



"And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land..."
(Ezekiel 22:30)

Second Annual LECTURESHIP

JANUARY 25-28, 2001

THE EPISTLES OF PAUL

THURSDAY	(January 25)
(07:00 pm).....The early life and conversion of Paul.....	Curtis A. Cates
(08:00 pm).....The church Paul established in the first century.....	Barry Grider
FRIDAY	(January 26)
(09:00 am).....First Thessalonians	Daniel Cates
(10:00 am).....First Corinthians	Jerry Martin
(11:00 am).....Romans	Keith Mosher
(01:00 pm).....Galatians	Billy Bland
(02:00 pm).....Lessons from the first missionary journey	Lennie Reagan
(02:00 pm).....Adoring ourselves modestly (First Timothy 2:9-10)	(Ladies Only) Irene Taylor
(07:00 pm).....Lessons from the second missionary journey.....	Bobby Liddell
(08:00 pm).....Philemon	Robert Taylor
SATURDAY	(January 27)
(09:00 am).....Second Thessalonians.....	Tony Pulliam
(10:00 am).....Second Corinthians.....	Gary McDade
(11:00 am).....First Timothy	Davy Russell
(01:00 pm).....Philippians	Robert Williams
(02:00 pm).....Ephesians.....	B. J. Clarke
(02:00 pm).....The need for teaching the younger ladies (Titus 2:3-5)	(Ladies Only) Irene Taylor
(07:00 pm).....Lessons from the third missionary journey	Raymond Hagood
(08:00 pm).....Second Timothy	Johnny Burkhart
SUNDAY	(January 28)
(09:00 am).....Colossians.....	Joel White
(10:00 am).....Titus.....	Chris Butler
(01:30 pm).....The crown of life for which Paul labored	Wayne Jones

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I THESSALONIANS

Daniel F. Cates

INTRODUCTION: BACKGROUND INFORMATION

- 1 Geographical information.
 - a Early Therma.
 - 1> The city was first called Therma, or Therme, due to hot springs located in the area (the city actually lay on the Thermaic Gulf).
 - 2> Around 315 B.C. the city was rebuilt by Cassander, brother-in-law of Alexander the Great.
 - 3> Cassander renamed the city to honor his wife Thessalonica.
 - 4> Archaeological evidence has shown that the rulers of the city were known as politarchs, ὀλιτάρχῃς, just as Luke identified them in Acts 17:8.
 - b New Testament era Thessalonica.
 - 1> By Paul's day Thessalonica, which lay on the Egnation, or Aegean, Way, the main route to Italy, had become the principle city of Macedonia.
 - 2> Not only was it important as a land route, it was also the main seaport in the area.
 - 3> The well fortified and strategically located city, made free due to its allegiance with such Romans as Augustus and Anthony, served as one of four capital cities in Roman Macedonia, and later served as the capital when the area was unified.
 - c Twentieth century Thessaloniki.
 - 1> Also known as Salonica or Saloniki the city has remained a force in the area.
 - 2> The city, with a population that hovers around 275,000-350,000, contains some areas that date back to the first century.
- 2 Spiritual information.
 - a There were a number of religious forces that served as a backdrop for the founding of the first congregation in Thessalonica.
 - 1> The city which lay just North of Mount Olympus had, not surprisingly, and affection for false gods, of chief importance was Jupiter, and idolatry.
 - 2> The city was home to a synagogue that was attended not only by Jews, but also some AGod-fearing@ Greeks.
 - b The first congregation of the Lord's people in Thessalonica was established by Paul during his second missionary journey.
 - 1> The first church on Macedonian soil was established at Philippi (Acts 16:12-40) followed soon by the second Macedonian congregation at Thessalonica.
 - 2> According to Acts 17:1-4 Paul, accompanied by Silas on the journey, went to the synagogue and reasoned with those who would hear.
 - 3> The new converts included some Jews, a great many devout Greeks, and Anot a few@ women.
 - 4> While there was great success in Thessalonica it was not without opposition.
 - a> The Jews that were not converted, according to Acts 17:5-10, in essence brought together a mob and Aassaulted@ the house where Paul and Silas had been staying and took their host before the rulers

