First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.
  - c. Isaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

- d. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

D. Israel Is Not Cast Away

1. I say then, Hath God cast away his people? God forbid.
  - a. For I also am an Israelite
  - b. Of the seed of Abraham
  - c. Of the tribe of Benjamin.
2. God hath not cast away his people which he foreknew.
3. Wot ye not what the scripture saith of Elias?
  - a. He maketh intercession to God against Israel saying,
  - b. Lord, they have killed thy prophets
  - c. Lord, they have digged down thine altars;
  - d. I am left alone, and they seek my life.
4. But what saith the answer of God unto him?
  - a. I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.
  - b. Even so then at this present time also there is a remnant according to the election of grace.
  - c. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work.
5. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.
  - a. (According as it is written,

- b. God hath given them the spirit of slumber,
  - c. God hath given them eyes that they should not see
  - d. God hath given them ears that they should not hear;) unto this day.
6. And David saith, Let their table be made:
- a. A snare
  - b. A trap
  - c. A stumblingblock
  - d. A recompence unto them:
    - \* Let their eyes be darkened
    - \* That they may not see
    - \* That they may bow down their back alway.
7. I say then, Have they stumbled that they should fall?
8. God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.
9. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?
10. For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:
11. If by any means I may provoke to emulation them which are my flesh, and might save some of them.
12. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?
- a. For if the firstfruit be holy
  - b. The lump is also holy:

- c. If the root be holy, so are the branches.
  - d. If some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;
13. Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.
14. Thou wilt say then, The branches were broken off, that I might be grafted in.
15. Well; because of unbelief they were broken off, and thou standest by faith.
- a. Be not highminded, but fear:
  - b. For if God spared not the natural branches, take heed lest he also spare not thee.
  - c. Behold therefore the goodness and severity of God:
    - \* On them which fell - severity;
    - \* Toward thee - goodness
    - \* If thou continue in his goodness: otherwise thou also shalt be cut off
    - \* And they also, if they abide not still in unbelief, shall be grafted in:
    - \* For God is able to graff them in again.
    - \* For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?
16. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits;

- a. That blindness in part is happened to Israel, until the fulness of the Gentiles be come in.
- b. And so all Israel shall be saved: as it is written,
- c. There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:
- d. For this is my covenant unto them, when I shall take away their sins.
- e. As concerning the gospel, they are enemies for your sakes:
- f. But as touching the election, they are beloved for the fathers' sakes.
- g. For the gifts and calling of God are without repentance.
- h. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:
- i. Even so have these also now not believed, that through your mercy they also may obtain mercy.
- j. For God hath concluded them all in unbelief, that he might have mercy upon all.
- k. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!
- l. For who hath known the mind of the Lord?
- m. Who hath been his counsellor?
- n. Who hath first given to him, and it shall be recompensed unto him again?
- o. For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

## **XII. Dedicated Service**

- A. I beseech you therefore, brethren, by the mercies of God
1. Present your bodies a living sacrifice
  2. Holy
  3. Acceptable unto God, which is your reasonable service.
  4. Be not conformed to this world:
  5. But be ye transformed by the renewing of your mind,
  6. That ye may prove what is that:
    - a. Good
    - b. Acceptable
    - c. Perfect, will of God.
- B. For I say, through the grace given unto me, to every man that is among you
1. Not to think of himself more highly than he ought to think
  2. To think soberly, according as God hath dealt to every man the measure of faith.
  3. For as we have many members in one body, and all members have not the same office: 5 So we, being many, are one body in Christ, and every one members one of another.
    - a. Having then gifts differing according to the grace that is given to us
    - b. Whether prophecy, let us prophesy according to the proportion of faith
    - c. Or ministry, let us wait on our ministering:
    - d. Or he that teacheth, on teaching

- e. Or he that exhorteth, on exhortation:
  - f. He that giveth, let him do it with simplicity;
  - g. He that ruleth, with diligence
  - h. He that sheweth mercy, with cheerfulness.
4. Let love be without dissimulation.
  5. Abhor that which is evil
  6. Cleave to that which is good.
  7. Be kindly affectioned one to another with brotherly love
  8. In honour preferring one another
  9. Not slothful in business
  10. Fervent in spirit
  11. Serving the Lord
  12. Rejoicing in hope
  13. Patient in tribulation
  14. Continuing instant in prayer
  15. Distributing to the necessity of saints
  16. Given to hospitality.
  17. Bless them which persecute you: bless, and curse not.
  18. Rejoice with them that do rejoice
  19. Weep with them that weep.
  20. Be of the same mind one toward another.
  21. Mind not high things, but condescend to men of low estate.

22. Be not wise in your own conceits.
23. Recompense to no man evil for evil.
24. Provide things honest in the sight of all men.
25. If it be possible, as much as lieth in you, live peaceably with all men.
26. Dearly beloved, avenge not yourselves, but rather give place unto wrath:
  - a. For it is written, Vengeance is mine;
  - b. I will repay, saith the Lord.
27. Therefore if thine enemy hunger, feed him;
28. If thine enemy is thirsty, give him drink:
29. For in so doing thou shalt heap coals of fire on his head.
30. Be not overcome of evil, but overcome evil with good.

C. Be Subject to Government

1. Let every soul be subject unto the higher powers.
  - a. For there is no power but of God: the powers that be are ordained of God.
  - b. Whosoever therefore resisteth the power, resisteth the ordinance of God:
  - c. They that resist shall receive to themselves damnation.
  - d. For rulers are not a terror to good works, but to the evil.
  - e. Wilt thou then not be afraid of the power?
  - f. Do that which is good, and thou shalt have praise of the same:
  - g. For he is the minister of God to thee for good.

- h. But if thou do that which is evil, be afraid;
  - i. He beareth not the sword in vain:
  - j. He is the minister of God,
  - k. A revenger to execute wrath upon him that doeth evil.
  - l. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.
  - m. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.
  - n. Render therefore to all their dues:
    - \* Tribute to whom tribute is due;
    - \* Custom to whom custom;
    - \* Fear to whom fear;
    - \* Honour to whom honour.
2. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.
- a. For this, Thou shalt not commit adultery
  - b. Thou shalt not kill
  - c. Thou shalt not steal
  - d. Thou shalt not bear false witness
  - e. Thou shalt not covet
  - f. And if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.
  - g. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

3. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.
  - a. The night is far spent, the day is at hand:
  - b. Let us therefore cast off the works of darkness
  - c. Let us put on the armour of light.
  - d. Let us walk honestly, as in the day
    - \* Not in rioting
    - \* Not in drunkenness
    - \* Not in chambering
    - \* Not in wantonness
    - \* Not in strife
    - \* Not in envying.
  - e. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

D. Principles of Conscience

1. Him that is weak in the faith receive ye, but not to doubtful disputations.
  - a. For one believeth that he may eat all things:
  - b. Another, who is weak, eateth herbs.
2. Let not him that eateth despise him that eateth not
3. Let not him which eateth not judge him that eateth: for God hath received him.
4. Who art thou that judgest another man's servant? to his own master he standeth or falleth.

- a. Yea, he shall be holden up:
  - b. God is able to make him stand.
- 5 One man esteemeth one day above another:
6. Another esteemeth every day alike.
7. Let every man be fully persuaded in his own mind.
8. He that regardeth the day, regardeth it unto the Lord
9. He that regardeth not the day, to the Lord he doth not regard it.
10. He that eateth, eateth to the Lord, for he giveth God thanks;
11. He that eateth not, to the Lord he eateth not, and giveth God thanks.
12. For none of us
- a. Liveth to himself
  - b. Dieth to himself.
  - c. Whether we live, we live unto the Lord
  - d. Whether we die, we die unto the Lord:
  - e. Whether we live therefore, or die, we are the Lord's.
13. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.
14. But why dost thou judge thy brother?
15. Why dost thou set at nought thy brother?
16. We shall all stand before the judgment seat of Christ.
- a. For it is written, As I live, saith the Lord,
  - b. Every knee shall bow to me

- c. Every tongue shall confess to God.
17. Every one of us shall give account of himself to God.
  18. Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.
  19. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself:
  20. But to him that esteemeth any thing to be unclean, to him it is unclean.
    - a. But if thy brother be grieved with thy meat, now walkest thou not charitably.
    - b. Destroy not him with thy meat, for whom Christ died.
    - c. Let not then your good be evil spoken of:
    - d. For the kingdom of God is not meat and drink;
      - \* But righteousness
      - \* Peace
      - \* Joy in the Holy Ghost.
  21. For he that in these things serveth Christ is acceptable to God, and approved of men.
  22. Let us therefore follow after the things which make for peace, and things wherewith one may edify another.
  23. For meat destroy not the work of God.
  24. All things indeed are pure; but it is evil for that man who eateth with offence.
  25. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

26. Hast thou faith? have it to thyself before God.
27. Happy is he that condemneth not himself in that thing which he alloweth.
28. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

D. Self-denial on Behalf of Others

1. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.
2. Let every one of us please his neighbour for his good to edification.
3. For even Christ pleased not himself; but, as it is written,
  - a. The reproaches of them that reproached thee fell on me.
  - b. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.
  - c. Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:
  - d. That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.
  - e. Wherefore receive ye one another, as Christ also received us to the glory of God.

E. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

1. And that the Gentiles might glorify God for his mercy;
2. As it is written, For this cause
  - a. I will confess to thee among the Gentiles
  - b. I will sing unto thy name.

- c. And again he saith, Rejoice, ye Gentiles, with his people.
  - d. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.
  - e. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.
3. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.
4. And I myself also am persuaded of you, my brethren, that ye also are
- a. Full of goodness
  - b. Filled with all knowledge, able also to admonish one another.
5. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,
6. That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.
7. I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.
8. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed
- a. Through mighty signs and wonders
  - b. By the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.
  - c. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

- d. But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.
  9. For which cause also I have been much hindered from coming to you.
  10. But now having no more place in these parts, and having a great desire these many years to come unto you;
- F. Whensoever I take my journey into Spain, I will come to you:
1. For I trust to see you in my journey
  2. To be brought on my way thitherward by you,
  3. If first I be somewhat filled with your company.
  4. But now I go unto Jerusalem to minister unto the saints.
  5. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.
  6. It hath pleased them verily; and their debtors they are.
  7. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.
  8. When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.
  9. And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.
  10. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;
    - a. That I may be delivered from them that do not believe in Judaea;
    - b. That my service which I have for Jerusalem may be accepted of the saints;

- c. That I may come unto you with joy by the will of God, and may with you be refreshed.
- d. Now the God of peace be with you all. Amen.

G. Greetings and Love Expressed

- 1. I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:
  - a. That ye receive her in the Lord, as becometh saints
  - b. That ye assist her in whatsoever business she hath need of you:
  - c. She hath been a succourer of many, and of myself also.
- 2. Greet Priscilla and Aquila my helpers in Christ Jesus:
  - a. Who have for my life laid down their own necks:
  - b. Unto whom not only I give thanks, but also all the churches of the Gentiles.
  - c. Likewise greet the church that is in their house.
- 3. Salute my wellbeloved Epaenetus who is the firstfruits of Achaia unto Christ.
- 4. Greet Mary, who bestowed much labour on us.
- 5. Salute Andronicus and Junia,
  - a. My kinsmen
  - b. My fellowprisoners
  - c. Who are of note among the apostles, who also were in Christ before me.
- 6. Greet Amplias my beloved in the Lord.
- 7. Salute Urbane, our helper in Christ, and Stachys my beloved.

8. Salute Apelles approved in Christ.
  9. Salute them which are of Aristobulus' household.
  10. Salute Herodion my kinsman.
  11. Greet them that be of the household of Narcissus, which are in the Lord.
  12. Salute Tryphena and Tryphosa, who labour in the Lord.
  13. Salute the beloved Persis, which laboured much in the Lord.
  14. Salute Rufus chosen in the Lord, and his mother and mine.
  15. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.
  16. Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.
  17. Salute one another with an holy kiss.
  18. The churches of Christ salute you.
- H. Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.
1. For they that are such serve not our Lord Jesus Christ
  2. They serve their own belly;
  3. By good words and fair speeches deceive the hearts of the simple.
  4. For your obedience is come abroad unto all men.
  5. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.
  6. And the God of peace shall bruise Satan under your feet shortly.
  7. The grace of our Lord Jesus Christ be with you. Amen.

I. Salutations:

1. Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.
2. I Tertius, who wrote this epistle, salute you in the Lord.
3. Gaius mine host, and of the whole church, saluteth you.
4. Erastus the chamberlain of the city saluteth you, and Quartus a brother.
5. The grace of our Lord Jesus Christ be with you all. Amen.
6. Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, 26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:
7. To God only wise, be glory through Jesus Christ for ever. Amen.

# THE FIRST LETTER TO THE CORINTHIANS

## I. Appeal to Unity

### A. Author

1. Paul
  - a. Called to be an apostle of Jesus Christ
  - b. Through the will of God
2. Sosthenes our brother

### B. Recipient

1. Unto the church of God
2. Which is at Corinth
3. To them that are sanctified in Christ Jesus
4. Called to be saints
5. With all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

### C. Desire for Recipients

1. Grace be unto you
2. Peace, from God our Father
3. Peace, from the Lord Jesus Christ.

### D. Thanksgiving

1. I thank my God always on your behalf
2. I thank my God for the grace of God which is given you by Jesus Christ;
3. That in every thing ye are enriched by him

- a. In all utterance
  - b. In all knowledge
4. Even as the testimony of Christ was confirmed in you:
5. So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:
- a. Who shall also confirm you unto the end
  - b. That ye may be blameless in the day of our Lord Jesus Christ.
6. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

E. Exhortation

1. Now I beseech you, brethren, by the name of our Lord Jesus Christ
- a. That ye all speak the same thing
  - b. That there be no divisions among you
  - c. That ye be perfectly joined together in the same mind and in the same judgment.
2. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe,
- a. That there are contentions among you.
  - b. Now this I say, that every one of you saith,
    - \* I am of Paul
    - \* I of Apollos
    - \* I of Cephas
    - \* I of Christ.
  - c. Is Christ divided?
  - d. Was Paul crucified for you?
  - e. Were ye baptized in the name of Paul?
  - f. I thank God that I baptized none of you, but Crispus and Gaius;
  - g. Lest any should say that I had baptized in mine own name.
  - h. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

F. My calling:

1. For Christ sent me not to baptize
2. But to preach the gospel:
  - a. Not with wisdom of words,
  - b. Lest the cross of Christ should be made of none effect.

G. The Message of the Cross

1. For the preaching of the cross is to them that perish foolishness
2. The preaching of the cross is the power of God unto us which are saved.
  - a. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.
  - b. Where is the wise?
  - c. Where is the scribe?
  - d. Where is the disputer of this world?
  - e. Hath not God made foolish the wisdom of this world?
  - f. For after that in the wisdom of God the world by wisdom knew not God
  - g. It pleased God by the foolishness of preaching to save them that believe.
  - h. For the Jews require a sign
  - i. The Greeks seek after wisdom:
  - j. But we preach Christ crucified
    - \* Unto the Jews a stumblingblock
    - \* Unto the Greeks foolishness
3. But unto them which are called, both Jews and Greeks
  - a. Christ the power of God
  - b. Christ is the wisdom of God
4. Because the foolishness of God is wiser than men;
5. The weakness of God is stronger than men.
6. For ye see your calling, brethren, how that

- a. Not many wise men after the flesh
  - b. Not many mighty
  - c. Not many noble, are called:
7. But God hath chosen the foolish things of the world to confound the wise
  8. God hath chosen the weak things of the world to confound the things which are mighty;
  9. God hath chosen the base things of the world
  10. God hath chosen the things which are despised
  11. God hath chosen the things which are not, to bring to nought things that are:
  12. That no flesh should glory in his presence.
  13. But of him are ye in Christ Jesus, who of God is made unto us:
    - a. Wisdom
    - b. Righteousness
    - c. Sanctification
    - d. Redemption
  14. That, according as it is written, He that glorieth, let him glory in the Lord.

## II. Paul's Reliance upon the Spirit

- A. And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.
  1. I determined not to know any thing among you, save Jesus Christ, and him crucified.
  2. I was with you:
    - a. In weakness
    - b. In fear

- c. In much trembling.
  - 3. My speech and my preaching was not with enticing words of man's wisdom
  - 4. My speech was in demonstration of the Spirit and of power:
    - a. That your faith should not stand in the wisdom of men
    - b. That your faith should stand in the power of God.
  - 5. Howbeit we speak wisdom among them that are perfect:
    - a. Not the wisdom of this world
    - b. Not the wisdom of the princes of this world, that come to nought:
    - c. We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:
    - d. Wisdom which none of the princes of this world knew:
    - e. If they had known it, they would not have crucified the Lord of glory.
- B. But as it is written
- 1. Eye hath not seen
  - 2. Ear hath not heard
  - 3. Neither have entered into the heart of man, the things which God hath prepared for them that love him.
  - 4. But God hath revealed them unto us by his Spirit:
  - 5. For the Spirit searcheth all things, yea, the deep things of God.
  - 6. For what man knoweth the things of a man, save the spirit of man which is in him?
  - 7. Even so the things of God knoweth no man, but the Spirit of God.

8. Now we have received, not the spirit of the world,
9. We have received the spirit which is of God; that we might know the things that are freely given to us of God.
  - a. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth;
  - b. Comparing spiritual things with spiritual.
10. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him:
  - a. Neither can he know them, because they are spiritually discerned.
  - b. But he that is spiritual judgeth all things, yet he himself is judged of no man.
  - c. For who hath known the mind of the Lord, that he may instruct him?
  - d. But we have the mind of Christ.

### **III. Foundations for Living**

- A. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.
  1. I have fed you with milk, and not with meat:
  2. For hitherto ye were not able to bear it, neither yet now are ye able.
  3. For ye are yet carnal: for whereas there is among you
    - a. Envyng
    - b. Strife
    - c. Divisions, are ye not carnal
    - d. You walk as men?

4. For while one saith,
  - a. I am of Paul
  - b. I am of Apollos; are ye not carnal?
5. Who then is Paul, and who is Apollos
  - a. Ministers by whom ye believed, even as the Lord gave to every man?
  - b. I have planted, Apollos watered; but God gave the increase.
  - c. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.
  - d. Now he that planteth and he that watereth are one:
  - e. Every man shall receive his own reward according to his own labour.
6. For we are labourers together with God:
  - a. Ye are God's husbandry
  - b. Ye are God's building.
7. According to the grace of God which is given unto me, as a wise masterbuilder
  - a. I have laid the foundation
  - b. Another buildeth thereon.
  - c. But let every man take heed how he buildeth thereupon.
  - d. For other foundation can no man lay than that is laid, which is Jesus Christ.
8. Now if any man build upon this foundation
  - a. Gold

- b. Silver
- c. Precious stones
- d. Wood
- e. Hay
- f. Stubble
- g. Every man's work shall be made manifest:
- h. The day shall declare it, because it shall be revealed by fire;
- i. The fire shall try every man's work of what sort it is.
- j. If any man's work abide which he hath built thereupon, he shall receive a reward.
- k. If any man's work shall be burned, he shall suffer loss:
- l. He himself shall be saved; yet so as by fire.

B. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

- 1. If any man defile the temple of God, him shall God destroy
- 2. The temple of God is holy, which temple ye are.
- 3. Let no man deceive himself.
  - a. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.
  - b. For the wisdom of this world is foolishness with God.
  - c. For it is written, He taketh the wise in their own craftiness.
  - d. And again, The Lord knoweth the thoughts of the wise, that they are vain.
- 4. Therefore let no man glory in men.

- a. For all things are yours
- b. Whether Paul
- c. Or Apollos
- d. Or Cephas
- e. Or the world
- f. Or life
- g. Or death
- h. Or things present
- i. Or things to come
- j. All are yours
- k. And ye are Christ's
- l. And Christ is God's.

#### **IV. Servants of Christ**

- A. Let a man so account of us
  - 1. As of the ministers of Christ
  - 2. Stewards of the mysteries of God
    - a. Moreover it is required in stewards, that a man be found faithful.
    - b. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.
    - c. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

3. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.
  4. And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes
    - a. That ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.
    - b. For who maketh thee to differ from another?
    - c. What hast thou that thou didst not receive?
    - d. Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?
    - e. Now ye are full
    - f. Now ye are rich
    - g. Now ye have reigned as kings without us:
    - h. I would to God ye did reign, that we also might reign with you.
- B. For I think that God hath set forth us the apostles last, as it were appointed to death:
1. For we are made a spectacle
    - a. Unto the world
    - b. Unto angels
    - c. Unto men.
  2. We are fools for Christ's sake, but ye are wise in Christ;
  3. We are weak, but ye are strong

4. We are despised, but you are honourable
5. Even unto this present hour we
  - a. Both hunger, and thirst
  - b. We are naked
  - c. We are buffeted
  - d. We have no certain dwellingplace;
  - e. And labour, working with our own hands:
  - f. Being reviled, we bless
  - g. Being persecuted, we suffer it:
  - h. Being defamed, we intreat:
  - i. We are made as the filth of the world, and are the offscouring of all things unto this day.
6. I write not these things to shame you, but as my beloved sons I warn you.
  - a. For though ye have ten thousand instructors in Christ, yet have ye not many fathers:
  - b. For in Christ Jesus I have begotten you through the gospel.
  - c. Wherefore I beseech you, be ye followers of me.
7. For this cause have I sent unto you Timotheus
  - a. Who is my beloved son
  - b. Faithful in the Lord
  - c. Who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.
8. Now some are puffed up, as though I would not come to you.

- a. But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.
- b. For the kingdom of God is not in word, but in power.
- c. What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

## V. Immorality Rebuked

- A. It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.
  - 1. And ye are puffed up
  - 2. And have not rather mourned, that he that hath done this deed might be taken away from among you.
  - 3. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed,
  - 4. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,
  - 5. To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.
  - 6. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?
    - a. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened.
    - b. For even Christ our passover is sacrificed for us:
    - c. Therefore let us keep the feast,
      - \* not with old leaven
      - \* Neither with the leaven of malice and wickedness
      - \* But with the unleavened bread of sincerity and truth.

- B. I wrote unto you in an epistle not to company with fornicators:
1. Yet not altogether with the fornicators of this world,
    - a. Or with the covetous
    - b. Or extortioners
    - c. Or with idolaters
    - d. For then must ye needs go out of the world.
  2. But now I have written unto you not to keep company, if any man that is called a brother
    - a. Be a fornicator
    - b. Or covetous
    - c. Or an idolater
    - d. Or a railer
    - e. Or a drunkard
    - f. Or an extortioner
    - g. With such an one no not to eat.
    - h. For what have I to do to judge them also that are without? do not ye judge them that are within?
    - i. But them that are without God judgeth.
    - j. Therefore put away from among yourselves that wicked person.

## VI. Lawsuits Discouraged

- A. Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

1. Do ye not know that the saints shall judge the world?
  2. And if the world shall be judged by you, are ye unworthy to judge the smallest matters?
  3. Know ye not that we shall judge angels?
  4. How much more things that pertain to this life?
  5. If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.
  6. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?
  7. But brother goeth to law with brother, and that before the unbelievers.
- B. Now therefore there is utterly a fault among you, because ye go to law one with another.
1. Why do ye not rather take wrong?
  2. Why do ye not rather suffer yourselves to be defrauded?
  3. Nay, ye do wrong, and defraud, and that your brethren.
  4. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived:
    - a. Neither fornicators
    - b. Nor idolaters
    - c. Nor adulterers
    - d. Nor effeminate
    - e. Nor abusers of themselves with mankind,
    - f. Nor thieves
    - g. Nor covetous

- h. Nor drunkards
  - i. Nor revilers
  - j. Nor extortioners, shall inherit the kingdom of God.
5. And such were some of you:
- a. But ye are washed
  - b. But ye are sanctified
  - c. But ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

## **VII. The Body Is the Lord's**

- A. All things are lawful unto me,
- 1. But all things are not expedient:
  - 2. But I will not be brought under the power of any.
  - 3. Meats for the belly, and the belly for meats: but God shall destroy both it and them.
  - 4. Now the body is not for fornication, but for the Lord; and the Lord for the body.
  - 5. And God hath both raised up the Lord, and will also raise up us by his own power.
  - 6. Know ye not that your bodies are the members of Christ?
    - a. Shall I then take the members of Christ, and make them the members of an harlot? God forbid.
    - b. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.
    - c. But he that is joined unto the Lord is one spirit.

7. Flee fornication.
  - a. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.
  - b. 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?
  - c. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

B. Teaching on Marriage

1. Now concerning the things whereof ye wrote unto me:
  - a. It is good for a man not to touch a woman.
  - b. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.
  - c. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.
  - d. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.
  - e. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.
  - f. But I speak this by permission, and not of commandment.
  - g. For I would that all men were even as I myself.
  - h. But every man hath his proper gift of God, one after this manner, and another after that.
2. I say therefore to the unmarried and widows
  - a. It is good for them if they abide even as I.

- b. But if they cannot contain, let them marry: for it is better to marry than to burn.
3. And unto the married I command, yet not I, but the Lord
- a. Let not the wife depart from her husband:
  - b. But and if she depart
    - \* Let her remain unmarried
    - \* Or be reconciled to her husband:
  - c. Let not the husband put away his wife.
4. But to the rest speak I, not the Lord:
- a. If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.
  - b. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.
  - c. For the unbelieving husband is sanctified by the wife
  - d. The unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.
  - e. But if the unbelieving depart, let him depart.
  - f. A brother or a sister is not under bondage in such cases: but God hath called us to peace.
  - g. For what knowest thou, O wife, whether thou shalt save thy husband?
  - h. Or how knowest thou, O man, whether thou shalt save thy wife?
  - i. But as God hath distributed to every man, as the Lord hath called every one, so let him walk.

- j. And so ordain I in all churches.
- 5. Is any man called being circumcised? let him not become uncircumcised.
- 6. Is any called in uncircumcision? let him not be circumcised.
- 7. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.
- 8. Let every man abide in the same calling wherein he was called.
- 9. Art thou called being a servant? care not for it:
- 10. But if thou mayest be made free, use it rather.
- 11. For he that is called in the Lord, being a servant, is the Lord's freeman:
- 12. Likewise also he that is called, being free, is Christ's servant.
- 13. Ye are bought with a price; be not ye the servants of men.
- 14. Brethren, let every man, wherein he is called, therein abide with God.
- B. Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.
  - 1. I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be.
  - 2. Art thou bound unto a wife? seek not to be loosed.
  - 3. Art thou loosed from a wife? seek not a wife.
  - 4. But and if thou marry, thou hast not sinned;
  - 5. And if a virgin marry, she hath not sinned.
  - 6. Nevertheless such shall have trouble in the flesh: but I spare you.

7. But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none
8. And they that weep, as though they wept not
9. And they that rejoice, as though they rejoiced not
10. And they that buy, as though they possessed not;
11. And they that use this world, as not abusing it: for the fashion of this world passeth away.
12. But I would have you without carefulness.
13. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:
14. But he that is married careth for the things that are of the world, how he may please his wife.
15. There is difference also between a wife and a virgin.
16. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit:
17. But she that is married careth for the things of the world, how she may please her husband.
18. And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.
19. But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.
20. Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.
21. So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.

- D. The wife is bound by the law as long as her husband liveth
  - 1. But if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.
  - 2. But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

## VIII Take Care with Your Liberty

- A. Now as touching things offered unto idols
  - 1. We know that we all have knowledge
    - a. Knowledge puffeth up
    - b. But charity edifieth
  - 2. If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.
  - 3. But if any man love God, the same is known of him.
  - 4. As concerning therefore the eating of those things that are offered in sacrifice unto idols
    - a. We know that an idol is nothing in the world,
    - b. And that there is none other God but one.
    - c. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)
  - 5. But to us there is but one God, the Father
    - a. Of whom are all things
    - b. And we in him;
    - c. And one Lord Jesus Christ
    - d. By whom are all things

- e. And we by him.
6. Howbeit there is not in every man that knowledge:
    - a. For some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.
    - b. But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.
  7. But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.
  8. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;
  9. And through thy knowledge shall the weak brother perish, for whom Christ died?
  10. But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.
  11. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.
- B. Paul's Use of Liberty
1. Am I not an apostle?
  2. Am I not free?
  3. Have I not seen Jesus Christ our Lord?
  4. Are not ye my work in the Lord?
  5. If I be not an apostle unto others, yet doubtless I am to you:
    - a. For the seal of mine apostleship are ye in the Lord.
    - b. Mine answer to them that do examine me is this

6. Have we not power to eat and to drink?
7. Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?
8. Or I only and Barnabas, have not we power to forbear working?
9. Who goeth a warfare any time at his own charges?
10. Who planteth a vineyard, and eateth not of the fruit thereof?
11. Who feedeth a flock, and eateth not of the milk of the flock?
12. Say I these things as a man? or saith not the law the same also?
13. For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn.
  - a. Doth God take care for oxen?
  - b. Or saith he it altogether for our sakes?
  - c. For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.
  - d. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?
  - e. If others be partakers of this power over you, are not we rather?
  - f. Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.
  - g. Do ye not know that they which minister about holy things live of the things of the temple?
  - h. And they which wait at the altar are partakers with the altar?
  - i. Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

- j. But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.
  - k. For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!
  - l. For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.
  - m. What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.
14. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.
- a. And unto the Jews I became as a Jew, that I might gain the Jews;
  - b. To them that are under the law, as under the law, that I might gain them that are under the law;
  - c. 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.
  - d. To the weak became I as weak, that I might gain the weak:
  - e. I am made all things to all men, that I might by all means save some.
  - f. And this I do for the gospel's sake, that I might be partaker thereof with you.
15. Know ye not that they which run in a race run all, but one receiveth the prize?
- a. So run, that ye may obtain.

- b. And every man that striveth for the mastery is temperate in all things.
- c. Now they do it to obtain a corruptible crown; but we an incorruptible.
- d. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:
- e. But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

## **IX Lessons From History: Avoid Israel's Mistakes**

- A. Moreover, brethren, I would not that ye should be ignorant
  - 1. All our fathers were under the cloud
  - 2. All passed through the sea
  - 3. All were baptized unto Moses in the cloud and in the sea
  - 4. All ate the same spiritual meat
  - 5. All drank the same spiritual drink
    - a. They drank of that spiritual Rock that followed them:
    - b. That Rock was Christ.
- B. But with many of them God was not well pleased: for they were overthrown in the wilderness.
  - 1. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.
    - a. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.
    - b. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

- c. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.
  - d. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.
2. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.
- 1. Wherefore let him that thinketh he standeth take heed lest he fall.
  - 2. 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.
3. Wherefore, my dearly beloved, flee from idolatry.
- a. I speak as to wise men; judge ye what I say.
  - b. The cup of blessing which we bless, is it not the communion of the blood of Christ?
  - c. The bread which we break, is it not the communion of the body of Christ?
  - d. For we being many are one bread, and one body: for we are all partakers of that one bread.
  - e. Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?
  - f. What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?
  - g. But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.
  - h. Ye cannot drink the cup of the Lord, and the cup of devils:

- i. Ye cannot be partakers of the Lord's table, and of the table of devils.
  - j. Do we provoke the Lord to jealousy?
  - k. Are we stronger than he?
  - l. All things are lawful for me, but all things are not expedient:
  - m. All things are lawful for me, but all things edify not.
  - n. Let no man seek his own, but every man another's wealth.
4. Whatsoever is sold in the shambles, that eat, asking no question for conscience sake:
- a. For the earth is the Lord's, and the fulness thereof.
  - b. If any of them that believe not bid you to a feast, and ye be disposed to go;
  - c. Whatsoever is set before you, eat, asking no question for conscience sake.
  - d. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof: [1CO 10:29]
  - e. Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?
  - f. For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?
  - g. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.
  - h. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:
  - i. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

**X. Christian Order:**

- A. Head Covering: Be ye followers of me, even as I also am of Christ.
1. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.
  2. But I would have you know, that the head of every man is Christ;
    - a. The head of the woman is the man
    - b. The head of Christ is God.
  3. Every man praying or prophesying, having his head covered, dishonoureth his head.
  4. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head:
    - a. For that is even all one as if she were shaven.
    - b. For if the woman be not covered, let her also be shorn:
    - c. If it be a shame for a woman to be shorn or shaven, let her be covered.
  5. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.
  6. For the man is not of the woman: but the woman of the man.
  7. Neither was the man created for the woman; but the woman for the man.
  8. For this cause ought the woman to have power on her head because of the angels.
  9. Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.
  10. For as the woman is of the man, even so is the man also by the woman; but all things of God.

11. Judge in yourselves:

- a. Is it comely that a woman pray unto God uncovered?
- b. Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?
- c. But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.
- d. But if any man seem to be contentious, we have no such custom, neither the churches of God.

B. The Agape Feast

- 1. Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse.
- 2. For first of all, when ye come together in the church,
  - a. I hear that there be divisions among you; and I partly believe it.
  - b. For there must be also heresies among you, that they which are approved may be made manifest among you.
- 3. When ye come together therefore into one place, this is not to eat the Lord's supper.
- 4. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.
  - a. What? have ye not houses to eat and to drink in?
  - b. Or despise ye the church of God, and shame them that have not?
  - c. What shall I say to you? shall I praise you in this? I praise you not.

B. The Lord's Supper

- 1. For I have received of the Lord that which also I delivered unto you,

2. That the Lord Jesus the same night in which he was betrayed took bread:
  - a. And when he had given thanks, he brake it, and said,
  - b. Take, eat: this is my body, which is broken for you:
  - c. This do in remembrance of me.
3. After the same manner also he took the cup
  - a. When he had supped, saying, This cup is the new testament in my blood:
  - b. This do ye, as oft as ye drink it, in remembrance of me.
  - c. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.
4. Warning:
  - a. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.
  - b. But let a man examine himself, and so let him eat of that bread, and drink of that cup.
  - c. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.
  - d. For this cause many are weak and sickly among you, and many sleep.
  - e. For if we would judge ourselves, we should not be judged.
  - f. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.
5. Corrective Measures:

- a. Wherefore, my brethren, when ye come together to eat, tarry one for another.
- b. And if any man hunger, let him eat at home; that ye come not together unto condemnation.
- c. And the rest will I set in order when I come.

## **XI. The Use of Spiritual Gifts**

- A. Now concerning spiritual gifts,
  1. Brethren, I would not have you ignorant.
  2. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.
  3. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.
- B. The Gifts:
  1. There are diversities of gifts, but the same Spirit.
  2. There are differences of administrations, but the same Lord.
  3. There are diversities of operations, but it is the same God which worketh all in all.
  4. The manifestation of the Spirit is given to every man to profit withal.
    - a. To one is given by the Spirit the word of wisdom;
    - b. To another the word of knowledge by the same Spirit;
    - c. To another faith by the same Spirit;
    - d. To another the gifts of healing by the same Spirit;
    - e. To another the working of miracles;

- f. To another prophecy;
  - g. To another discerning of spirits;
  - h. To another divers kinds of tongues;
  - i. To another the interpretation of tongues:
5. But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

C. The Body

- 1. 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.
- 2. For by one Spirit are we all baptized into one body
  - a. Whether we be Jews or Gentiles
  - b. Whether we be bond or free; and have been all made to drink into one Spirit.
  - c. For the body is not one member, but many.
  - d. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?
  - e. And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?
  - f. If the whole body were an eye, where were the hearing?
  - g. If the whole were hearing, where were the smelling?
  - h. But now hath God set the members every one of them in the body, as it hath pleased him.
  - i. If they were all one member, where were the body?
  - j. But now are they many members, yet but one body.

- k. The eye cannot say unto the hand, I have no need of thee:
  - l. The head cannot say unto the feet, I have no need of you.
  - m. Nay, much more those members of the body, which seem to be more feeble, are necessary:
  - n. And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.
  - o. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked.
  - p. That there should be no schism in the body; but that the members should have the same care one for another.
  - q. And whether one member suffer, all the members suffer with it;
  - r. Or one member be honoured, all the members rejoice with it.
  - s. Now ye are the body of Christ, and members in particular.
3. And God hath set some in the church
- a. First apostles
  - b. Secondarily prophets
  - c. thirdly teachers
  - d. After that miracles
  - e. Then gifts of healings
  - f. Helps
  - g. Governments
  - h. Diversities of tongues

4. Are all apostles?
5. Are all prophets?
6. Are all teachers?
7. Are all workers of miracles?
8. Have all the gifts of healing?
9. Do all speak with tongues?
10. Do all interpret?
11. But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

## **XII. The Excellence of Love**

- A. Though I speak with the tongues of men and of angels, and have not charity
  - a. I am become as sounding brass
  - b. Or a tinkling cymbal.
- B. Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity - I am nothing.
- C. Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity - it profiteth me nothing.
- D. The Definition of Love:
  1. It suffereth long
  2. It is kind
  3. It envieth not
  4. It vaunteth not itself
  5. It is not puffed up

6. It doth not behave itself unseemly
7. It seeketh not her own
8. It is not easily provoked
9. It thinketh no evil
10. It rejoiceth not in iniquity
11. It rejoiceth in the truth
12. It beareth all things
13. It believeth all things
14. It hopeth all things
15. It endureth all things
16. It never faileth:
17. Where there be prophecies, they shall fail
18. Whether there be tongues, they shall cease
19. Whether there be knowledge, it shall vanish away.
20. For we know in part
21. We prophesy in part.
22. But when that which is perfect is come, then that which is in part shall be done away.
23. When I was a child
  - a. I spake as a child
  - b. I understood as a child
  - c. I thought as a child:

24. But when I became a man, I put away childish things.
  - a. For now we see through a glass, darkly; but then face to face:
  - b. Now I know in part; but then shall I know even as also I am known.
25. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

### **XIII Prophecy a Superior Gift**

- A. Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.
  1. He that speaketh in an unknown tongue
    - a. He speaks not unto men
    - b. He speaks to God:
    - c. No man understandeth him
    - d. In the spirit he speaketh mysteries.
  2. But he that prophesieth
    - a. He speaks unto men
      - \* To edification
      - \* To exhortation
      - \* To comfort.
  3. He that speaketh in an unknown tongue edifieth himself
  4. But he that prophesieth edifieth the church.
- B. A Contrast
  1. I would that ye all spake with tongues but rather that ye prophesied:

2. Greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.
3. Now, brethren, if I come unto you speaking with tongues, what shall I profit you
  - a. Except I shall speak to you either
    - \* by revelation
    - \* by knowledge
    - \* by prophesying
    - \* by doctrine?
  - b. And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?
  - c. For if the trumpet give an uncertain sound, who shall prepare himself to the battle?
  - d. So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.
4. There are, it may be, so many kinds of voices in the world, and none of them is without signification.
5. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.
6. Even so ye, forasmuch as ye are zealous of spiritual gifts
  - a. Seek that ye may excel to the edifying of the church.
  - b. Wherefore let him that speaketh in an unknown tongue pray that he may interpret.
  - c. For if I pray in an unknown tongue
    - \* My spirit prayeth

\* My understanding is unfruitful.