- (politarchs) of the city.
- b> Ultimately the rulers let the host, Jason, and those who were with him go.
- c> Paul and Silas were then sent from the city by their new brethren to continue their missionary journey.
 - 1>> Their next stop was Berea (Acts 17:11).
 - 2>> Of the Bereans it is recorded in the following verse, *There were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.* @

3 Textual information.

- a The author of I Thessalonians by his own admission is Paul.
 - 1> Most commentators agree that this was an epistle of Paul and that it was likely Paul=s first epistle.
 - 2> As with all Biblical books behind the man writing was the Holy Spirit guiding the process down to the last word (II Timothy 3:16).
- b If it is true that this was Paul=s first epistle, then the date that some have given it, about A.D. 51-53, would be an accurate one, and would place the epistle as having been written while Paul was at Corinth.
- c Paul=s purpose in writing was to give the Christians in Thessalonica, who no doubt continued to face opposition from the hostile Jews and perhaps some Greeks or Romans as well, some hope in their persecution.
 - 1> Paul, due to the stir that caused him to leave the city, no doubt was writing because he wishes that he could have personally stayed in the area longer to see that the church might be firmly planted before he had to move on.
 - 2> This epistle could do, in going to and staying at Thessalonica, what he physically could not do.
 - 3> Robert R. Taylor, Jr., added to this thought, *The basic thrust of the first epistle directed to Thessalonica was to set before the persecuted Thessalonians the divine origin and the heavenly confirmation of Christianity.*@
- d The epistle centered around the idea of hope, and the key thoughts from the book demonstrate Paul=s desire that the Thessalonians be steadfast in their faith no matter what oppositions might arise.
 - 1> The key verses of the book (I Thessalonians 1:9,10) show the repentance of the Thessalonian brethren and the hope that drove it, *For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.*@
 - 2> Since hope served as the key thought of the epistle, it would be necessary to echo the certainty of Jesus= second coming throughout the epistle (1:10; 2:19; 3:12,13; 4:13-18; 5:1-4).

I. I THESSALONIANS 1: INSPIRING HOPE FOR THE YOUNG CONVERT.

- A. In his usual way Paul saluted the brethren to whom he was writing (verse 1).
 - 1. Along with Silvanus, or Silas, and Timothy, Paul greeted this church that was Ain God@ and Ain the Lord Jesus Christ@ displaying the intimacy and family relationship shared by all Christians.
 - 2. Paul then greeted them in both a Greek way (Agrace be unto you@) and a Jewish way (Apeace@).
- B. Paul indicated his love for these brethren and his joy that they had accepted the Truth in verses 2 through 10.
 - 1. As any preacher, and indeed any Christian, should, Paul prayed for the brethren, remembering their Awork of faith, and labour of love, and patience of hope@ knowing that they had been converted (2-4).
 - 2. In speaking of the salvation of these brethren he spoke of their election; not as having been individually foreordained to be saved, but as being members of the body that was foreordained to be saved.
 - 3. Paul assured the brethren in verse 5 that they had not been taught what was simply some man=s words or opinions, but rather they had been taught a divine message that could be confirmed by miraculous power (I Corinthians 2:4,5).
 - 4. Though they had been afflicted these brethren had received the Truth with joy and therefore stood as great examples to all the disciples in that area and in Achaea, and indeed anywhere that word of the faith of the Thessalonians might spread (6-8).
 - 5. In verses 9 and 10 Paul told them that because of their joyful reception of the Gospel and resulting faith others even viewed Paul and his co-laborers differently than they may have, and attested that all of that was due to hope found in Jesus Awhich delivered us from the wrath to come.@

II. I THESSALONIANS 2: ENCOURAGING HOPE FOR THE FAITHFUL SERVANT.

- A. In verses 1 through 6 Paul reminded the brethren that when he and Silas went among them that they went among them plainly teaching the saving message, without deceit, uncleanness, guile, or flattery, and without a desire to be glorified of men, but rather Aas we were allowed (or approved-A.S.V.) of God.@
 - 1. That is the way that all preachers ought to view the task as messengers of the Gospel.
 - 2. Too many use the title of >preacher= as just that and lord their authority over the members of the congregation thereby being, as Paul said in verse 6, Aburdensome.@
 - a. Such calls to mind the result of such abuse of authority by Hophni and Phinehas, the sons of Eli, who in I Samuel 2:12-17 caused men to hate sacrificing to the Lord.
 - b. It is such abuse that led in some ways to the hierarchal organizations of many of the worlds denominations.
- B. In verses 7 through 9 Paul told the Thessalonians that they might recall the tenderness which they had been shown by these missionaries who had been

Agente,@ Affectionately desirous,@ and had labored among them as a mother travails in childbirth so that it could not be said that the Truth had not been preached among them.

- C. In verses 10 through 12 Paul told them that they not only had these preachers before them serving them by motherly means, but also exhorting, comforting, and charging them As a father does his children@ so that they might walk a path of righteousness (Ephesians 4:1-3).
- D. Paul repeated in verses 13 through 16 that prayers went to heaven on behalf of the Thessalonians for they had been converted and suffered as the church in Judaea had suffered, and even Jesus Christ Himself had suffered and died, and as Paul and others continued to suffer.
- E. Paul=s earnest desire was to be among these brethren, as was his heart, and to see them again but Satan (undoubtedly a figure of speech representing the persecution that was at the hand of Satan=s minions) had hindered his ability to stay with them or at this point to go back to them (17,18).
- F. Though Satan may have been winning some battles the brethren could be sure that God would win the war (as we can read in the Revelation) and that the hope, and joy, and Acrown of rejoicing@ was in the fact that Jesus would return and gather His faithful (19,20).

III. I THESSALONIANS 3: PURIFYING HOPE FOR THE BELIEVER.

- A. In verses 1 through 8 Paul expressed the joy, and the rejuvenation, felt by he and his fellow-laborers, who had sent Timothy to Thessalonica from Athens to establish and comfort them, when they had heard from Timothy that the Thessalonians remained faithful throughout their persecution and hardship and that they had retained their love for the Truth and fondness for Paul and his company.
- B. Verses 9 through 11 show that while constantly praying for the brethren Paul hoped that providentially a way might be made for him to return to them (Acts 20:1-3 records that Paul indeed made it back to Macedonia some five years later).
- C. Paul desired that in the meantime God would continue to strengthen them in love toward each other and all men (Galatians 6:10) and would strengthen their hearts so that they would stand blameless, holy, on the day when Jesus would come again (12,13).

IV. I THESSALONIANS 4: COMFORTING HOPE FOR THE BEREAVED.

- A. In verses 1 and 2 Paul indicated again his desire that these brethren walk in righteousness and proceeded to remind them of Jesus commandments they had received of him.
 - 1. That they remain holy they were to Aabstain from fornication@ and concupiscence, that is uncontrolled longing, lust, or desire (3-5).
 - 2. To abstain from fornication would keep them from defrauding their brethren by committing adultery with the wives of their brethren (6,7).
 - 3. Paul warned them that to despise, or reject, these commandments was not simply a rejection of man but and attempt to annul a law of God (8).
 - 4. Concerning love Paul did not have to remind them of any commands, for

their love was seen throughout the region (9,10).

5. Paul reminded them in verses 10 and 11 of commands that needed to be kept in order to remain faithful: They were to *study to be quiet*, to *walk honestly* in their dealings with non-Christians (referred to aptly as *those that are without*).

- B. In verses 12 through 18 Paul issued some advice that would serve as much as a comfort as a command: They were to *sorrow not* when one passed away as the non-Christians sorrowed, for the dead who were faithful were going to a better place for when Jesus returned he would not step foot on this world of pain and suffering again, but would return to the presence of God carrying with Him the saints of whom this world is not worthy (Hebrews 11:38) to the prepared (John 14:2,3) home of the faithful where they would stay for an eternity—a funeral then was not a place for crying, but a prelude to comfort.