7. What is it then?
  - a. I will pray with the spirit
  - b. I will pray with the understanding also:
  - c. I will sing with the spirit
  - d. I will sing with the understanding also.
8. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? [1CO 14:17]
  - a. For thou verily givest thanks well, but the other is not edified.
  - b. I thank my God, I speak with tongues more than ye all:
  - c. 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.

C. Instruction for the Church

1. Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.
2. In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.
3. Wherefore tongues are for a sign, not to them that believe, but to them that believe not:
4. But prophesying serveth not for them that believe not, but for them which believe.
5. If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

6. But if all prophesy
  - a. There come in one that believeth not
  - b. Or one unlearned
  - c. He is convinced of all
  - d. He is judged of all:
  - e. And thus are the secrets of his heart made manifest;
  - f. So falling down on his face he will worship God, and report that God is in you of a truth.
7. How is it then, brethren?
  - a. When ye come together, every one of you hath a psalm
  - b. Hath a doctrine
  - c. Hath a tongue
  - d. Hath a revelation
  - e. Hath an interpretation.
8. Let all things be done unto edifying.
9. If any man speak in an unknown tongue
  - a. Let it be by two, or at the most by three, and that by course
  - b. Let one interpret.
  - c. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.
10. Let the prophets speak two or three, and let the other judge.
  - a. If any thing be revealed to another that sitteth by
  - b. Let the first hold his peace.

- c. For ye may all prophesy one by one, that all may learn, and all may be comforted. [1CO
- d. And the spirits of the prophets are subject to the prophets.
- e. For God is not the author of confusion, but of peace, as in all churches of the saints.

D. Women in the church meeting

- 1. Let your women keep silence in the churches:
  - a. For it is not permitted unto them to speak;
  - b. But they are commanded to be under obedience as also saith the law.
  - c. And if they will learn any thing, let them ask their husbands at home:
  - d. For it is a shame for women to speak in the church.
- 2. What? came the word of God out from you? or came it unto you only?
- 3. If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.
- 4. But if any man be ignorant, let him be ignorant.

E. Wherefore, brethren

- 1. Covet to prophesy
- 2. Forbid not to speak with tongues.
- 3. Let all things be done decently and in order.

**XIV. The Fact of Christ's Resurrection**

- A. Moreover, brethren, I declare unto you the gospel which I preached unto you,
1. It is the gospel which ye have received
  2. It is the gospel wherein ye stand
  3. It is the gospel by which also ye are saved
    - a. If ye keep in memory what I preached unto you
    - b. Unless ye have believed in vain.
  4. For I delivered unto you first of all that which I also received
    - a. How that Christ died for our sins according to the scriptures
    - b. That he was buried
    - c. That he rose again the third day according to the scriptures:
    - d. That he was seen of:
      - \* Cephas
      - \* The twelve
      - \* He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.
      - \* He was seen of James
      - \* Then of all the apostles.
      - \* Last of all he was seen of me also, as of one born out of due time.
  5. For I am the least of the apostles
    - a. I am not meet to be called an apostle, because
    - b. I persecuted the church of God.
    - c. But by the grace of God I am what I am:
    - d. His grace which was bestowed upon me was not in vain;

6. I laboured more abundantly than they all:
    - a. Yet not I, but the grace of God which was with me.
    - b. Therefore whether it were I or they, so we preach, and so ye believed.
- B. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?
1. But if there be no resurrection of the dead, then is Christ not risen:
  2. If Christ be not risen, then is our preaching vain, and your faith is also vain.
  3. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.
  4. For if the dead rise not, then is not Christ raised:
  5. If Christ be not raised, your faith is vain; ye are yet in your sins.
  6. Then they also which are fallen asleep in Christ are perished.
  7. If in this life only we have hope in Christ, we are of all men most miserable.

## **XV. The Order of Resurrection**

- A. But now is Christ risen from the dead, and become the firstfruits of them that slept.
1. For since by man came death, by man came also the resurrection of the dead.
  2. For as in Adam all die, even so in Christ shall all be made alive.
  3. But every man in his own order:
    - a. Christ the firstfruits;
    - b. Afterward they that are Christ's at his coming.

- c. Then cometh the end,
  - \* When he shall have delivered up the kingdom to God, even the Father;
  - \* When he shall have put down all rule and all authority and power.
- d. For he must reign, till he hath put all enemies under his feet.
- e. The last enemy that shall be destroyed is death.
- f. For he hath put all things under his feet.
  - \* But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.
- g. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.
- h. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? [1CO 15:30]

B. And why stand we in jeopardy every hour?

- 1. I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.
- 2. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?
  - \* Let us eat and drink; for to morrow we die.
- 3. Be not deceived: evil communications corrupt good manners.
- 4. Awake to righteousness, and sin not;
  - a. For some have not the knowledge of God:
  - b. I speak this to your shame.

- C. But some man will say, How are the dead raised up? and with what body do they come?
1. Thou fool, that which thou sowest is not quickened, except it die:
  2. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:
  3. But God giveth it a body as it hath pleased him, and to every seed his own body.
  4. All flesh is not the same flesh:
    - a. There is one kind of flesh of men,
    - b. Flesh of beasts
    - c. Flesh of fishes
    - d. Flesh of birds.
    - e. There are also celestial bodies
    - f. There are also bodies terrestrial:
    - g. But the glory of the celestial is one,
    - h. The glory of the terrestrial is another.
    - i. There is one glory of the sun
    - j. The glory of the moon
    - k. The glory of the stars:
      - l. One star differeth from another star in glory.
  5. So also is the resurrection of the dead.
    - a. It is sown in corruption; it is raised in incorruption:

- b. It is sown in dishonour; it is raised in glory:
- c. It is sown in weakness; it is raised in power:
- d. It is sown a natural body; it is raised a spiritual body.
- e. There is a natural body, and there is a spiritual body.
- f. And so it is written, The first man Adam was made a living soul
- g. The last Adam was made a quickening spirit.
- h. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.
- i. The first man is of the earth, earthy;
- j. The second man is the Lord from heaven.
- k. As is the earthy, such are they also that are earthy:
- l. As is the heavenly, such are they also that are heavenly.
- m. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

## **XVI. The Mystery of Resurrection**

- A. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God;
  - 1. Neither doth corruption inherit incorruption.
  - 2. Behold, I shew you a mystery;
    - a. We shall not all sleep, but we shall all be changed,
    - b. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

- c. This corruptible must put on incorruption,
- d. This mortal must put on immortality.
- e. So when this corruptible shall have put on incorruption
- f. This mortal shall have put on immortality, then shall be brought to pass the saying that is written,
- g. Death is swallowed up in victory.
- h. O death, where is thy sting?
- i. O grave, where is thy victory?
- j. The sting of death is sin
- k. The strength of sin is the law.
- l. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

B. Therefore, my beloved brethren, be ye:

- 1. Stedfast
- 2. Unmoveable
- 3. Always abounding in the work of the Lord
- 4. Forasmuch as ye know that your labour is not in vain in the Lord.

## **XVII Instructions and Greetings**

A. Now concerning the collection for the saints

- 1. As I have given order to the churches of Galatia,
- 2. Even so do ye.
  - a. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him,

- b. That there be no gatherings when I come.
  - c. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.
  - d. And if it be meet that I go also, they shall go with me.
- B. Now I will come unto you, when I shall pass through Macedonia:
- 1. For I do pass through Macedonia.
  - 2. And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.
  - 3. For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.
  - 4. But I will tarry at Ephesus until Pentecost.
  - 5. For a great door and effectual is opened unto me, and there are many adversaries.
  - 6. Now if Timotheus come, see that he may be with you without fear:
    - a. For he worketh the work of the Lord, as I also do.
    - b. Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.
  - 7. As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.
  - 8. Watch ye
  - 9. Stand fast in the faith
  - 10. Quit you like men, be strong.
  - 11. Let all your things be done with charity.

12. I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,)
  - a. That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth.
  - b. I am glad of the coming of Stephanas and Fortunatus and Achaicus:
  - c. For that which was lacking on your part they have supplied.
  - d. For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

C. Salutations

1. The churches of Asia salute you.
2. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.
3. All the brethren greet you.
4. Greet ye one another with an holy kiss.
5. The salutation of me Paul with mine own hand.
6. If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.
7. The grace of our Lord Jesus Christ be with you.
8. My love be with you all in Christ Jesus. Amen.

# THE SECOND LETTER TO THE CORINTHIANS

## I. Author & Audience

### A. Paul

1. An apostle of Jesus Christ
2. By the will of God
3. Timothy our brother

### B. Audience

1. The church of God
2. At Corinth
3. All the saints which are in all Achaia

## II. Salutation

### A. Grace be to you

1. Peace from God our Father
2. Peace from the Lord Jesus Christ

### B. Blessing

1. Blessed be God, even the Father
2. Blessed be the God of our Lord Jesus Christ

a. The Father of mercies

b. The God of all comfort

c. The one who comforts us in all our tribulation

\* That we may be able to comfort them which are in any trouble

\* By the comfort wherewith we ourselves are comforted of God.

### C. Suffering

1. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.
  - a. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer:
  - b. Or whether we be comforted, it is for your consolation and salvation.
  - c. And our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.
2. For we would not, brethren, have you ignorant of our trouble which came to us in Asia
  - a. We were pressed out of measure
  - b. Above strength
  - c. Insomuch that we despaired even of life:
  - d. But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:
  - e. Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;
  - f. Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.

## II. Paul's Integrity

- A. For our rejoicing is this
  1. The testimony of our conscience

2. That in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.
3. For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;
4. As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus.
5. And in this confidence I was minded to come unto you before, that ye might have a second benefit;
  - a. And to pass by you into Macedonia
  - b. And to come again out of Macedonia unto you
  - c. And of you to be brought on my way toward Judaea.
6. When I therefore was thus minded, did I use lightness?
  - a. The things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?
  - b. But as God is true, our word toward you was not yea and nay.
  - c. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.
  - d. For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.
7. Now he (God) has:
  - a. Established us with you in Christ
  - b. He has anointed us
  - c. He has sealed us
  - d. He has given us the earnest of the Spirit in our hearts.

8. Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.
9. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

### III. Reaffirm Your Love

- A. But I determined this with myself, that I would not come again to you in heaviness.
  1. For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?
  2. And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice;
  3. Having confidence in you all, that my joy is the joy of you all.
  4. For out of much affliction and anguish of heart I wrote unto you with many tears;
    - a. Not that ye should be grieved,
    - b. But that ye might know the love which I have more abundantly unto you.
    - c. But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.
  5. Sufficient to such a man is this punishment, which was inflicted of many.
    - a. So that contrariwise ye ought rather to forgive him
    - b. Comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.
    - c. Wherefore I beseech you that ye would confirm your love toward him.
    - d. For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

- e. To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ
  - i. Lest Satan should get an advantage of us: for we are not ignorant of his devices.
6. Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord
- a. I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.
  - b. Now thanks be unto God, which always causeth us to triumph in Christ
  - c. Maketh manifest the savour of his knowledge by us in every place.
  - d. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:
  - e. To the one we are the savour of death unto death; and to the other the savour of life unto life.
  - f. And who is sufficient for these things?
  - g. 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.

#### **IV. Ministers of a New Covenant**

- A. Do we begin again to commend ourselves?
  - 1. Or need we, as some others, epistles of commendation to you,
  - 2. Or letters of commendation from you?
  - 3. Ye are our epistle written in our hearts

- a. Known of all men
  - b. Read of all men:
4. Forasmuch as ye are manifestly declared to be the epistle of Christ
- a. Ministered by us
  - b. Written not with ink
  - c. But with the Spirit of the living God
  - d. Written, not in tables of stone
  - e. But in fleshy tables of the heart.
- B. And such trust have we through Christ to God-ward:
- 1. Not that we are sufficient of ourselves to think any thing as of ourselves;
  - 2. But our sufficiency is of God
    - a. Who also hath made us able ministers of the new testament
    - b. Not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.
    - c. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:
    - d. How shall not the ministration of the spirit be rather glorious?
    - e. For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.
    - f. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

- g. For if that which is done away was glorious, much more that which remaineth is glorious.
3. Seeing then that we have such hope, we use great plainness of speech:
- a. And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:
  - b. But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament;
  - c. Which vail is done away in Christ.
  - d. But even unto this day, when Moses is read, the vail is upon their heart.
  - e. Nevertheless when it shall turn to the Lord, the vail shall be taken away.
  - f. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.
  - g. 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.

## V. Paul's Apostolic Ministry

- A. Therefore seeing we have this ministry
  - 1. As we have received mercy, we faint not
  - 2. But have renounced the hidden things of dishonesty
  - 3. Not walking in craftiness
  - 4. 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.
- B. But if our gospel be hid

1. It is hid to them that are lost:
2. In whom the god of this world
  - a. Hath blinded the minds of them which believe not
  - b. Lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. [2CO 4:5]
3. For we preach not ourselves
  - a. We preach Christ Jesus the Lord
  - b. And ourselves your servants for Jesus' sake.
4. For God
  - a. He commanded the light to shine out of darkness
  - b. He hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ
  - c. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.
5. Troubles
  - a. We are troubled on every side, yet not distressed;
  - b. We are perplexed, but not in despair
  - c. Persecuted, but not forsaken
  - d. Cast down, but not destroyed
  - e. 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.
  - f. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.
  - g. So then death worketh in us, but life in you

- h. 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
- i. Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.
- j. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God
- k. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day
- l. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory
- m. While we look not at the things which are seen, but at the things which are not seen
- n. For the things which are seen are temporal; but the things which are not seen are eternal.

## **VI. The Temporal and Eternal**

- A. For we know that if our earthly house of this tabernacle were dissolved
  - 1. We have a building of God
  - 2. We have an house not made with hands
  - 3. A house eternal in the heavens
    - a. For in this we groan
    - b. For this cause, we earnestly desiring to be clothed upon with our house which is from heaven
    - c. If so be that being clothed we shall not be found naked.
    - d. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon

- e. That mortality might be swallowed up of life
  - f. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.
4. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:
  5. (For we walk by faith, not by sight:)
  6. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.
  7. Wherefore we labour, that, whether present or absent, we may be accepted of him.
  8. 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.
  9. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.
- B. For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart.
1. For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause.
  2. For the love of Christ constraineth us; because we thus judge,
    - a. That if one died for all, then were all dead:
    - b. And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.
    - c. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more

d. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

3. And all things are of God

a. He hath reconciled us to himself by Jesus Christ

b. He hath given to us the ministry of reconciliation;

4. To wit

a. God was in Christ

b. God was reconciling the world unto himself

c. Not imputing their trespasses unto them

d. God hath committed unto us the word of reconciliation.

5. Now then we are ambassadors for Christ

a. As though God did beseech you by us

b. We pray you in Christ's stead, be ye reconciled to God.

c. God hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

C. Their Ministry Commended

1. We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.

2. (For he saith:

a. I have heard thee in a time accepted

b. In the day of salvation have I succoured thee:

c. Behold, now is the accepted time;

d. Behold, now is the day of salvation.)

3. Giving no offence in anything, that the ministry be not blamed:
  - a. But in all things approving ourselves as the ministers of God,
  - b. In much patience
  - c. In afflictions
  - d. In necessities
  - e. In distresses
  - f. In stripes
  - g. In imprisonments
  - h. In tumults
  - i. In labours
  - j. In watchings
  - k. In fastings
  - l. By pureness
  - m. By knowledge
  - n. By longsuffering
  - o. By kindness
  - p. By the Holy Ghost
  - q. By love unfeigned
  - r. By the word of truth
  - s. By the power of God
  - t. By the armour of righteousness on the right hand and on the left

- u. By honour and dishonour
- v. By evil report and good report
- w. As deceivers, and yet true
- x. As unknown, and yet well known
- y. As dying, and, behold, we live
- z. As chastened, and not killed
- aa. As sorrowful, yet alway rejoicing
- bb. As poor, yet making many rich
- cc. As having nothing, and yet possessing all things.

**VII. O ye Corinthians, our mouth is open unto you, our heart is enlarged.**

- A. Ye are not straitened in us, but ye are straitened in your own bowels.
  - 1. Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged.
  - 2. Be ye not unequally yoked together with unbelievers:
    - a. What fellowship hath righteousness with unrighteousness?
    - b. What communion hath light with darkness?
    - c. What concord hath Christ with Belial?
    - d. What part hath he that believeth with an infidel?
    - e. What agreement hath the temple of God with idols?
  - 3. You are the temple of the living God; as God hath said:
    - a. I will dwell in them
    - b. I will walk in them

- c. I will be their God
- d. They shall be my people.

4. Wherefore:

- a. Come out from among them
- b. Be ye separate, saith the Lord
- c. Touch not the unclean thing
- d. I will receive you
- e. I will be a Father unto you
- f. You shall be my sons and daughters, saith the Lord Almighty.