V. *I THESSALONIANS 5: ROUSING HOPE FOR THE SLEEPING CHRISTIAN.*

- A. In verses 1 through 8 Paul said that he did not need to tell these Thessalonians when the second coming would occur (and he could not have anyway—Matthew 24:36-25:13), but rather only that they should live as *children of the day* not fearing what that night, whenever it might be, would bring.
 1. The world would be looking for signs supposing they could wake out of spiritual sleep and escape immediately before swift destruction overtook them (about which they would be wrong).
 2. The righteous would watch as well, not for signs, but in their lives prepared for any moment to be the last; soberly waiting with faith, love, and hope (7,8).
- B. In verses 9 through 11 Paul reiterated the fact that salvation awaited the faithful, living or dead, due to the sacrifice of Jesus.
- C. In verses 12 and 13 Paul urged the brethren to know (I John 4:1) honor and love those who labored among them and to be at peace with each other.
- D. In verses 14 through 22 Paul gave the brethren miscellaneous admonitions.
 1. Warn the unruly (14; II Timothy 4:2).
 2. Comfort the feeble-minded (14).
 3. Support the weaker brethren (14; Galatians 6:2).
 4. Be patient toward all men (14).
 5. Do not repay evil with evil, but do good to all men (15).
 6. Rejoice evermore (16).
 7. Pray without ceasing (17).
 - a. Always have a prayerful attitude or disposition.
 - b. Make prayer a continual pattern or habit.
 - c. In every thing give thanks (18).
 8. Quench not the Spirit, or do not *not* do right (19).
 9. Don't reject true prophesying (20).

10. Prove, that is test or try, all things to see whether they are of God (I John 4:1), and if they are hold on to them (21).
 11. Stay away even from the appearance of sin (22; I Corinthians 10:23,24,32,33).
- E. Verses 23 and 24 stand as encouragement to do the aforementioned things in this day
as in that God would sanctify and preserve the faithful for He is faithful (I Corinthians 10:13).
- F. In verses 25 through 28 Paul wrapped up the epistle asking for the prayers of the Thessalonians, greeting all the brethren through them, charging them to read the epistle to all, and wishing the grace of Jesus upon them all.

Lessons From The First Missionary Journey

Lennie Reagan

INTRODUCTION:

- 1 I would like to express my appreciation to the leaders and the members of the Nesbit congregation for their vision and love in hosting this lectureship. The Bible is our standard of authority and this study of the writings of the apostle Paul is profitable to all men for ***A...doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works@*** (2 Timothy 3:16-17). May God bless the efforts of His people.
- 2 I am grateful for the evangelist of this congregation, as well as his wife, and their family and extended families. They are a blessing and a tremendous help and encouragement to me.
- 3 I will treasure the work produced by the other preachers of this lectureship. It will serve as a priceless tool in spreading the Word of the Lord in our communities.
- 4 The task which has been assigned in this segment of this lectureship is to examine lessons we can collect from the first missionary journey of Barnabas, Saul, and John Mark (Acts 12:25-14:28). In order to complete this project, we will investigate:
 - a. Locations on the journey.
 - b. Lessons from the journey.

I ***THERE WERE A MULTITUDE OF LOCATIONS TOURED BY THE TRAVELING TRIO (BARNABAS, SAUL, AND JOHN MARK) ON THE FIRST JOURNEY.***

- A The particulars of the journey are recorded by Luke in Acts 12:25-14:28.
 - 1 The length of time on the trip has been suggested in the approximation of two years with a suggested date of 45-47 A.D.
 - 2 The background of the journey is found in the attitude and action of the Lord=s church in Jerusalem and the same was reproduced in the church at Antioch (Acts 11: 22-30).
- B The journey begins at Antioch (Acts 13:1-4).
 - 1 The church at Antioch was blessed with certain prophets and teachers.
 - 2 The Holy Spirit delegates divine directions.
- C From Antioch they sailed to Seleucia and on to the island of Cyprus (Acts 13:4-12).
 - 1 In Salamis they preached in the synagogue of the Jews.
 - 2 They traveled from the city of Salamis to the city of Pathos.
 - a Sergius Paulus called for Barnabas and Saul, desiring to hear the Word of the Lord.
 - b Elymas sought to turn Sergius Paulus from the faith and Saul, now identified as Paul, announced a season of blindness on the sorcerer, Elymas.
 - c The emphasis is now upon APaul and Barnabus@ rather than

ABarnabus and Saul@.

- D Their voyage brings them to Perga in Pamphylia and on to Antioch in Pisidia (Acts 13:13- 52).
- 1 John Mark departs the missionary team and returns to Jerusalem.
 - 2 Paul preaches his first sermon on the first sabbath day in Antioch. NOTE: It may be interesting to revisit Peter=s Pentecost day sermon (Acts 2), and Stephen=s defense before the Sanhedrin (Acts 7), and to observe that all three sermons followed the same basic line of thought.
 - 3 The second sermon, the following Sabbath day revealed the heart of some of the Jews as they rejected the gospel (Acts 13:44-46).
 - 4 Many of the Gentiles were receptive and obedient to the gospel (Acts 13:46-48).
 - 5 Preaching the Gospel results in persecution (Acts 13:49-52).
- E The journey proceeds to Iconium, some sixty miles from Antioch in Pisidia (Acts 14:1-6).
- 1 The preaching of the Gospel results in many of the Jews and Greeks believing.
 - 2 They stayed a long time in spite of the opposition and worked signs and wonders.
 - 3 Plans were made to stone them.
- F The didactic duo and their company fled to Lystra, a city of Lycaonia, about eighteen miles from Iconium (Acts 14:6-20).
- 1 Paul=s first recorded healing miracle was the lame man.
 - 2 The people thought Paul and Barnabus were gods.
 - 3 Some Jews from Antioch in Pisidia and from Iconium came to Lystra and stirred up the people against Paul and they stoned him leaving him for dead.
 - 4 Paul rose up and went back into the city.
- G The last leg of the trip before they started the return was to Derbe (Acts 14:20-21).
- H The return trip was used to confirm and exhort the disciples (Acts 14:21-26).
- 1 In Lystra, Iconium, and Antioch in Pisidia, they strengthened the disciples, the disciples were exhorted to continue in the faith, and elders were appointed in every church (Acts 14:21-23).
 - 2 They returned through Pamphylia, down to Attalia, and sailed to Antioch where the journey originated.

II THERE ARE MANY LESSONS FROM WHICH WE MUST PROFIT FOR OUR WORK AS A FAITHFUL CHILD OF GOD.

- A We must learn the lesson of personal dedication.
1. Paul and Barnabus demonstrated that spiritual freedom and successes will never be realized without a willingness to be committed to the pursuit.
 - 2 Our dedication and commitment is important for at least two reasons:
 - a The urgency of time demands it.
 - b It is the emphasis of the Word of God.
 - 3 Our dedication demands a decision (Joshua 24:15, 24; Acts 2:41, 8:12; 13:2-4).
 - 4 Our dedication demands determination (2 Corinthians 8:5; Philippians 3:13;

Acts 13:9,46,51; 14:3,20,21,26).

5 Our dedication demands discipline (Romans 8:1; 2 Corinthians 7:1).

6 Our dedication demands devotion to God (Romans 12:1; Acts 14:26-27).

B We must learn the lesson of personal evangelism.

1 This missionary team took seriously the Lord's commission to His church.

2 There is an application for the Lord's church today (Matthew 9:35-38; 28:18-20).

3 Christ set the example of personal evangelism.

4 As Christians we are commanded to teach others (2 Timothy 2:2).

5 There are a number of excuses that Paul and Barnabus did not make which our brethren are making today.

C We must learn the lesson of persecution and perseverance.

1 Paul and Barnabus taught us the proper response to persecution B perseverance (Acts 13: 46, 51; 14: 3, 7, 19-21).

2 Persecution takes on various forms and degrees (Revelation 2:9-10; 1 Peter 5:8-9).

3 Some people respond differently to persecution (John 12:42-43; Acts 5:40-42).

4 Persecution will come if we are faithful and true to the Word of God (2 Timothy 3:10-12).

5 Persecution combined with perseverance produces progression plus profit (Acts 6:1; 8:12, 11:21, 13:50-52; 14: 22,27).

CONCLUSION:

1 God has purposed a mission for the Lord's church and in the missionary journey we behold that mission fulfilled.

2 The first missionary journey unfolds a great goal, specific steps to reach that goal, faith in God and the power of His Word, persistence and prayer.