B. Paul Reveals His Heart

- 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.
  - a. Receive us; we have wronged no man
  - b. We have corrupted no man
  - c. We have defrauded no man.
- 2. I speak not this to condemn you: for I have said before, that ye are in our hearts to die and live with you.
  - a. Great is my boldness of speech toward you
  - b. Great is my glorying of you:
  - c. I am filled with comfort
  - d. I am exceeding joyful in all our tribulation
- 3. For, when we were come into Macedonia, our flesh had no rest,

- a. We were troubled on every side
  - b. Without were fightings
  - c. Within were fears
  - d. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus
  - e. And not by his coming only, but by the consolation wherewith he was comforted in you
    - \* When he told us your earnest desire
    - \* Your mourning
    - \* Your fervent mind toward me; so that I rejoiced the more.
4. For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season.
- a. Now I rejoyce, not that ye were made sorry, but that ye sorrowed to repentance:
  - b. For ye were made sorry after a godly manner, that ye might receive damage by us in nothing.
  - c. For godly sorrow worketh repentance to salvation not to be repented of:
  - d. The sorrow of the world worketh death.
5. Behold this selfsame thing, that ye sorrowed after a godly sort
- a. What carefulness it wrought in you,
  - b. Yea, what clearing of yourselves
  - c. Yea, what indignation
  - d. Yea, what fear

- e. Yea, what vehement desire
  - f. Yea, what zeal
  - g. Yea, what revenge!
6. In all things ye have approved yourselves to be clear in this matter.
- 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.
  - b. Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.
  - c. For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth.
  - d. And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.
  - e. I rejoyce therefore that I have confidence in you in all things.

### **VIII Great Generosity**

- A. Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia
  - 1. How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality
  - 2. For to their power, I bear record, yea, and beyond their power they were willing of themselves
    - a. Praying us with much intreaty that we would receive the gift
    - b. And take upon us the fellowship of the ministering to the saints

- c. 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.
- 3. Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also
- 4. Therefore, as ye abound in every thing
  - a. In faith
  - b. In utterance
  - c. In knowledge
  - d. In all diligence
  - e. In your love to us, see that ye abound in this grace also.
- 5. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.
- 6. For ye know the grace of our Lord Jesus Christ
  - a. Though he was rich, yet for your sakes he became poor,
  - b. That ye through his poverty might be rich. [2CO 8:10]
  - c. And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.
  - d. 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
  - e. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.
  - f. For I mean not that other men be eased, and ye burdened:

- g. But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want:
- h. That there may be equality:
- i. As it is written, He that had gathered much had nothing over;
- j. He that had gathered little had no lack.
- k. But thanks be to God, which put the same earnest care into the heart of Titus for you
- l. For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. [2CO 8:18]
- m. Also we have sent with him the brother, whose praise is in the gospel throughout all the churches
- n. And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind:
- o. Avoiding this, that no man should blame us in this abundance which is administered by us:
- p. Providing for honest things, not only in the sight of the Lord, but also in the sight of men.
- q. And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you.
- r. Whether any do enquire of Titus
  - \* He is my partner and fellowhelper concerning you: or our brethren be enquired of
  - \* They are the messengers of the churches
  - \* And the glory of Christ.

- s. Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

B. God Gives Most

1. For as touching the ministering to the saints, it is superfluous for me to write to you:
2. For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.
3. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.
4. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.
5. But this I say, He which soweth sparingly shall reap also sparingly
6. He which soweth bountifully shall reap also bountifully.
7. Every man give:
  - a. According as he purposeth in his heart, so let him give;
  - b. Not grudgingly
  - c. Not of necessity
  - d. For God loveth a cheerful giver
  - e. And God is able to make all grace abound toward you;
  - f. That ye, always having all sufficiency in all things, may abound to every good work:
  - g. (As it is written, He hath dispersed abroad

- h. He hath given to the poor
- i. His righteousness remaineth for ever.
- j. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;)
- k. Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.
- l. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;
- m. Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ
- n. And for your liberal distribution unto them, and unto all men
- o. And by their prayer for you, which long after you for the exceeding grace of God in you.
- p. Thanks be unto God for his unspeakable gift.

## IX. Paul Describes Himself

- A. Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you:
  - 1. But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.
  - 2. For though we walk in the flesh, we do not war after the flesh:
    - a. (For the weapons of our warfare are not carnal
    - b. The weapons of our warfare are mighty through God to the pulling down of strong holds;)
    - c. Casting down imaginations

- d. Casting down every high thing that exalteth itself against the knowledge of God
  - e. Bringing into captivity every thought to the obedience of Christ
  - f. Having in a readiness to revenge all disobedience, when your obedience is fulfilled.
3. Do ye look on things after the outward appearance?
  4. If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's.
  5. For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:
  6. That I may not seem as if I would terrify you by letters.
  7. For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.
  8. Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present.
    - a. For we dare not make ourselves of the number
    - b. Or compare ourselves with some that commend themselves:
      - \* They measuring themselves by themselves
      - \* They compare themselves among themselves
      - \* They are not wise.
    - c. But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

- d. For we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as to you also in preaching the gospel of Christ:
- e. Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,
- f. To preach the gospel in the regions beyond you
- g. Not to boast in another man's line of things made ready to our hand.
- h. But he that glorieth, let him glory in the Lord.
- i. For not he that commendeth himself is approved, but whom the Lord commendeth.

B. Paul Defends His Apostleship

- 1. Would to God ye could bear with me a little in my folly: and indeed bear with me.
- 2. For I am jealous over you with godly jealousy:
- 3. I have espoused you to one husband, that I may present you as a chaste virgin to Christ.
- 4. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.
- 5. For if he that cometh preacheth another Jesus, whom we have not preached
- 6. Or if ye receive another spirit, which ye have not received,
- 7. Or another gospel, which ye have not accepted, ye might well bear with him.
- 8. For I suppose I was not a whit behind the very chiefest apostles.

- a. But though I be rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things.
- b. Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?
- c. I robbed other churches, taking wages of them, to do you service.
- d. And when I was present with you, and wanted, I was chargeable to no man:
- e. For that which was lacking to me the brethren which came from Macedonia supplied:
- f. And in all things I have kept myself from being burdensome unto you, and so will I keep myself.
- g. As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.
- h. Wherefore? because I love you not? God knoweth.
- i. But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.
- j. For such are
  - \* False apostles
  - \* Deceitful workers
  - \* Transforming themselves into the apostles of Christ
- k. And no marvel; for Satan himself is transformed into an angel of light.
- l. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

C. I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.

1. That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting. [2CO 11:18]

2. Seeing that many glory after the flesh, I will glory also.

3. For ye suffer fools gladly, seeing ye yourselves are wise.

a. For ye suffer, if a man bring you into bondage

b. If a man devour you

c. If a man take of you

d. If a man exalt himself

e. If a man smite you on the face.

4. I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

a. Are they Hebrews? so am I

b. Are they Israelites? so am I.

c. Are they the seed of Abraham? so am I

d. Are they ministers of Christ? (I speak as a fool) I am more;

\* In labours more abundant

\* In stripes above measure

\* In prisons more frequent

\* In deaths oft

\* Of the Jews five times received I forty stripes save one

\* Thrice was I beaten with rods

\* Once was I stoned

\* Thrice I suffered shipwreck, a night and a day I have been in the deep

\* In journeyings often

\* In perils of waters

- \* In perils of robbers
- \* In perils by mine own countrymen
- \* In perils by the heathen
- \* In perils in the city
- \* In perils in the wilderness
- \* In perils in the sea
- \* In perils among false brethren
- \* In weariness and painfulness
- \* In watchings often
- \* In hunger and thirst
- \* In fastings often
- \* In cold and nakedness
- \* Beside those things that are without
- \* That which cometh upon me daily
- \* The care of all the churches

5. Who is weak, and I am not weak?
6. Who is offended, and I burn not?
7. If I must needs glory, I will glory of the things which concern mine infirmities.
8. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.
9. In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:
10. And through a window in a basket was I let down by the wall, and escaped his hands.

## X. Paul's Vision

- A. It is not expedient for me doubtless to glory.
  1. I will come to visions and revelations of the Lord.
  2. I knew a man in Christ above fourteen years ago,
    - a. (whether in the body, I cannot tell;
    - b. or whether out of the body, I cannot tell: God knoweth;)

3. Such an one caught up to the third heaven.
4. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)
5. How that he was caught up into paradise
6. He heard unspeakable words, which it is not lawful for a man to utter.
7. Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.
8. For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

B. A Thorn in the Flesh

1. And lest I should be exalted above measure through the abundance of the revelations
2. There was given to me a thorn in the flesh, the messenger of Satan to buffet me
3. Lest I should be exalted above measure.
4. For this thing I besought the Lord thrice, that it might depart from me.
5. And he said unto me
  - a. My grace is sufficient for thee:
  - b. For my strength is made perfect in weakness.
  - c. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.
6. Therefore I take pleasure
  - a. In infirmities

- b. In reproaches
  - c. In necessities
  - d. In persecutions
  - e. In distresses for Christ's sake: for when I am weak, then am I strong.
  - f. I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.
7. Truly the signs of an apostle were wrought among you
- a. In all patience
  - b. In signs
  - c. In wonders
  - d. In mighty deeds
8. For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong.
9. Behold, the third time I am ready to come to you; and I will not be burdensome to you:
- a. For I seek not yours but you:
  - b. For the children ought not to lay up for the parents, but the parents for the children.
  - c. And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.
  - d. But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.
  - e. Did I make a gain of you by any of them whom I sent unto you?

- f. I desired Titus, and with him I sent a brother.
  - g. Did Titus make a gain of you?
  - h. Walked we not in the same spirit?
  - i. Walked we not in the same steps?
  - j. Again, think ye that we excuse ourselves unto you?
  - k. We speak before God in Christ: but we do all things, dearly beloved, for your edifying.
10. For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not:
- a. Lest there be debates
  - b. Envyings
  - c. Wraths
  - d. Strifes
  - e. Backbitings
  - f. Whisperings
  - g. Swellings
  - h. Tumults:
  - i. Lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

C. Examine Yourselves

- 1. This is the third time I am coming to you.

2. In the mouth of two or three witnesses shall every word be established.
3. I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:
4. Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.
5. For though he was crucified through weakness, yet he liveth by the power of God.
  - a. For we also are weak in him
  - b. But we shall live with him by the power of God toward you.
  - c. Examine yourselves, whether ye be in the faith
  - d. Prove your own selves.
  - e. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?
  - f. But I trust that ye shall know that we are not reprobates.
  - g. Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.
  - h. For we can do nothing against the truth, but for the truth.
  - i. For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection.
6. Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

D. Finally, brethren, farewell.

1. Be perfect
2. Be of good comfort

3. Be of one mind
4. Live in peace; and the God of love and peace shall be with you.
5. Greet one another with an holy kiss.
6. All the saints salute you.
7. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

# THE LETTER TO THE GALATIANS

An Outline of the Book of Galatians:

## I. Greetings

### A. Author

#### 1. Paul,

a. An apostle

b. (Not of men)

c. (Neither by man)

d. (But by Jesus Christ)

e. (By God the Father, who raised Jesus from the dead;) [GAL 1:2]

#### 2. And all the brethren which are with me, unto the churches of Galatia:

### B. Paul's desire for the Galatians:

#### 1. Grace be to you

#### 2. Peace from God the Father, and from our Lord Jesus Christ

a. Who gave himself for our sins, ---

b. That he might deliver us from this present evil world, according to the will of God and our Father:

c. To whom be glory for ever and ever. Amen.

## II. Paul marvels regarding the Perversion of the Gospel

### A. I marvel that ye are so soon removed:

#### 1. From him that called you into the grace of Christ

2. You have removed yourself unto another gospel:
  - a. Which is not another
  - b. But there be some that trouble you
  - c. There are some that would pervert the gospel of Christ.
3. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you,
  - a. Let him be accursed.
  - b. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.
4. For do I now persuade men, or God?
5. Do I seek to please men?
6. If I yet pleased men, I should not be the servant of Christ.

B. Paul Defends His Ministry

1. I certify you, brethren, that the gospel which was preached of me is not after man.
  - a. For I neither received it of man,
  - b. Nor was I taught it by by man
  - c. But I was taught it by the revelation of Jesus Christ.
2. Paul gives a testimony of his prior life and conversion:
  - a. For ye have heard of my conversation in time past in the Jews' religion
  - b. Beyond measure I persecuted the church of God and wasted it:
  - c. I profited in the Jews' religion above many my equals in mine own nation

- d. I was more exceedingly zealous of the traditions of my fathers.
  - e. But when it pleased God
    - Who separated me from my mother's womb,
    - Who called me by his grace,
  - f. It pleased Him to reveal his Son in me, that I might preach him among the heathen;
  - g. Immediately I conferred not with flesh and blood:
  - h. Neither went I up to Jerusalem to them which were apostles before me
  - i. I went into Arabia, and returned again unto Damascus.
  - j. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.
  - k. But other of the apostles saw I none, save James the Lord's brother. [GAL 1:20]
  - l. Now the things which I write unto you, behold, before God, I lie not.
  - m. Afterwards I came into the regions of Syria and Cilicia;
  - n. And was unknown by face unto the churches of Judaea which were in Christ:
  - o. But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.
  - p. And they glorified God in me.
3. Paul shares his experience before the council at Jerusalem
- a. Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. [GAL 2:2]

- b. And I went up by revelation,
- c. I communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.
- d. But neither Titus, who was with me, being a Greek, was compelled to be circumcised:
- And that because of false brethren unawares brought in
  - They came in privily to spy out our liberty which we have in Christ Jesus
  - Their objective was that they might bring us into bondage:
  - To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.
  - But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me:
  - But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;
- (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)
- e. And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me,
- f. They gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.
- g. Only they would that we should remember the poor; the same which I also was forward to do.

C. Peter (Cephas) Opposed by Paul

1. But when Peter was come to Antioch
  - a. I withstood him to the face,
  - b. He was to be blamed.
  - c. For before that certain came from James, he did eat with the Gentiles:
  - d. But when they were come, he withdrew and separated himself,
  - e. He feared them which were of the circumcision.
  - f. And the other Jews dissembled likewise with him
  - g. Even Barnabas was carried away with their dissimulation.
2. But when I saw that they walked not uprightly according to the truth of the gospel,
  - a. I said unto Peter before them all
  - b. If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?
  - c. We who are Jews by nature, and not sinners of the Gentile
  - d. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law:
  - e. For by the works of the law shall no flesh be justified. [GAL 2:17]
  - f. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

- g. For if I build again the things which I destroyed, I make myself a transgressor.
- h. For I through the law am dead to the law, that I might live unto God. [GAL
- i. 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.
- j. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

**III. Paul teaches regarding the basis of justification:**

A. O foolish Galatians

- 1. Who hath bewitched you
- 2. That ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

B. This only would I learn of you:

- 1. Received ye the Spirit by the works of the law, or by the hearing of faith?
  - a. Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?
  - b. Have ye suffered so many things in vain? if it be yet in vain. [GAL 3:5]
- 2. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?
  - a. Even as Abraham believed God, and it was accounted to him for righteousness.
  - b. Know ye therefore that they which are of faith, the same are the children of Abraham.

- c. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying,
    - In thee shall all nations be blessed.
  - d. So then they which be of faith are blessed with faithful Abraham.
3. For as many as are of the works of the law are under the curse:
- a. For it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.
  - b. But that no man is justified by the law in the sight of God, it is evident:
4. For, The just shall live by faith.
- a. And the law is not of faith: but
  - b. The man that doeth them shall live in them.
5. Christ hath redeemed us from the curse of the law,
- a. being made a curse for us:
  - b. For it is written, Cursed is every one that hangeth on a tree:
  - c. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.
- C. Paul explains the Intent of the Law
- 1. Brethren, I speak after the manner of men;
  - 2. Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.
  - 3. Now to Abraham and his seed were the promises made.

- a. He saith not, And to seeds, as of many;
  - b. But as of one, And to thy seed, which is Christ.
4. And this I say, that the covenant, that was confirmed before of God in Christ
- a. The law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.
  - b. For if the inheritance be of the law, it is no more of promise:
  - c. But God gave it to Abraham by promise.
5. Wherefore then serveth the law?
- a. It was added because of transgressions, till the seed should come to whom the promise was made;
  - b. It was ordained by angels in the hand of a mediator.
    - Now a mediator is not a mediator of one, but God is one.
    - Is the law then against the promises of God? God forbid:
    - For if there had been a law given which could have given life, verily righteousness should have been by the law.
    - But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.
  - c. But before faith came, we were kept under the law
  - d. We were shut up unto the faith which should afterwards be revealed.
  - e. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

- f. But after that faith is come, we are no longer under a schoolmaster.
- g. For ye are all the children of God by faith in Christ Jesus.
- h. For as many of you as have been baptized into Christ have put on Christ.
- i. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.
- j. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

D. Paul teaches regarding Sonship in Christ

- 1. Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;
- 2. But is under tutors and governors until the time appointed of the father.
- 3. Application:
  - a. Even so we
  - b. When we were children, were in bondage under the elements of the world:
  - c. But when the fulness of the time was come
    - God sent forth his Son
    - He was made of a woman
    - He was made under the law
    - He came to redeem them that were under the law, that we might receive the adoption of sons.
  - d. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, Crying, Abba, Father.

4. Wherefore thou art no more a servant
5. You are now a son; and if a son, then an heir of God through Christ. [GAL 4:8]
  - Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.
6. But now, after that ye have known God, or rather are known of God
  - a. How turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?
  - b. Ye observe days, and months, and times, and years.
  - c. I am afraid of you, lest I have bestowed upon you labour in vain.
7. Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.
  - a. Ye know how through infirmity of the flesh I preached the gospel unto you at the first.
  - b. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. [GAL 4:15]
  - c. Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.
  - d. Am I therefore become your enemy, because I tell you the truth?
8. They (those who pervert the gospel) zealously affect you, but not well; yea, they would exclude you, that ye might affect them.
  - a. But it is good to be zealously affected always in a good thing, and not only when I am present with you. [GAL 4:19]

- b. My little children, of whom I travail in birth again until Christ be formed in you,
    - c. I desire to be present with you now, and to change my voice; for I stand in doubt of you.
- E. Paul continues to reason with those who are under the influence of the Judaizers:
  - 1. Tell me,
    - a. You that desire to be under the law, do ye not hear the law?
    - b. For it is written,
    - c. Abraham had two sons,
      - One by a bondmaid
      - The other by a freewoman.
    - d. The difference between the two sons:
      - But he who was of the bondwoman was born after the flesh;
      - He of the freewoman was by promise.
  - 2. The meaning of the allegory:
    - a. These things are an allegory:
    - b. The two sons represent two covenants;
    - c. What two covenants?
      - One from the mount Sinai, which gendereth to bondage, which is Agar.
        - \* For this Agar is mount Sinai in Arabia,
        - \* Agar answereth to Jerusalem which now is, and is in bondage with her children.

\* But Jerusalem which is above is free, which is the mother of us all.

\* For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

- The second covenant: Now we, brethren, as Isaac was, are the children of promise.

3. Observation

- a. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.
- b. Nevertheless what saith the scripture?
- c. Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.
- d. So then, brethren, we are not children of the bondwoman, but of the free.

**IV. Application of Paul's Teaching: Walk by the Spirit**

A. Stand fast therefore in the liberty wherewith Christ hath made us free

- 1. Be not entangled again with the yoke of bondage.
- 2. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.
- 3. For I testify again to every man that is circumcised, that he is a debtor to do the whole law.
- 4. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.
- 5. For we through the Spirit wait for the hope of righteousness by faith.

6. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.
  7. Ye did run well;
    - a. Who did hinder you that ye should not obey the truth?
    - b. This persuasion cometh not of him that calleth you.
    - c. A little leaven leaveneth the whole lump.
    - d. I have confidence in you through the Lord, that ye will be none otherwise minded:
    - e. He that troubleth you shall bear his judgment, whosoever he be. [GAL 5:11]
    - f. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.
    - g. I would they were even cut off which trouble you.
  8. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh
    - a. But by love serve one another.
    - b. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.
    - c. But if ye bite and devour one another, take heed that ye be not consumed one of another.
- B. Walk in the Spirit, and ye shall not fulfil the lust of the flesh.
1. For the flesh lusteth against the Spirit,
  2. The Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.
  3. But if ye be led of the Spirit, ye are not under the law.
  4. The works of the flesh are manifest:

- a. Adultery
- b. Fornication
- c. Uncleaness
- d. Lasciviousness
- e. Idolatry
- f. Witchcraft
- g. Hatred
- h. Variance
- i. Emulations
- j. Wrath
- k. Strife
- l. Seditions
- m. Heresies
- n. Envyings
- o. Murders
- p. Drunkenness
- q. Revellings
- r. and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

5. The fruit of the Spirit:

- a. Love
- b. Joy
- c. Peace
- d. Longsuffering
- e. Gentleness
- f. Goodness
- g. Faith
- h. Meekness
- i. Temperance:
- j. Against such there is no law.

5. They that are Christ's have crucified the flesh with the affections and lusts. [GAL 5:25]

6. If we live in the Spirit, let us also walk in the Spirit.

- a. Let us not be desirous of vain glory,
- b. Let us no provoke one another

- c. Let us not envy one another.
7. Bear One Another's Burdens
- a. Brethren, 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.
  - b. Bear ye one another's burdens, and so fulfil the law of Christ.
8. For if a man think himself to be something, when he is nothing, he deceiveth himself.
9. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.
10. [GAL 6:5] For every man shall bear his own burden.
11. Let him that is taught in the word communicate unto him that teacheth in all good things.
12. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.
- a. For he that soweth to his flesh shall of the flesh reap corruption;
  - b. He that soweth to the Spirit shall of the Spirit reap life everlasting. [GAL
13. Let us not be weary in well doing: for in due season we shall reap, if we faint not.
14. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

#### IV. Conclusion

- A. Ye see how large a letter I have written unto you with mine own hand.

1. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.
  2. For neither they themselves who are circumcised keep the law;
  3. But desire to have you circumcised, that they may glory in your flesh.
- B. But God forbid that I should glory, save in the cross of our Lord Jesus Christ
1. By whom the world is crucified unto me
  2. And I unto the world.
  3. For in Christ Jesus:
    - a. Neither circumcision availeth any thing,
    - b. nor uncircumcision
    - c. But a new creature.
  4. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.
  5. From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.
  6. Brethren, the grace of our Lord Jesus Christ be with your spirit.  
Amen.

# THE LETTER TO THE EPHESIANS

## I. Introduction

### A. Author & Recipients:

1. Paul,
  - a. An apostle of Jesus Christ
  - b. By the will of God,
2. Recipients of the letter
  - a. The saints which are at Ephesus
  - b. The faithful in Christ Jesus:

### B. Desire for them:

1. Grace be to you
2. Peace
  - a. From God our Father
  - b. From the Lord Jesus Christ

## II. Blessings:

### A. Blessed be the God and Father of our Lord Jesus Christ

1. Father hath blessed us with all spiritual blessings
2. Blessed us in heavenly places in Christ

### B. The Father's Blessing:

1. He hath chosen us in him before the foundation of the world,
  - a. That we should be holy

- b. That we should be without blame before him in love:
  - 2. He hath predestinated us
    - a. Unto the adoption of children by Jesus Christ to himself,
    - b. He has done this according to the good pleasure of his will
  - 3. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.
- C. The Son's Blessing:
  - 1. In whom we have redemption through his blood
  - 2. In whome we have the forgiveness of sins
    - a. According to the riches of his grace
    - b. Wherein he hath abounded toward us in all wisdom and prudence
  - 3. Having made known unto us the mystery of his will
    - a. According to his good pleasure which he hath purposed in himself:
    - b. That in the dispensation of the fulness of times:
      - That He might gather together in one all things in Christ both which are in heaven, and which are on earth; even in him:
  - 4. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:
  - 5. That we should be to the praise of his glory, who first trusted in Christ.
    - a. In whom ye also trusted,

- b. After that ye heard the word of truth, the gospel of your salvation:

D. The Blessing of the Holy Spirit

- 1. In whom also after that ye believed, ye were sealed with that holy Spirit of promise
- 2. Which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of his glory.

**III. Paul's Prayer**

A. Paul hears good things about the Ephesians:

- 1. I heard of your faith in the Lord Jesus
- 2. I heard of your love unto all the saints,

B. Paul is moved to Pray:

- 1. I do not Cease not to give thanks for you
- 2. I making mention of you in my prayers

C. The content of his prayer for the Ephesians:

- 1. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:
- 2. That the eyes of your understanding being enlightened; that ye may know:
  - a. What is the hope of his calling
  - b. What are the riches of the glory of his inheritance in the saints
  - c. What is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,
- 3. Paul expands on that power:

- a. It was that power which wrought in Christ, when he raised him from the dead
- b. It was that power which set him at his own right hand
  - In the heavenly places
  - Far above all principality
  - Far above all power
  - Far above all might
  - Far above all dominion
  - Far above every name that is named, not only in this world, but also in that which is to come:
  - It was that power which hath put all things under his feet
  - It was that power which gave him to be the head over all things to the church
    - \* Which is his body
    - \* Which is the fulness of him that filleth all in all.
- c. The results of that power: You have been quickened

**IV. Your pre-Christ condition:**

- A. You were dead
  - 1. In trespasses
  - 2. In sins
- B. Your walk:
  - 1. You walked according to the course of this world,

2. You walked according to the prince of the power of the air
3. You walked according to the spirit that now worketh in the children of disobedience:

C. Your conversation:

1. Your conversation was in the lusts of our flesh,
2. Your conversation was fulfilling the desires of the flesh
3. Your conversation was fulfilling the lust of the mind;
4. You were by nature the children of wrath, even as others.

**V. God's Initiative:**

A. But God, who is rich in mercy, for his great love wherewith he loved us, [EPH 2:5] Even when we were dead in sins

1. He quickened us together with Christ, (by grace ye are saved;)
2. He raised us up together
3. He made us sit together in heavenly places in Christ Jesus:

B. The future of the rescued:

That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

**VI. The Method of Salvation**

1. By grace are ye saved through faith
  - a. Not of yourselves:
  - b. It is the gift of God:
  - c. It is not of works, lest any man should boast.
2. The results of salvation:

1. We are his workmanship,
2. We have been created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

**VII. Another look at your pre-Christ Condition:**

A. Remember,

1. You were Gentiles in the flesh
2. You were called Uncircumcision by that which is called the Circumcision in the flesh made by hands;
3. You were without Christ
4. You were aliens from the commonwealth of Israel
5. You were strangers from the covenants of promise
6. You had no hope
7. You were without God in the world:

B. God's Initiative:

1. But now in Christ Jesus: ye who sometimes were far off are made nigh by the blood of Christ
2. He is our peace
  - a. He hath made both one
  - b. He hath broken down the middle wall of partition between us
  - c. How did He do this?
    - Having abolished in his flesh the enmity, even the law of commandments contained in ordinances;
    - For to make in himself of twain one new man, so making peace;

- That he might reconcile both unto God in one body by the cross, having slain the enmity thereby:
- d. He came and preached peace to you which were afar off, and to them that were nigh.
- 3. Through him we both have access by one Spirit unto the Father.
- 4. You are no more strangers
- 5. You are no more foreigners
- 6. You are now fellowcitizens with the saints
- 7. You are now of the household of God
- 8. You are built upon the foundation of the apostles and prophets
- 9. Jesus Christ himself being the chief corner stone;
- 10. In whom all the building fitly framed together groweth unto an holy temple in the Lord: [EPH
- 11. In whom ye also are builded together for an habitation of God through the Spirit.

### **VIII Paul's Devotion to the Cause**

- A. For this cause I Paul, the prisoner of Jesus Christ for you Gentiles
  - 1. If ye have heard of the dispensation of the grace of God which is given me to you-ward:
    - a. By revelation He made known unto me the mystery;
      - (as I wrote afore in few words,
      - Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)
      - Which in other ages was not made known unto the sons of men

- It is now revealed unto his holy apostles and prophets by the Spirit
- b. What is the mystery that has been made known?
  - That the Gentiles should be fellowheirs, and of the same body
  - That the Gentiles should be partakers of his promise in Christ by the gospel:
- B. This is the reason for which I was made a minister,
  1. I was made a minister according to the gift of the grace of God
  2. That grace was given unto me by the effectual working of his power.
  3. Unto me, who am less than the least of all saints, is this grace given
  4. The reason I was given that grace:
    - a. That I should preach among the Gentiles the unsearchable riches of Christ
    - b. To make all men see what is the fellowship of the mystery
      - Which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:
      - To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, [EPH 3:11]
      - According to the eternal purpose which he purposed in Christ Jesus our Lord:
      - In whom we have boldness and access with confidence by the faith of him.
  5. Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

**IX. Paul's Second Prayer:**

A. For this cause:

1. I bow my knees unto the Father of our Lord Jesus Christ of whom the whole family in heaven and earth is named,
2. I pray that He would grant you, according to the riches of his glory:
  - a. To be strengthened with might by his Spirit in the inner man
  - b. That Christ may dwell in your hearts by faith;
  - c. That ye, being rooted and grounded in love, may be able to comprehend with all saints:
    - What is the breadth
    - What is the length
    - What is the depth
    - What is the height
  - d. That you may know the love of Christ, which passeth knowledge
  - e. That ye might be filled with all the fulness of God.

B. Paul's Praise:

1. Now unto him that is able to do exceeding abundantly:
  - a. Above all that we ask
  - b. Above all that we think
  - c. According to the power that worketh in us
2. Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

**X. As the prisoner of the Lord, Paul exhorts the Ephesians:**

A. I beseech you that ye walk worthy of the vocation wherewith ye are called

1. Walk with all lowliness
2. Walk with all meekness
3. Walk with all longsuffering
4. Walk forbearing one another in love
5. Walk endeavouring to keep the unity of the Spirit in the bond of peace.

B. The basis for this manner of walk:

1. There is one body
2. There is one Spirit
3. You have been called in one hope of your calling
4. There is one Lord
5. There is one faith
6. There is one baptism
7. There is one God and Father of all
  - a. He is above all
  - b. He is through all
  - c. He is in you all.

C. We are all recipients:

1. But unto every one of us is given grace according to the measure of the gift of Christ.
2. Wherefore he saith, When he ascended up on high:

- a. He led captivity captive
- b. He gave gifts unto men.

(Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

3. What gifts did He give unto men?

- a. He gave some apostles
- b. He gave some prophets
- c. He gave some evangelists
- d. He gave some pastors
- e. He gave some teachers

4. Why were these gifts given?

- a. For the perfecting of the saints
- b. For the work of the ministry
- c. For the edifying of the body of Christ

5. How long will these gifts operate?

- a. Till we all come in the unity of the faith
- b. Till we all come to the unity of the knowledge of the Son of God
- c. Till we attain unto a perfect man, unto the measure of the stature of the fulness of Christ:

6. Why is it necessary that we take advantage of these gifts?

- a. That we henceforth be no more children:
  - Tossed to and fro
  - Carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive
- b. That we by speaking the truth in love, may grow up into him in all things, which is the head, even Christ:
  - From whom the whole body fitly joined together
  - From whom the whole body is compacted by that which every joint supplieth,
    - \* according to the effectual working in the measure of every part
    - \* maketh increase of the body unto the edifying of itself in love.

## **XI. The Christian's Walk**

### **A. Do Not Walk:**

- 1. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk
  - a. In the vanity of their mind
  - b. Having the understanding darkened
  - c. Being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:
- 2. Who being past feeling have given themselves over unto:
  - a. Lasciviousness
  - b. To work all uncleanness with greediness.

3. But ye have not so learned Christ
    - a. If so be that ye have heard him
    - b. You have been taught by him, as the truth is in Jesus: [EPH 4:22]
- B. Things you must put off and on:
1. Your conduct:
    - a. Put off: Concerning the former conversation the old man, which is corrupt according to the deceitful lusts
    - b. Put on: 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.
  2. Your speech:
    - a. Put off: Wherefore putting away lying
    - b. Put on: Speak every man truth with his neighbour:
    - c. For we are members one of another
- C. Exhortations:
1. Be ye angry, and sin not: let not the sun go down upon your wrath:
  2. Neither give place to the devil.
  3. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.
  4. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.
  5. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

6. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:
7. Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.
8. Be ye therefore followers of God, as dear children;
9. 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.

D. Things that should not be named among you as saints:

1. Fornication
2. All uncleanness
3. Covetousness
4. Filthiness
5. Foolish talking
6. Jestings, which are not convenient: but rather giving of thanks.

E. You can know for certain that the following will not have an inheritance in the kingdom of Christ and God:

1. No whoremonger
2. No unclean person
3. No covetous man, who is an idolater,

F. Let no man deceive you with vain words:

1. Because of these things cometh the wrath of God upon the children of disobedience.
2. Be not ye therefore partakers with them.

G. Your life should serve as a contrast

1. You were sometimes darkness, but now are ye light in the Lord: walk as children of light:
2. For the fruit of the Spirit is in all goodness and righteousness and truth;) [EPH 5:10]
3. Proving what is acceptable unto the Lord.
4. Have no fellowship with the unfruitful works of darkness, but rather reprove them.
5. For it is a shame even to speak of those things which are done of them in secret.
6. But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light.
7. Awake thou that sleepest
8. Arise from the dead
9. Christ shall give thee light.
10. Walk circumspectly, not as fools, but as wise,
11. Redeeming the time, because the days are evil.
12. Wherefore be ye not unwise, but understanding what the will of the Lord is.
13. Be not drunk with wine, wherein is excess; but be filled with the Spirit
  - a. Speaking to yourselves in psalms
  - b. Speaking to yourselves in hymns
  - c. Speaking to yourselves in spiritual songs
  - d. Singing and making melody in your heart to the Lord

- e. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ
- f. Submitting yourselves one to another in the fear of God.

## H. Marriage

### 1. A word to wives:

- a. Wives, submit yourselves unto your own husbands, as unto the Lord.
- b. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. [EPH 5:24]
- c. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. [EPH 5:25]

### 2. A word to the husbands:

- a. Husbands, love your wives, even as Christ also loved the church, and gave himself for it;
  - That he might sanctify and cleanse it with the washing of water by the word,
  - That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.
- b. So ought men to love their wives as their own bodies.
- c. He that loveth his wife loveth himself. [EPH
  - For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: [EPH 5:30]
  - For we are members of his body, of his flesh, and of his bones. [EPH 5:31]

- d. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.
  - e. This is a great mystery: but I speak concerning Christ and the church.
  - f. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.
3. A word to children:
- a. Children, obey your parents in the Lord: for this is right. [EPH 6:2]
  - b. Honour thy father and mother; which is the first commandment with promise; [EPH 6:3]
    - That it may be well with thee
    - That thou mayest live long on the earth.
    - Fathers: Provoke not your children to wrath:
      - \* Bring them up in the nurture and admonition of the Lord.
4. A word to employees:
- a. 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
    - Not as menpleasers

- But as the servants of Christ, doing the will of God from the heart
  - b. With good will doing service, as to the Lord, and not to men:
  - c. Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. [EPH 6:9]
5. A word to employers:
- a. Do the same things unto them
  - b. Forbearing threatening:
  - c. Knowing that your Master also is in heaven; neither is there respect of persons with him.

## **XII. The Armor of God**

### **A. Final Words:**

1. Be strong:
  - a. In the Lord
  - b. In the power of his might
2. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.
3. Why should we put on the whole armour of God?
  - a. For we wrestle not against flesh and blood,
  - b. With whom do we wrestle?
    - Against principalities
    - Against powers
    - Against the rulers of the darkness of this world

- Against spiritual wickedness in high places.
4. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.
  5. What armour should I wear?
    - a. Stand therefore, having your loins girt about with truth
    - b. Having on the breastplate of righteousness;
    - c. Having your feet shod with the preparation of the gospel of peace
    - d. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.
    - e. Take the helmet of salvation
    - f. Take the sword of the Spirit, which is the word of God:
  6. Praying always with all prayer and supplication in the Spirit
  7. Watching thereunto with all perseverance and supplication for all saints;
- B. Paul requests prayer and concludes his letter:
1. Pray for me
    - a. That utterance may be given unto me
    - b. That I may open my mouth boldly, to make known the mystery of the gospel
    - c. For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.
  2. But that ye also may know my affairs, and how I do,
    - a. Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

- b. Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts. [EPH 6:23]
3. Final words:
- a. Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.
  - b. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

# THE LETTER TO THE PHILIPPIANS

## I. Author

- A. Paul & Timotheus – servants of Jesus Christ
- B. Recipient
  - 1. All the saints in Christ Jesus which are at Philippi, with the
  - 2. Bishops
  - 3. Deacons:
- C. Paul's desire for the church:
  - 1. Grace be unto you
  - 2. Peace
    - a. From God our Father
    - b. From the Lord Jesus Christ.
- D. Thanksgiving
  - 1. I thank my God upon every remembrance of you
  - 2. Always in every prayer of mine for you all making request with joy
  - 3. For your fellowship in the gospel from the first day until now;
  - 4. Being confident of this very thing
    - a. That he which hath begun a good work in you
    - b. He will perform it until the day of Jesus Christ:
  - 5. Even as it is meet for me to think this of you all,
  - 6. Because I have you in my heart;

- a. Inasmuch as both in my bonds,
- b. And in the defence and confirmation of the gospel
- c. You all are partakers of my grace.

7. For God is my record

- a. How greatly I long after you all in the bowels of Jesus Christ.

D. My Prayer

- 1. That your love may abound yet more and more in knowledge and in all judgment;
- 2. That ye may approve things that are excellent;
- 3. That ye may be sincere and without offence till the day of Christ.
- 4. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

**II. An explanation of circumstances**

A. But I would ye should understand, brethren,

- 1. The things which happened unto me have fallen out rather unto the furtherance of the gospel;
- 2. My bonds in Christ are manifest in all the palace, and in all other places;
- 3. And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

B. Motives for preaching

- 1. Some indeed preach Christ
  - a. Of envy
  - b. Of strife

- c. Some also of good will:
  - 2. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:
  - 3. But the other of love, knowing that I am set for the defence of the gospel.
  - 4. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.
  - 5. For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,
  - 6. According to my earnest expectation and my hope, that in nothing I shall be ashamed,
  - 7. But that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.