3 The lessons to learn are almost without limit as we lean upon the truth of God's Word.

Second Corinthians

Gary McDade

INTRODUCTION:

1 The Origin of the Epistle

a The city of Corinth was made the capital of Achaia by Augustus Caesar. The saying of the time was All roads lead to Rome, and this meant that all roads from Egypt and the Orient passed through Corinth. The city became a focus of commerce making it the wealthiest and most important city in Greece.¹ The city had a population of 600,000. Many visitors were drawn to Corinth for the Panhellenic Isthmian games played there every two years. The temple of Aphrodite, the Roman goddess Venus, was positioned on a summit near Corinth. W.B. West, Jr. used to tell his classes how the temple prostitutes could be identified by their shaved heads and sandals sporting the logo Follow me. So, the city not only had a reputation for financial prosperity but also for sensual gratification which yielded the stirring denunciation of carnal pleasures by Paul in I Corinthians 6:13-20. Paul would come to realize that even though Corinth presented many challenges to the presentation of the pristinely pure gospel of Jesus Christ, the Lord had much people in this city.

b The apostle Paul visited Corinth on his second missionary journey (Acts 18:1-18). At Corinth, he dwelt with Aquila and Priscilla because they were of the same trade being tentmakers. Every Sabbath he reasoned with the Jews in the synagogue. He persuaded both Jews and Greeks. In fact, many of the Corinthians hearing believed, and were baptized. Paul began the work alone but after some time was assisted by Silas and Timothy. He remained in Corinth for more than eighteen months teaching the word of God among them. The Jews made insurrection against Paul and brought him before the judgment seat of Gallio, deputy of Achaia. Gallio deferred judgment and drove them from the judgment seat. At last, Paul took leave of the brethren and sailed away into Syria with Aquila and Priscilla. Thus, the church was established in Corinth and stood in need of the further instruction they would later receive from Paul. The specific instructions to them the Holy Spirit has inspired and preserved for posterity are First and Second Corinthians.

c First Corinthians was written from Ephesus in the spring of A.D. 56 or 57. Paul wanted to remain in Ephesus until Pentecost and then revisit Corinth (I Cor. 16:6-9). His concern that Titus had not yet returned to Troas compelled him to travel to Macedonia to search for him (II Cor. 2:12-13; 7:5). The concern he had for Titus was such that he bypassed an open door of opportunity to preach the gospel in Troas. Paul met Titus in Macedonia, possibly at Berea, where Titus brought Paul much comfort concerning the state of the church at Corinth (II Cor. 7:6, 13-14; 8:6, 16, 23). Therefore, it is likely that in the early fall of that same year Paul wrote Second Corinthians from Berea in Macedonia.

2 The Occasion of the Epistle

a Perhaps that for which Second Corinthians is best known is Paul's defense of his apostleship. For example, he said, For I suppose I was not a whit behind the very chiefest apostles (II Cor. 11:5; 12:11). The various twists and turns the book takes from consoling and tender (cf. II Cor. 1:7, 15; 4:15; 6:11-13; 7:13-16) to condemning

and terse (cf. II Cor. 10:2, 11; 11:8, 12, 19, 29; 12:11, 15-16, 21; 13:2, 10) are best understood by the complex audience receiving the epistle. At least three groups at Corinth may be identified. First, there was the faithful majority who were loyal to Paul. He wanted them to have a second benefit afforded by his apostolic presence (II Cor. 1:15). Second, there were the licentious libertines who brazenly languished in fornication (II Cor. 12:21). Third, there were the Jewish legalists who were striving to bind the Law of Moses on the Gentile Christians (II Cor. 3). The most profitable reading and study of the book will bear in mind those to whom the book is addressed and their particular stance in relation to the teaching and person of Paul.

- b Other more secondary purposes for the occasion of the book include Paul's urging of the brethren to now receive the repentant fornicator mentioned in First Corinthians chapter five (II Cor. 2), the description and value of the ministry of the apostles (II Cor. 1-7), and the concern and collection for the needy in Jerusalem (II Cor. 8-9; Acts 11:27-30; 24:17).

The Outline of the Epistle

I. *The Apostles= Ministry of Reconciliation (II Cor. 1-7).*

- A. God Comforts the Troubled (II Cor. 1; esp. vv. 3-4, 20).
- B. God Causes to Triumph (II Cor. 2; esp. v. 14).
- C. God Changed the Testament (II Cor. 3; esp. vv. 11, 14, 18).
- D. God Committed the Treasure (II Cor. 4; esp. v. 7).
- E. God Changes the Tabernacle (II Cor. 5; esp. v. 1-2).
- F. God Challenges the Tempted (II Cor. 6; esp. v. 1-3, 14-16, 17-18).
- G. God Comforts the Trembling (II Cor. 7; esp. v. 5-7).