### III. Paul's Motive

- A. For to me to live is Christ, and to die is gain.
  - 1. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not.
  - 2. My dilemma:
    - a. For I am in a strait betwixt two,
    - b. I have a desire to depart, and to be with Christ; which is far better:
    - c. Nevertheless to abide in the flesh is more needful for you.
  - 3. Paul's decision:
    - a. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

- b. That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.
- c. Only let your conversation be as it becometh the gospel of Christ:
  - that whether I come and see you,
  - or else be absent,
  - I may hear of your affairs,
  - that ye stand fast in one spirit,
  - with one mind striving together for the faith of the gospel;

B. Don't be terrified:

- 1. 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.
- 2. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;
- 3. Having the same conflict which ye saw in me, and now hear to be in me

C. Be of the Same Mind:

- 1. If there be therefore any consolation in Christ
- 2. If any comfort of love
- 3. If any fellowship of the Spirit
- 4. If any bowels and mercies
- 5. Fulfil ye my joy
  - a. That ye be likeminded
  - b. Having the same love
  - c. Being of one accord
  - d. Of one mind.

D. Our Conduct:

1. Let nothing be done through strife or vainglory;
2. But in lowliness of mind let each esteem other better than themselves.
3. Look not every man on his own things, but every man also on the things of others.
4. Let this mind be in you, which was also in Christ Jesus:
  - a. He was in the form of God
  - b. He thought it not robbery to be equal with God:
  - c. But made himself of no reputation
  - d. He took upon him the form of a servant
  - e. He was made in the likeness of men:
  - f. Being found in fashion as a man, he humbled himself
  - g. He became obedient unto death, even the death of the cross.
  - h. Wherefore God also hath highly exalted him
  - i. God has 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;
    - Every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

**IV. Based on the understanding the humility of Chrsit**

- A. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

1. For it is God which worketh in you both:
    - a. To will
    - b. To do of his good pleasure.
  
  2. Do all things without murmurings and disputings:
    - a. That ye may be blameless and harmless
    - b. That ye may be the sons of God, without rebuke, in the midst of a crooked and perverse nation
    - c. Among whom ye shine as lights in the world;
  
  3. 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.
- B. Paul speaks of his sacrifice
1. Yea, and if I be offered upon the sacrifice and service of your faith
    - a. I joy
    - b. I rejoice with you all.
    - c. For the same cause also do ye joy, and rejoice with me.

## V. Timothy and Epaphroditus

- A. Timothy: But I trust in the Lord Jesus to send Timotheus shortly unto you
1. That I also may be of good comfort, when I know your state.
  2. For I have no man likeminded, who will naturally care for your state.
    - a. For all seek their own, not the things which are Jesus Christ's.
    - b. But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.
  3. Him therefore I hope to send presently, so soon as I shall see how it will go with me.
  4. But I trust in the Lord that I also myself shall come shortly.

- B. Epaphroditus: Yet I supposed it necessary to send to you Epaphroditus
1. My brother
  2. My companion in labour
  3. My fellowsoldier
  4. Your messenger
  5. He that ministered to my wants.
  6. For he longed after you all
  7. He was full of heaviness, because that ye had heard that he had been sick.
  8. For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.
  9. I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.
  10. Receive him therefore in the Lord with all gladness;
  11. Hold such in reputation:
    - a. Because for the work of Christ he was nigh unto death,
    - b. Not regarding his life, to supply your lack of service toward me.

## VI. The Goal of Life

- A. Finally, my brethren
1. Rejoice in the Lord.
  2. To write the same things to you, to me indeed is not grievous, but for you it is safe.
  3. Beware of dogs

4. Beware of evil workers
5. Beware of the concision.

B. An adjustment and application of circumcision:

1. We are the circumcision
2. We worship God in the spirit
3. We rejoice in Christ Jesus
4. We have no confidence in the flesh.
  - a. Though I might also have confidence in the flesh.
  - b. If any other man thinketh that he hath whereof he might trust in the flesh, I more:
  - c. Circumcised the eighth day
  - d. Of the stock of Israel
  - e. Of the tribe of Benjamin,
  - f. An Hebrew of the Hebrews;
  - g. As touching the law, a Pharisee;
  - h. Concerning zeal, persecuting the church
  - i. Touching the righteousness which is in the law, blameless.

C. Paul Compares his Pre and Post Christ Experience:

1. But what things were gain to me, those I counted loss for Christ.
2. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord:
3. For whom I have suffered the loss of all things, and do count them but dung, that I may win Christ

4. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:
5. That I may know him,
  - a. And the power of his resurrection,
  - b. And the fellowship of his sufferings
  - c. Being made conformable unto his death
  - d. If by any means I might attain unto the resurrection of the dead.
  - e. Not as though I had already attained,
  - f. Not as though I were already perfect:
  - g. But I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

D. Paul's attitude:

1. Brethren, I count not myself to have apprehended: but this one thing I do,
  - a. Forgetting those things which are behind
  - b. Reaching forth unto those things which are before,
  - c. I press toward the mark for the prize of the high calling of God in Christ Jesus.
2. Let us therefore, as many as be perfect, be thus minded:
  - a. If in any thing ye be otherwise minded,
  - b. God shall reveal even this unto you. 16
3. Nevertheless, whereto we have already attained,
  - a. Let us walk by the same rule

- b. Let us mind the same thing.
  - c. Brethren, be followers together of me
  - d. Mark them which walk so as ye have us for an ensample.
4. (For many walk, of whom I have told you often, and now tell you even weeping,
- a. (They are the enemies of the cross of Christ☺)
  - b. (Their end is destruction)
  - c. (Their God is their belly)
  - d. (Their glory is in their shame)
  - e. (They mind earthly things.)
5. For our conversation is in heaven;
- a. From whence also we look for the Saviour, the Lord Jesus Christ:
  - b. He will 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.

## VI. Think of Excellence

- A. Therefore, my brethren :
- 1. Dearly beloved
  - 2. Longed for
  - 3. My joy and crown
  - 4. So stand fast in the Lord, my dearly beloved.
  - 5. I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

6. 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.
- B. Rejoice in the Lord alway: and again I say, Rejoice.
1. Let your moderation be known unto all men.
  2. The Lord is at hand.
  3. Be careful for nothing;
  4. In every thing by:
    - a. Prayer
    - b. Supplication with thanksgiving
    - c. Let your requests be made known unto God.
    - d. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.
- C. Finally, brethren,
1. Whatsoever things are true
  2. Whatsoever things are honest
  3. Whatsoever things are just
  4. Whatsoever things are pure
  5. Whatsoever things are lovely
  6. Whatsoever things are of good report;
  7. If there be any virtue
  8. If there be any praise, think on these things.
  9. Those things, which ye have both learned

10. Those things which you have received
11. Those things which you have heard
12. Those things which you have seen in me, do:
13. The God of peace shall be with you.

## **VII. God's Provisions**

- A. But I rejoiced in the Lord greatly
  1. That now at the last your care of me hath flourished again;
  2. Wherein ye were also careful, but ye lacked opportunity.
    - a. Not that I speak in respect of want:
- B. A learned characteristic:
  1. I have learned
    - a. In whatsoever state I am,
    - b. Therewith to be content.
    - c. I know both how to be abased,
    - d. I know how to abound:
    - e. Every where and in all things
    - f. I am instructed both to be full and to be hungry
    - g. I am instructed both to abound and to suffer need.
    - h. I can do all things through Christ which strengtheneth me.
  2. Notwithstanding ye have well done, that ye did communicate with my affliction.

- C. Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia,
1. No church communicated with me as concerning giving and receiving, but ye only.
  2. For even in Thessalonica ye sent once and again unto my necessity.
  3. Not because I desire a gift: but I desire fruit that may abound to your account.
    - a. But I have all, and abound:
    - b. I am full, having received of Epaphroditus the things which were sent from you,
      - An odour of a sweet smell
      - A sacrifice acceptable, wellpleasing to God. 19
    - c. But my God shall supply all your need according to his riches in glory by Christ Jesus.
    - d. 20 Now unto God and our Father be glory for ever and ever. Amen.
- E. Greetings:
1. Salute every saint in Christ Jesus.
  2. The brethren which are with me greet you.
  3. All the saints salute you
    - a. Chiefly they that are of Caesar's household.
  4. The grace of our Lord Jesus Christ be with you all. Amen.

# THE LETTER TO THE COLOSSIANS

- I. The Book of Colossians
  - A. Author
    - 1. Paul
    - 2. An apostle of Jesus Christ
    - 3. By the will of God, and Timotheus our brother
  - B. Recipients:
    - 1. To the saints
    - 2. The faithful brethren in Christ which are at Colosse
  - C. Desires toward the recipient:
    - 1. Grace be unto you
    - 2. Peace
      - a. From God our Father
      - b. The Lord Jesus Christ.
  - D. Thanksgiving for the recipients:
    - 1. We give thanks to God and the Father of our Lord Jesus Christ, praying always for you
      - a. Since we heard of your faith in Christ Jesus
      - b. Of the love which ye have to all the saints
    - 2. For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel
      - a. Which is come unto you
      - b. As it is in all the world

c. Bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth:

d. As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ;

e. Who also declared unto us your love in the Spirit

D. Paul's prayer for the recipients:

1. For this cause we also, since the day we heard it, do not cease to pray for you,

2. To desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding

3. That ye might walk worthy of the Lord unto all pleasing,

4. Being fruitful in every good work

5. Increasing in the knowledge of God

6. Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

7. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

E. The Incomparable Christ

1. He hath delivered us from the power of darkness

2. He hath translated us into the kingdom of his dear Son:

3. In Him we have redemption through his blood, even the forgiveness of sins:

4. He is the image of the invisible God

5. He is the firstborn of every creature:

6. By him were all things created

- a. In heaven
  - b. In earth
  - c. Visible
  - d. Invisible
  - e. Whether they be thrones
  - f. Whether they be dominions
  - g. Principalities
  - h. Powers:
  - i. All things were created by him
7. All things were created for him:
  8. He is before all things
  9. By him all things consist.
  10. He is the head of the body, the church:
  11. He is the beginning
  12. He is the firstborn from the dead;
  13. All this that in all things he might have the preeminence.
  14. It pleased the Father that in him should all fulness dwell;
  15. Having made peace through the blood of his cross
  16. By him to reconcile all things unto himself;
    - a. By him, I say, whether they be things in earth
    - b. Or things in heaven.

E. Our benefit

1. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled
2. In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight:
3. If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

F. Paul's rejoicing

1. Who now rejoice in my sufferings for you
2. And fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:
3. Whereof I am made a minister
  - a. According to the dispensation of God which is given to me for you
  - b. To fulfil the word of God;

G. The Mystery of God Revealed:

1. Even the mystery which hath been hid from ages and from generations
2. It is now made manifest to his saints:
  - a. To whom God would make known what is the riches of the glory of this mystery among the Gentiles;
  - b. Which is Christ in you, the hope of glory:
3. Whom we preach
  - a. Warning every man

- b. Teaching every man in all wisdom;
  - c. That we may present every man perfect in Christ Jesus:
4. Whereunto I also labour, striving according to his working, which worketh in me mightily.

H. Paul's Desire & Concern:

1. For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;
2. That their hearts might be comforted
  - a. Being knit together in love,
  - b. And unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;
3. In Christ are hid all the treasures of wisdom and knowledge.
4. And this I say, lest any man should beguile you with enticing words.
5. For though I be absent in the flesh
  - a. Yet am I with you in the spirit
  - b. Joying and beholding your order
  - c. Beholding the stedfastness of your faith in Christ.
6. As ye have therefore received Christ Jesus the Lord
  - a. So walk ye in him:
  - b. Rooted and built up in him
  - c. Stablished in the faith, as ye have been taught,
  - d. Abounding therein with thanksgiving.

7. Beware lest any man spoil you
  - a. Through philosophy
  - b. Through vain deceit
  - c. After the tradition of men
  - d. After the rudiments of the world, and not after Christ.
8. For in him dwelleth all the fulness of the Godhead bodily.
  - a. And ye are complete in him
  - b. He is the head of all principality and power:
9. In whom also ye are circumcised with the circumcision made without hands
  - a. In putting off the body of the sins of the flesh by the circumcision of Christ:
  - b. Buried with him in baptism,
  - c. Wherein also ye are risen with him through the faith of the operation of God Who hath raised him from the dead.
10. And you, being dead in your sins and the uncircumcision of your flesh,
  - a. Hath he quickened together with him
  - b. Having forgiven you all trespasses
  - c. Blotting out the handwriting of ordinances that was against us, which was contrary to us
    - Took it out of the way
    - Nailing it to his cross;
  - d. And having spoiled principalities and powers

- e. He made a shew of them openly
- f. Triumphant over them in it.

I. Let no man therefore judge you

- 1. In meat
- 2. In drink
- 3. In respect of an holyday
- 4. Or of the new moon
- 5. Or of the sabbath days:
- 6. Shadows:
  - a. Which are a shadow of things to come
  - b. But the body is of Christ.

J. Let no man beguile you of your reward:

- 1. In a voluntary humility
- 2. Worshipping of angels,
- 3. Intruding into those things which he hath not seen
- 4. Vainly puffed up by his fleshly mind,
- 5. And not holding the Head
  - a. From which all the body by joints and bands having nourishment ministered
  - b. Knit together, increaseth with the increase of God.
- 6. 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,

- a. (Touch not)
- b. (Taste not)
- c. (Handle not)
- d. (Which all are to perish with the using;)
- e. After the commandments and doctrines of men?
- f. 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.

K. Put On the New Self

- 1. If ye then be risen with Christ
  - a. Seek those things which are above, where Christ sitteth on the right hand of God.
  - b. Set your affection on things above, not on things on the earth.
    - a. For ye are dead
    - b. Your life is hid with Christ in God.
    - c. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.
  - c. Mortify therefore your members which are upon the earth;
    - fornication
    - uncleanness
    - inordinate affection
    - evil concupiscence
    - covetousness, which is idolatry:
    - For which things' sake the wrath of God cometh on the children of disobedience:
    - In the which ye also walked some time, when ye lived in them.

- d. But now ye also put off all these;
  - anger
  - wrath
  - malice
  - blasphemy
  - filthy communication out of your mouth.
  - Lie not one to another
  - Seeing that ye have put off the old man with his deeds;
  
- 2. And have put on the new man, which is renewed in knowledge after the image of him that created him:
  - a. Where there is neither:
    - Greek
    - Nor Jew
    - Circumcision
    - Nor uncircumcision
    - Barbarian
    - Scythian
    - Bond
    - Nor free:
  
  - b. But Christ is all, and in all.
  
- 3. Put on therefore, as the elect of God, holy and beloved,
  - a. Bowels of mercies
  - b. Kindness
  - c. Humbleness of mind
  - d. Meekness
  - e. Longsuffering
  - f. Forbearing one another
  - g. Forgiving one another

- h. If any man have a quarrel against any: even as Christ forgave you, so also do ye.
  - i. And above all these things put on charity, which is the bond of perfectness.
4. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.
  5. Let the word of Christ dwell in you richly in all wisdom;
    - a. Teaching
    - b. Admonishing one another
      - in psalms
      - in hymns
      - in spiritual songs
      - singing with grace in your hearts to the Lord.
  6. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

L. Family Relations

1. Wives, submit yourselves unto your own husbands, as it is fit in the Lord.
2. Husbands, love your wives, and be not bitter against them.
3. Children, obey your parents in all things: for this is well pleasing unto the Lord.
4. Fathers, provoke not your children to anger, lest they be discouraged.
5. Servants, obey in all things your masters according to the flesh;
  - a. Not with eyeservice, as menpleasers;
  - b. But in singleness of heart, fearing God;
  - c. And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

- d. Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.
  - e. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.
6. Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.

M. Final Admonitions:

- 1. Continue in prayer
- 2. Watch in the same with thanksgiving;
- 3. Withal praying also for us
  - a. That God would open unto us a door of utterance,
  - b. To speak the mystery of Christ, for which I am also in bonds:
  - c. That I may make it manifest, as I ought to speak.
- 4. Walk in wisdom toward them that are without
- 5. Redeeming the time.
- 6. Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

N. All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellowservant in the Lord:

- 1. Whom (Tychicus) I have sent unto you for the same purpose,
  - a. That he might know your estate
  - b. That he might comfort your hearts;
- 2. With Onesimus, a faithful and beloved brother, who is one of you.
- 3. They shall make known unto you all things which are done here.

O. Greetings:

1. Aristarchus my fellowprisoner saluteth you
2. Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)
3. And Jesus, which is called Justus, who are of the circumcision.
4. These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me.
5. Epaphras, who is one of you, a servant of Christ, saluteth you,
  - a. He is always labouring fervently for you in prayers,
  - b. That ye may stand perfect and complete in all the will of God.
  - c. For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis.
6. Luke, the beloved physician
7. Demas
8. Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.
9. And when this epistle is read among you, cause that it be read also in the church of the Laodiceans;
10. And that ye likewise read the epistle from Laodicea.
11. Personal Note:
  - a. And say to Archippus
  - b. Take heed to the ministry which thou hast received in the Lord
  - c. That thou fulfil it.
12. The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

# THE FIRST LETTER TO THE THESSALONIANS

- I. Thanksgiving for These Believers
  - A. Authors
    - 1. Paul
    - 2. Silvanus
    - 3. Timotheus
  - B. Recipients
    - 1. The church in Thessalonica
    - 2. Which is in God the Father
    - 3. Which is in the Lord Jesus Christ
  - C. Desires toward Recipients:
    - 1. Grace be unto you
    - 2. Peace from God our Father
    - 3. Peace from the Lord Jesus Christ.
  - D. Thanksgiving for the Recipients
    - 1. We give thanks to God always for you all
    - 2. Making mention of you in our prayers
    - 3. Remembering without ceasing:
      - a. Your work of faith
      - b. Your labour of love

c. Your patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

4. Knowing, brethren beloved your election of God

E. Our Gospel came to you:

1. Not in word only

2. It came to you in power

3. It came to you in the Holy Ghost

4. It came to you in much assurance

F. Our character

1. You know what manner of men we were among you for your sake.

2. Ye became followers of us, and of the Lord, having received the word:

a. In much affliction

b. With joy of the Holy Ghost

G. Your example: You were ensamples to all that believe in Macedonia and Achaia.

1. From you sounded out the word of the Lord

a. Not only in Macedonia

b. Not only in Achaia

c. But also in every place your faith to God-ward is spread abroad;

d. So that we need not to speak any thing.

2. For they themselves shew of us what manner of entering in we had unto you
  - a. How ye turned to God from idols
  - b. To serve the living and true God
  - c. To wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

#### H. Paul's Ministry

1. For yourselves, brethren, know our entrance in unto you:
  - a. It was not in vain:
  - b. But even after that we had suffered before, and were shamefully entreated
  - c. As ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.
  - d. For our exhortation was not:
    - Of deceit
    - Of uncleanness
    - In guile:
2. But as we were allowed of God to be put in trust with the gospel, even so we speak;
  - a. Not as pleasing men, but God, which trieth our hearts.
  - b. For neither at any time used we flattering words
  - c. Nor a cloke of covetousness; God is witness:
  - d. Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. [1TH
  - e. We were gentle among you, even as a nurse cherisheth her children:

- f. 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.
  - g. For ye remember, brethren:
    - a. Our labour and travail:
    - b. For labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.
    - c. Ye are witnesses, and God also, how:
      - We behaved holily
      - We behaved justly
      - We behaved unblameably
3. As ye know how we exhorted and comforted and charged every one of you, as a father doth his children
- a. That ye would walk worthy of God, who hath called you unto his kingdom and glory.
  - b. 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.
    - 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:
    - The Jews killed the Lord Jesus
    - The Jews killed their own prophets

- The Jews have persecuted us
- The Jews do not please God
- The Jews are contrary to all men:
- The Jews forbid us to speak to the Gentiles that they might be saved
- The Jews fill up their sins always:
- For the wrath is come upon the Jews to the uttermost.

4. But we, brethren, being taken from you for a short time:

- a. In presence, not in heart,
- b. We endeavour the more abundantly to see your face with great desire.
- c. Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.
- d. For what is our hope, or joy, or crown of rejoicing?
- e. Are not even ye in the presence of our Lord Jesus Christ at his coming?
- f. For ye are our glory and joy.

I. Encouragement of Timothy's Visit

- 1. Wherefore when we could no longer forbear, we thought it good to be left at Athens alone
- 2. And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ
  - a. To establish you
  - b. To comfort you concerning your faith:

- c. That no man should be moved by these afflictions:
  - d. For yourselves know that we are appointed thereunto.
3. For verily, when we were with you, we told you before that we should suffer tribulation;
- a. Even as it came to pass, and ye know.
  - b. For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.
4. But now when Timotheus came from you unto us, and brought us good tidings:
- a. Of your faith
  - b. Of your charity
  - c. That ye have good remembrance of us always,
  - d. Desiring greatly to see us, as we also to see you:
  - e. Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:
  - f. For now we live, if ye stand fast in the Lord.

J. Thanksgiving and Prayer

- 1. For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God
- 2. Night and day praying exceedingly:
  - a. That we might see your face
  - b. That we might perfect that which is lacking in your faith?  
[1TH 3:11]
  - c. Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

- d. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you:
- e. 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.

K. Sanctification and Love

- 1. Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.
- 2. For ye know what commandments we gave you by the Lord Jesus.
  - a. For this is the will of God, even 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 in the lust of concupiscence, even as the Gentiles which know not God:
  - e. That no man go beyond and defraud his brother in any matter:
  - f. Because that the Lord is the avenger of all such, as we also have forewarned you and testified.
  - g. For God hath not called us unto uncleanness, but unto holiness.
  - h. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.
  - i. But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

- j. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;
- k. And that ye study to be quiet
- l. Do your own business
- m. Work with your own hands, as we commanded you;
- n. That ye may walk honestly toward them that are without, and that ye may have lack of nothing

L. Those Who Died in Christ

- 1. But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.
- 2. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.
- 3. For this we say unto you by the word of the Lord:
  - a. We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.
  - b. The Lord himself shall descend from heaven
    - With a shout
    - With the voice of the archangel
    - With the trump of God:
  - c. The dead in Christ shall rise first:
  - d. Then we which are alive and remain shall be caught up together with them in the clouds
    - to meet the Lord in the air:
    - So shall we ever be with the Lord.

- Wherefore comfort one another with these words.

M. The Day of the Lord

1. But of the times and the seasons, brethren, ye have no need that I write unto you.
2. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.
3. For when they shall say, Peace and safety;
  - a. Then sudden destruction cometh upon them
  - b. As travail upon a woman with child
  - c. They shall not escape.
4. But ye, brethren, are not in darkness, that that day should overtake you as a thief.
  - a. Ye are all the children of light
  - b. Ye are children of the day:
  - c. We are not of the night, nor of darkness.
  - d. Therefore let us not sleep, as do others; but let us watch and be sober.
  - e. For they that sleep sleep in the night;
  - f. They that be drunken are drunken in the night.
5. But let us, who are of the day,
  - a. Be sober
  - b. Putting on the breastplate of faith and love;
  - c. For an helmet, the hope of salvation.

- d. 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.
  - Wherefore comfort yourselves together, and edify one another, even as also ye do.

N. Christian Conduct

1. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you
2. And to esteem them very highly in love for their work's sake.
3. And be at peace among yourselves.
4. Now we exhort you, brethren, warn them that are unruly
5. Comfort the feebleminded
6. Support the weak
7. Be patient toward all men
8. See that none render evil for evil unto any man;
9. Ever follow that which is good, both among yourselves, and to all men.
10. Rejoice evermore.
11. Pray without ceasing.
12. In every thing give thanks: for this is the will of God in Christ Jesus concerning you.
13. Quench not the Spirit.
14. Despise not prophesyings.

15. Prove all things; hold fast that which is good.
16. Abstain from all appearance of evil.
17. And the very God of peace sanctify you wholly
  - a. I pray God your whole spirit
  - b. I pray God your whole soul
  - c. I pray God your whole body be preserved blameless unto the coming of our Lord Jesus Christ.
18. Faithful is he that calleth you, who also will do it.
19. Brethren, pray for us.
20. Greet all the brethren with an holy kiss
21. I charge you by the Lord that this epistle be read unto all the holy brethren.
22. The grace of our Lord Jesus Christ be with you. Amen.

# THE SECOND LETTER TO THE THESSALONIANS

## The Second Letter to the Thessalonians

### I. Author:

- A. Paul
- B. Silvanus
- C. Timotheus

### II. Audience

- A. The church of the Thessalonians
- B. The church in God our Father and the Lord Jesus Christ:

### III. Desire for the Recipients:

- A. Grace unto you
- B. Peace, from God our Father
- C. Grace from the Lord Jesus Christ.

### IV. Thanksgiving:

- A. We are bound to thank God always for you, brethren, as it is meet,
  - 1. Because that your faith groweth exceedingly
  - 2. The charity of every one of you all toward each other aboundeth;
- B. We glory in you
  - 1. So that we ourselves glory in you in the churches of God for your patience
  - 2. We glory for your faith in all your persecutions and tribulations that ye endure:

- a. Which is a manifest token of the righteous judgment of God
- b. That ye may be counted worthy of the kingdom of God, for which ye also suffer:
- c. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;
- d. And to you who are troubled rest with us

V. God's Judgment

A. When the Lord Jesus shall be revealed from heaven

- 1. With his mighty angels
- 2. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:
- 3. Who shall be punished with everlasting destruction
  - a. From the presence of the Lord
  - b. From the glory of his power
- 4. When he shall come
  - a. To be glorified in his saints
  - b. To be admired in all them that believe (because our testimony among you was believed) in that day.

B. Wherefore also we pray always for you

- 1. That our God would count you worthy of this calling
- 2. That our God would fulfil all the good pleasure of his goodness, and the work of faith with power:
- 3. That the name of our Lord Jesus Christ may be glorified in you

4. That you would be glorified in him, according to the grace of our God and the Lord Jesus Christ.

VI. A Warning

- A. Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him

1. Be not soon shaken in mind or troubled
  - a. Neither by spirit
  - b. Nor by word
  - c. Nor by letter as from us, as that the day of Christ is at hand.
2. Let no man deceive you by any means:
3. That day shall not come, except
  - a. There come a falling away first
  - b. And that man of sin be revealed
4. The man of sin
  - a. The son of perdition;
  - b. The one who opposeth and exalteth himself above all that is called God,
  - c. The one that is worshipped; so that he as God sitteth in the temple of God
  - d. The one who shewing himself that he is God.
5. Remember ye not, that, when I was yet with you, I told you these things?
  - a. And now ye know what withholdeth that he might be revealed in his time.
  - b. For the mystery of iniquity doth already work:

- c. Only he who now letteth will let, until he be taken out of the way.
    - d. And then shall that Wicked be revealed
- B. The Lord shall consume him with the spirit of his mouth, and shall destroy with the brightness of his coming:
  - 1. Even him, whose coming is after the working of Satan
    - a. With all power
    - b. With all signs
    - c. With all lying wonders,
    - d. With all deceivableness of unrighteousness
      - in them that perish;
      - Because they received not the love of the truth, that they might be saved.
  - 2. And for this cause God shall send them strong delusion
    - a. That they should believe a lie:
    - b. That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

## VII. Thanksgiving

- A. But we are bound to give thanks alway to God for you, brethren beloved of the Lord
  - 1. Because God hath from the beginning chosen you to salvation
    - a. Through sanctification of the Spirit
    - b. Through belief of the truth:

2. Whereunto he called you by our gospel to the obtaining of the glory of our Lord Jesus Christ.
- B. Therefore, brethren
1. Stand fast
  2. Hold the traditions which ye have been taught, whether by word, or our epistle.
- C. 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,
1. Comfort your hearts
  2. Stablish you in every good word and work.

#### VIII. Exhortation

- A. Finally, brethren, pray for us
1. That the word of the Lord may have free course
  2. That the word of the Lord be glorified, even as it is with you:
  3. And that we may be delivered from unreasonable and wicked men: for all men have not faith.
- B. The Lord is Faithful
1. But the Lord is faithful
  2. He will stablish you
  3. He will keep you from evil.
  4. We have confidence in the Lord touching you, that ye both do and will do the things which we command you.
  5. The Lord direct your hearts into the love of God, and into the patient waiting for Christ. [2TH 3:6]

- C. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye:
1. Withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.
  2. For yourselves know how ye ought to follow us:
    - a. For we behaved not ourselves disorderly among you;
    - b. Neither did we eat any man's bread for nought;
    - c. But wrought with labour and travail night and day, that we might not be chargeable to any of you:
      - Not because we have not power,
      - But to make ourselves an ensample unto you to follow us.
  3. For even when we were with you, this we commanded you, that if any would not work, neither should he eat.
  4. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.
  5. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.
  6. But ye, brethren,
    - a. Be not weary in well doing.
    - b. And if any man obey not our word by this epistle
      - Note that man
      - Have no company with him, that he may be ashamed.
      - Yet count him not as an enemy, but admonish him as a brother.
  7. Now the Lord of peace himself give you peace always by all means.

8. The Lord be with you all.

IX. Salutations

- A. The salutation of Paul with mine own hand, which is the token in every epistle: so I write.
- B. The grace of our Lord Jesus Christ be with you all. Amen.

# THE FIRST LETTER TO TIMOTHY

- I. Author
  - A. Paul
  - B. An apostle of Jesus Christ
  - C. By the commandment
    - 1. Of God our Saviour
    - 2. And Lord Jesus Christ, which is our hope
- II. Recipient
  - A. Unto Timothy
  - B. My own son in the faith:
- III. Desire toward Recipient
  - A. Grace from God our Father and Jesus Christ our Lord
  - B. Mercy from God our Father and Jesus Christ our Lord
  - C. Peace from God our Father and Jesus Christ our Lord
- IV. Content of Letter
  - A. I besought thee to abide still at Ephesus, when I went into Macedonia
    - 1. That thou mightest charge some that they teach no other doctrine
    - 2. That thou mightest charge some that they do not give heed to
      - a. Fables

- b. Endless genealogies
  - 3. These minister questions, rather than godly edifying which is in faith: so do.
- B. The end of the commandment
  - 1. Charity out of a pure heart
  - 2. Charity out of a good conscience
  - 3. Faith unfeigned:
- C. From which some having swerved have turned aside unto vain jangling
  - 1. Desiring to be teachers of the law
  - 2. Understanding neither what they say, nor whereof they affirm.
- D. The Purpose and Value of the Law
  - 1. But we know that the law is good, if a man use it lawfully
  - 2. Knowing this, that the law is not made for a righteous man
  - 3. The law is made for:
    - a. The lawless
    - b. The disobedient
    - c. The ungodly
    - d. For sinners
    - e. For unholy and profane
    - f. For murderers of fathers

- g. For murderers of mothers
- h. For manslayers
- i. For whoremongers
- j. For them that defile themselves with mankind,
- k. For menstealers
- l. For liars
- m. For perjured persons
- n. And if there be any other thing that is contrary to sound doctrine

E. The Gospel and its power in me

- 1. According to the glorious gospel of the blessed God, which was committed to my trust.
  - a. And I thank Christ Jesus our Lord
  - b. He has enabled me
  - c. He counted me faithful
  - d. He put me into the ministry
- 2. My prior condition
  - a. I was before a blasphemer
  - b. I was a persecutor
  - c. I was injurious:
  - d. But I obtained mercy, because I did it ignorantly in unbelief.
- 3. The Grace of our Lord
  - a. The grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

- b. 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.
- c. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

4. Praise

- a. Now unto the King eternal
- b. Now unto the King immortal
- c. Now unto the King invisible
- d. The only wise God
- e. To Him be honour and glory for ever and ever. Amen.

F. Paul's charge to Timothy

- 1. This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee
  - a. War a good warfare
  - b. Holding faith, and a good conscience
  - c. Some having put away concerning faith have made shipwreck
    - Of whom is Hymenaeus and Alexander
    - Whom I have delivered unto Satan
    - That they may learn not to blaspheme.
- 2. I exhort therefore, that, first of all,
  - a. Supplications
  - b. Prayers
  - c. Intercessions

- d. Giving of thanks, be made for all men
  - e. For kings
  - f. For all that are in authority
  - g. That we may lead a quiet and peaceable life in all godliness and honesty.
3. For this is good and acceptable in the sight of God our Saviour
- a. Who will have all men to be saved
  - b. Who will have all men to come unto the knowledge of the truth.
4. There is one God
5. There is one mediator between God and men, the man Christ Jesus
- a. He gave himself a ransom for all
  - b. To be testified in due time.
  - c. Whereunto I am ordained
    - A preacher
    - An apostle, (I speak the truth in Christ, and lie not;)
    - A teacher of the Gentiles in faith and verity.
6. Pray
- a. I will therefore that men pray every where, lifting up holy hands
  - b. Lift up holy hands without wrath and doubting.

G. Admonition to Women

1. In like manner also, that women adorn themselves:

- a. In modest apparel
  - b. With shamefacedness and sobriety
  - c. Not with:
    - Broided hair
    - Gold
    - Pearls
    - Costly array
2. But (which becometh women professing godliness) with good works.
  3. Let the woman learn in silence with all subjection.
  4. But I suffer not a woman to teach
  5. I suffer not a woman to usurp authority over the man, but to be in silence.
    - a. For Adam was first formed, then Eve.
    - b. Adam was not deceived, but the woman being deceived was in the transgression.
    - c. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

#### H. Overseers

1. This is a true saying, If a man desire the office of a bishop, he desireth a good work.
2. A bishop then must be:
  - a. Blameless
  - b. The husband of one wife
  - c. Vigilant
  - d. Sober

- e. Of good behaviour
- f. Given to hospitality
- g. Apt to teach
- h. Not given to wine
- i. No striker
- j. Not greedy of filthy lucre
- k. Patient
- l. Not a brawler
- m. Not covetous
- n. One that ruleth well his own house, having his children in subjection with all gravity  
  
(For if a man know not how to rule his own house, how shall he take care of the church of God?)
- o. Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.
- p. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

I. Deacons:

- 1. Deacons be grave
- 2. Not doubletongued
- 3. Not given to much wine
- 4. Not greedy of filthy lucre
- 5. Holding the mystery of the faith in a pure conscience.

6. Let these also first be proved; then let them use the office of a deacon
  7. Must be found blameless.
  8. Wives of Deacons:
    - a. Must be grave
    - b. Not slanderers
    - c. Sober
    - d. Faithful in all things.
  9. The deacon must be husbands of one wife
  10. The deacons must rule their children and their own houses well.
  11. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.
- J. Paul expresses a desire to visit
1. These things write I unto thee, hoping to come unto thee shortly:
  2. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God,
    - a. The house of God is the church of the living God
    - b. The house of God is the pillar and ground of the truth.
  3. And without controversy great is the mystery of godliness:
    - a. God was manifest in the flesh
    - b. God was justified in the Spirit
    - c. God was seen of angels
    - d. God preached unto the Gentiles

- e. God was believed on in the world
- f. God was received up into glory.

K. Paul warns regarding Apostasy

1. Now the Spirit speaketh expressly
2. In the latter times some shall depart from the faith
  - a. They will give heed to seducing spirits
  - b. They will give heed to doctrines of devils
  - c. They will speak lies in hypocrisy
  - d. They will have their conscience seared with a hot iron
  - e. They will forbid to marry
  - f. They will command others to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.
    - For every creature of God is good, and nothing to be refused
    - If it be received with thanksgiving: [
    - For it is sanctified by the word of God and prayer.

L. A Good Minister's Discipline

1. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ
2. You shall be nourished up in the words of faith and of good doctrine, whereunto thou hast attained.
3. But refuse profane and old wives' fables
4. Exercise thyself rather unto godliness.

5. For bodily exercise profiteth little:
6. But godliness is profitable unto all things
  - a. I has promise of the life that now is
  - b. It has promise of the life which is to come.
7. This is a faithful saying and worthy of all acceptation. [1TI 4:10] For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

M. Things to command and teach:

1. Let no man despise thy youth
2. Be thou an example of the believers
  - a. In word
  - b. In conversation
  - c. In charity
  - d. In spirit
  - e. In faith
  - f. In purity
3. Till I come
  - a. Give attendance to reading
  - b. Give attendance to exhortation
  - c. Give attendance to doctrine.
4. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

5. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.
6. Take heed unto thyself
7. Take heed unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

N. Honoring Others:

1. Rebuke not an elder, but intreat him as a father;
2. Intreat the younger men as brethren
3. Intreat the elder women as mothers
4. Intreat the younger as sisters, with all purity.
5. Honour widows that are widows indeed.
  - a. If any widow have children or nephews, let them learn first to shew piety at home
  - b. Let them learn to requite their parents: for that is good and acceptable before God.
6. Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.
7. She that liveth in pleasure is dead while she liveth.
8. And these things give in charge, that they may be blameless.
9. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.
10. Let not a widow be taken into the number under threescore years old
  - a. Having been the wife of one man.
  - b. Well reported of for good works
  - c. If she have brought up children

- d. If she have lodged strangers
- e. If she have washed the saints' feet
- f. If she have relieved the afflicted
- g. If she have diligently followed every good work.
- h. But the younger widows refuse:
  - For when they have begun to wax wanton against Christ, they will marry
  - Having damnation, because they have cast off their first faith.
  - And withal they learn to be idle,
  - Wandering about from house to house; and not only idle, but tattlers also and busybodies
  - Speaking things which they ought not.

11. I will therefore that the younger women:

- a. Marry
- b. Bear children
- c. Guide the house
- d. Give none occasion to the adversary to speak reproachfully.
- e. For some are already turned aside after Satan.
- f. If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

O. Concerning Elders

1. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.
2. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn.
3. And, The labourer is worthy of his reward.
4. Against an elder receive not an accusation, but before two or three witnesses.
5. Them that sin rebuke before all, that others also may fear.
6. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.
7. Lay hands suddenly on no man
8. Neither be partaker of other men's sins:
9. Keep thyself pure.
10. Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.
11. Some men's sins are open beforehand, going before to judgment; and some men they follow after.
12. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.

P. Servants:

1. Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.
2. They that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit.
3. These things teach and exhort.

4. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;
  - a. He is proud, knowing nothing
  - b. He is dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings
  - c. Perverse disputings of men of corrupt minds, and destitute of the truth
  - d. Supposing that gain is godliness: from such withdraw thyself
5. But godliness with contentment is great gain.
6. For we brought nothing into this world, and it is certain we can carry nothing out.
  - a. Having food and raiment let us be therewith content.
  - b. But they that will be rich fall into
    - temptation
    - a snare
    - Into many foolish and hurtful lusts, which drown men in destruction and perdition.
7. For the love of money is the root of all evil:
  - a. While some coveted after
  - b. They have erred from the faith
  - c. They, have pierced themselves through with many sorrows.

Q. A final word to Timothy:

1. But thou, O man of God, flee these things

2. Follow after:
  - a. Righteousness
  - b. Godliness
  - c. Faith
  - d. Love
  - e. Patience
  - f. Meekness
3. Fight the good fight of faith
4. lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.
5. I give thee charge
  - a. In the sight of God, who quickeneth all things
  - b. Before Christ Jesus, who before Pontius Pilate witnessed a good confession
  - c. That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:
6. Which in his times he shall shew,
  - a. Who is the blessed and only Potentate
  - b. The King of kings
  - c. The Lord of lords
  - d. Who only hath immortality
  - e. Dwelling in the light which no man can approach unto
  - f. Whom no man hath seen, nor can see:

g. to Him be honour and power everlasting. Amen.

R. Charge them that are rich in this world

1. That they be not highminded
2. That they trust not in uncertain riches, but in the living God, who giveth us richly all things to enjoy
3. That they do good
4. That they be rich in good works
5. That they be ready to distribute
6. That they be willing to communicate
7. By doing these things they will laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.
8. O Timothy, keep that which is committed to thy trust
  - a. Avoiding profane and vain babblings
  - b. Avoid oppositions of science falsely so called: [1TI 6:21] Which some professing have erred concerning the faith.
  - c. Grace be with thee. Amen.

## THE SECOND LETTER TO TIMOTHY

### I. The Second Letter to Timothy

#### A. Author

##### 1. Paul

- a. An apostle
- b. Of Jesus Christ
- c. By the will of God
- d. According to the promise of life which is in Christ Jesus

##### 2. Recipient

- a. To Timothy
- b. My dearly beloved son:

##### 3. Desire for Timothy

- a. Grace
- b. Mercy
- c. Peace, from God the Father and Christ Jesus our Lord.

#### B. Thanksgiving

1. I thank God Whom I serve from my forefathers with pure conscience
2. Without ceasing I have remembrance of thee in my prayers night and day;
3. Greatly desiring to see thee
  - a. Being mindful of thy tears
  - b. That I may be filled with joy; when I call to remembrance the unfeigned faith that is in thee
    - Which dwelt first in thy grandmother Lois

- Which dwelt in thy mother Eunice
- I am persuaded that in thee also.

C. Wherefore I put thee in remembrance

1. Stir up the gift of God, which is in thee by the putting on of my hands.
2. For God hath not given us the spirit of fear
3. God hath given thee the spirit of power
4. God hath given thee the spirit of love
5. God hath given thee the spirit of a sound mind.
6. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner:
7. But be thou partaker of the afflictions of the gospel according to the power of God;
  - a. Who hath saved us
  - b. Who hath called us with an holy calling, not according to our works, but according to his own purpose and grace
    - Grace which was given us in Christ Jesus before the world began
    - But is now made manifest by the appearing of our Saviour Jesus Christ
    - He hath abolished death,
    - He hath brought life and immortality to light through the gospel:

D. Whereunto I am appointed

1. A preacher

2. An apostle
3. A teacher of the Gentiles.
4. For the which cause I also suffer these things:
5. Nevertheless
  - a. I am not ashamed
  - b. I know whom I have believed
  - c. I am persuaded that he is able to keep that which I have committed unto him against that day.

E. Admonition

1. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.
2. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.
3. This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.
4. The Lord give mercy unto the house of Onesiphorus
  - a. He oft refreshed me
  - b. He was not ashamed of my chain:
  - c. But, when he was in Rome, he sought me out very diligently, and found me
  - d. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

F. Be Strong

1. Thou therefore, my son, be strong in the grace that is in Christ Jesus.

2. The things that thou hast heard of me among many witnesses,
    - a. The same commit thou to faithful men
    - b. Men who shall be able to teach others also.
  3. The Soldier
    - a. Thou therefore endure hardness, as a good soldier of Jesus Christ.
    - d. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.
    - e. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.
  4. The Husbandman
    - a. The husbandman that laboureth must be first partaker of the fruits.
    - b. Consider what I say; and the Lord give thee understanding in all things.
- G. Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:
1. Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.
  2. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.
  3. It is a faithful saying:
    - a. For if we be dead with him, we shall also live with him:
    - b. If we suffer, we shall also reign with him:
    - c. If we deny him, he also will deny us:

- d. If we believe not, yet he abideth faithful: he cannot deny himself.

#### H. An Unashamed Workman

1. Of these things put them in remembrance
2. Charging them before the Lord that they
  - a. Strive not about words to no profit, but to the subverting of the hearers.
  - b. Study to shew thyself approved unto God
  - c. A workman that needeth not to be ashamed
  - d. A workman rightly dividing the word of truth.
  - e. Shun profane and vain babblings: for they will increase unto more ungodliness.
    - And their word will eat as doth a canker: of whom is Hymenaeus and Philetus
    - Who concerning the truth have erred, saying that the resurrection is past already;
    - They have and overthrow the faith of some.
    - Nevertheless the foundation of God standeth sure, having this seal,
    - The Lord knoweth them that are his.
    - And, Let every one that nameth the name of Christ depart from iniquity.
    - But in a great house there are
      - \* Not only vessels of gold and of silver
      - \* But also of wood and of earth;

\* Some vessels to honour

\* Some vessels dishonour.

- If a man therefore purge himself from these, he shall be

\* A vessel unto honour

\* Sanctified

\* A vessel meet for the master's use

\* A vessel prepared unto every good work.

3. Flee also youthful lusts

4. Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

5. But foolish and unlearned questions avoid, knowing that they do gender strifes.

6. And the servant of the Lord must not strive

7. The servant of the Lord must be gentle unto all men

8. The servant of the Lord must be apt to teach

9. The servant of the Lord must be patient

10. The servant of the Lord must in meekness instructing those that oppose themselves

a. If God peradventure will give them repentance to the acknowledging of the truth

b. And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

I. Difficult Times Will Come

A. This know also, that in the last days perilous times shall come.

1. For men shall be lovers of their own selves
2. Men shall be covetous
3. Men shall be boasters
4. Men shall be proud
5. Men shall be blasphemers
6. Men shall be disobedient to parents
7. Men shall be unthankful
8. Men shall be unholy
9. Men shall be without natural affection
10. Men shall be trucebreakers
11. Men shall be false accusers
12. Men shall be incontinent
13. Men shall be fierce
14. Men shall be despisers of those that are good
15. Men shall be traitors
16. Men shall be heady
17. Men shall be highminded
18. Men shall be lovers of pleasures more than lovers of God
19. Men shall have a form of godliness, but denying the power thereof:
20. From such turn away.
21. For of this sort are they which:

- a. Creep into houses
- b. Lead captive silly women laden with sins, led away with divers lusts
- c. Ever learning, and never able to come to the knowledge of the truth.
- d. Now as Jannes and Jambres withstood Moses, so do these also resist the truth:
- e. Men of corrupt minds
- f. Reprobate concerning the faith.
- g. But they shall proceed no further:
- h. Their folly shall be manifest unto all men, as theirs also was.

B. But thou hast fully known:

1. My doctrine
2. My manner of life
3. My purpose
4. My faith
5. My longsuffering
6. My charity
7. My patience
8. My Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra;
9. What persecutions I endured: but out of them all the Lord delivered me.

10. Yea, and all that will live godly in Christ Jesus shall suffer persecution.
  11. But evil men and seducers shall wax worse and worse
    - a. Deceiving
    - b. Being deceived.
- C. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;
1. And that from a child thou hast known the holy scriptures
    - a. Which are able to make thee wise unto salvation
    - b. Through faith which is in Christ Jesus.
  2. All scripture is given by inspiration of God, and is profitable
    - a. For doctrine
    - b. For reproof
    - c. For correction
    - d. For instruction in righteousness:
    - e. That the man of God may be perfect, throughly furnished unto all good works.
  3. Preach the Word
    - a. 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;
    - b. Be instant in season
    - c. Be instant out of season
    - d. Reprove

- e. Rebuke
- f. Exhort with all longsuffering and doctrine.

4. The Time Will Come:

- a. For the time will come when they will not endure sound doctrine
- b. After their own lusts shall they heap to themselves teachers, having itching ears;
- c. And they shall turn away their ears from the truth, and shall be turned unto fables. [2TI 4:5]

5. Watch

- a. But watch thou in all things
- b. Endure afflictions
- c. Do the work of an evangelist
- d. Make full proof of thy ministry.

D. Paul's Testimony:

- 1. For I am now ready to be offered, and the time of my departure is at hand.
- 2. I have fought a good fight
- 3. I have finished my course
- 4. I have kept the faith
- 5. Henceforth there is laid up for me a crown of righteousness, which 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.

E. Personal Concerns

1. Do thy diligence to come shortly unto me:
2. For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica
3. Crescens to Galatia
4. Titus unto Dalmatia.
5. Only Luke is with me.
6. Take Mark, and bring him with thee: for he is profitable to me for the ministry.
7. And Tychicus have I sent to Ephesus.
8. The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.
9. Alexander the coppersmith did me much evil: the Lord reward him according to his works:
10. Of whom be thou ware also; for he hath greatly withstood our words.
11. 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.
12. Notwithstanding the Lord stood with me
  - a. He strengthened me;
  - b. That by me the preaching might be fully known
  - c. That all the Gentiles might hear:
  - d. I was delivered out of the mouth of the lion.
  - e. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom:
  - f. To whom be glory for ever and ever. Amen.

F. Salutations:

1. Salute Prisca and Aquila
2. Salute the household of Onesiphorus.
3. Erastus abode at Corinth: but Trophimus have I left at Miletum sick.
4. Do thy diligence to come before winter.
5. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.
6. The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

# THE LETTER TO TITUS

## I. The Letter to Titus

### A. Author

1. Paul
2. A servant of God
3. An apostle of Jesus Christ
  - a. According to the faith of God's elect
  - b. And the acknowledging of the truth which is after godliness
  - c. In hope of eternal life
    - \* Which God, that cannot lie, promised before the world began
    - \* But hath in due times manifested his word through preaching
    - \* Which is committed unto me according to the commandment of God our Saviour

### B. Recipient

1. Titus
2. Mine own son after the common faith:

### C. Desire for Titus

1. Grace
2. Mercy
3. Peace

- a. From God the Father
- b. From the Lord Jesus Christ our Saviour.

D. Paul's reminder to Titus

1. For this cause left I thee in Crete
2. That thou shouldest set in order the things that are wanting
3. That thou ordain elders in every city, as I had appointed thee:

E. Qualification for Eldership

1. If any be blameless
2. The husband of one wife
3. Having faithful children not accused of riot or unruly.

F. Qualifications of a bishop

1. For a bishop must be blameless, as the steward of God;
2. Not selfwilled
3. Not soon angry
4. Not given to wine
5. No striker
6. Not given to filthy lucre
7. A lover of hospitality
8. A lover of good men

9. Sober
  10. Just
  11. Holy
  12. Temperate
  13. Holding fast the faithful word as he hath been taught
    - a. That he may be able by sound doctrine to exhort
    - b. That he may be able by sound doctrine to convince the gainsayers.
- G. The field of ministry
1. For there are many
    - a. Unruly
    - b. Vain talkers
    - c. Deceivers, specially they of the circumcision:
  2. Their mouths must be stopped
    - a. They subvert whole houses
    - b. They eaching things which they ought not, for filthy lucre's sake.
  3. One of themselves, even a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies. [TIT 1:13] This witness is true.
  4. Wherefore rebuke them sharply, that they may be sound in the faith;
  5. Not giving heed to Jewish fables

6. Not giving heed to the commandments of men, that turn from the truth.
7. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure;
8. Even their mind and conscience is defiled.
9. They profess that they know God; but in works they deny him,
  - a. Being abominable
  - b. Being disobedient
  - c. Being unto every good work reprobate.

#### H. Duties of the Older and Younger

1. Speak thou the things which become sound doctrine:
2. The aged Men:
  - a. Be sober
  - b. Be grave
  - c. Be temperate
  - d. Be sound in faith
  - e. Be sound in charity
  - f. Be sound in patience.
3. The aged women:
  - a. Be in behaviour as becometh holiness
  - b. Do not be false accusers
  - c. Do not be given to much wine

- d. Be teachers of good things
- e. Teach the young women to be sober
- f. Teach the young women to love their husbands
- g. Teach the young women to love their children
- h. Teach the young women to be discreet
- i. Teach the young women to be chaste
- j. Teach the young women to be keepers at home
- k. Teach the young women to be good
- l. Teach the young women to be obedient to their own husbands
- m. Teach all these things that the word of God be not blasphemed

4. The young men

- a. Exhort them to be sober minded
- b. In all things shewing thyself a pattern of good works:
- c. In doctrine shewing uncorruptness
- d. In doctrine shewing gravity
- e. In doctrine shewing sincerity
- f. Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

5. Exhortation to Servants

- a. Exhort servants to be obedient unto their own masters
- b. Exhort servants to please them well in all things
- c. Not answering again

d, Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

I. The grace of God that bringeth salvation hath appeared to all men

1. Teaching us that

a. By denying ungodliness

b. By denying worldly lusts

c. We should live soberly, righteously, and godly, in this present world

2. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ

a. He gave himself for us, that he might redeem us from all iniquity

b. He gave himself for us to purify unto himself a peculiar people, zealous of good works.

J. These things speak

1. Exhort

2. Rebuke with all authority.

3. Let no man despise thee.

4. Put them in mind to be subject to principalities and powers

5. Put them in mind to obey magistrates

6. Put them in mind to be ready to every good work,

7. Put them in mind to speak evil of no man

8. Put them in mind to be no brawlers

9. Put them in mind to be gentle

10. Put them in mind to show all meekness unto all men.
- K. A look back
1. We ourselves also were sometimes foolish
  2. Disobedient
  3. Deceived
  4. Serving divers lusts and pleasures
  5. Living in malice
  6. Living in envy
  7. Hateful, and hating one another.
- L. The Transforming Power of the Love of God
1. But after that the kindness and love of God our Saviour toward man appeared
  2. It did not appear bot by works of righteousness which we have done
  3. According to his mercy he saved us
    - a. By the washing of regeneration
    - b. By the renewing of the Holy Ghost
    - c. Which he shed on us abundantly through Jesus Christ our Saviour
    - d. That being justified by his grace, we should be made heirs according to the hope of eternal life.
  4. A faithful saying:
    - a. Affirm these things constantly

- b. They which have believed in God might be careful to maintain good works.
- c. These things are good and profitable unto men.

6. Things to avoid:

- a. Avoid foolish questions
- b. Avoid genealogies
- c. Avoid contentions
- d. Avoid strivings about the law; for they are unprofitable and vain.

7. Hereticks

- a. A man that is an heretick after the first and second admonition reject;
- b. Knowing that he that is such is subverted
- c. He sinneth
- d. He is condemned of himself.

M. Personal Concerns

- 1. When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis:
- 2. I have determined there to winter.
- 3. Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.
- 4. And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.
- 5. All that are with me salute thee.
- 6. Greet them that love us in the faith.

7. Grace be with you all. Amen.

## THE LETTER TO PHILEMON

### I. The Letter to Philemon

#### A. Author

1. Paul
2. A prisoner of Jesus Christ
3. And Timothy our brother

#### B. Recipients

1. Philemon
2. Our dearly beloved
3. Fellowlabourer
4. Beloved Apphia
5. Archippus our fellowsoldier
  - a. To the church in thy house:

#### C. Desire toward Recipients:

1. Grace to you
2. Peace, from God our Father and the Lord Jesus Christ.

#### D. Philemon's Love and Faith

1. I thank my God
2. I make mention of thee always in my prayers,
3. I hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints
4. That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

5. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.
- E. Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,
1. Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.
  2. Plea for Onesimus, a Free Man
    - a. I beseech thee for my son Onesimus
    - b. Him have I begotten in my bonds:
    - c. In time past, he was unprofitable to thee, but now profitable to thee and to me:
    - d. Whom I have sent again: thou therefore receive him, that is, mine own bowels:
    - e. Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:
    - f. But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.
    - g. For perhaps he therefore departed for a season, that thou shouldest receive him for ever;
    - h. Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?
    - i. If thou count me therefore a partner, receive him as myself.
    - j. If he hath wronged thee, or oweth thee ought, put that on mine account;
    - k. I Paul have written it with mine own hand,
      - \* I will repay it:

\* Albeit I do not say to thee how thou owest unto me even thine own self besides.

3. Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.
  - a. Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.
  - b. But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

F. Salutations

1. There salute thee Epaphras, my fellowprisoner in Christ Jesus;
2. Marcus
3. Aristarchus
4. Demas
5. Lucas, my fellowlabourers.
6. The grace of our Lord Jesus Christ be with your spirit. Amen.

## **OTHER BOOKS AND QUICK READS**

### **BOOKS**

The Narratives of Christ (Gospel)  
Is God Speaking? (Minor Prophets)  
God's Life-Changing Curriculum (An Agent of Change)  
Worship (In the New Testament)

### **QUICK-READS**

The Authority of the Believer  
Transforming Power  
Redeemed from the Curse (Entitled to the Blessing)  
Emotional Intelligence (Models: A Brief Review)  
Why He Came  
The Kingdom (13 Parables)  
Divine Transition  
Divine Expectation  
Unclaimed Wealth  
Times of Refreshing  
Unlocking God's Diary  
The House of James  
The Will of God (In James)  
The Pure Gospel (Galatians)  
Paul's Vision of God (Ephesians)  
The Journey

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