II. *The Authorized Means of Relief (II Cor. 8-9).*

- A. Liberal in Suppling (II Cor. 8).
- B. Law of Sowing (II Cor. 9).

III. *The Affirmation Made of Reproaches (II Cor. 10-13).*

- A. Paul's Defense in His Person (II Cor. 10).
- B. Paul's Defense in His Perils (II Cor. 11).
- C. Paul's Defense in His Power (II Cor. 12).
- D. Paul's Defense in His Proof (II Cor. 13).

The Outcome of the Epistle

Lessons for today which come out of Second Corinthians include:

I. *The saving gospel message came at a great price (II Cor. 1).*

- A. The death of Christ, Luke 9:22.

B. The sentence of death on the apostles, II Cor. 1:9.

II ***The truly penitent should be forgiven (II Cor. 2:6-9), Luke 17:3; Matt. 18:15-20; Gal. 6:1.***

III ***Christians are living letters that are known and read of all men (II Cor. 3:1-3), Matt. 5:13-16.***

- A. Your life is an open book.
- B. Can everyone read your writing?

IV ***The apostles gave their lives so that others might live the Christian life (II Cor. 4:11-15).***

- A. Christ died for others, John 10:11-18; 15:13.
- B. The apostles died for others, Acts 12:1; John 21:18-19; II Tim. 4:6-8.
- C. Christians should live for others, I Cor. 10:24, 33; Phil. 2:4; Rom. 15:1-3.

V ***In view of the judgment, all are urged to become Christians (II Cor. 5:10-11, 17).***

- A. Hear the gospel, Rom. 10:17.
- B. Believe the gospel, Acts 15:7-9.
- C. Repent of sins, II Cor. 7:9-10.
- D. Confess Christ, Rom. 10:9-10.
- E. Be baptized into Christ, Mark 16:16; Acts 2:38; Gal. 3:27; I Pet. 3:21.
- F. Behave in Christ, Rev. 2:10.

VI ***Workers with God must remain separate from the world (II Cor. 6:1, 17-18).***

VII ***Genuine repentance yields a clear conscience (II Cor. 7:9-11).***

VIII ***Liberal givers first submit to God's will (II Cor. 8:5).***

IX ***The law of sowing and reaping (II Cor. 9:6).***

X ***Obedience to Christ requires submissive thoughts (II Cor. 10:5).***

XI ***Be aware of the power of deception (II Cor. 11:12-15).***

XII ***Spiritual strength is made perfect in weakness (II Cor. 12:9).***

- A. Bloom where you are planted, Phil. 4:13.
- B. Take your stand for Christ now, Eph. 6:10-17.
- C. Christianity is never inconvenient, Acts 24:25; Rom. 12:1-2.

XIII ***The power of personal examination (II Cor. 13:5).***

The Outgrowth of the Epistle

As in no other book of the New Testament, the apostle Paul opened his heart to his readers (II Cor. 6:11; 7:3). Perhaps partly resulting from this characteristic, within each chapter of the epistle Paul formed memorable phrases which could serve a studious teacher or preacher with outstanding titles that can introduce timely topics based on this book of the Bible. Among these phrases are the following:

AThe God of All Comfort,@ II Cor. 1:3.

ABy Faith Ye Stand,@ II Cor.1:24.

AA Door Was Opened Unto Me,@II Cor.2:12.

AThanks Be Unto God, Which Always Causeth Us to Triumph in Christ,@ II Cor. 2:14.

AWe Are Not As Many, Which Corrupt the Word of God,@ II Cor. 2:17.

AYe Are Manifestly Declared to Be the Epistle of Christ,@ II Cor. 3:3.

AOur Sufficiency Is of God,@ II Cor. 3:5.

AWe Use Great Plainness of Speech,@ II Cor. 3:12.

AIf Our Gospel Be Hid, It Is Hid to Them That Are Lost,@ II Cor. 4:3.

AThe Glorious Gospel of Christ,@ II Cor. 4:4.

AWe Preach Not Ourselves, But Christ Jesus the Lord@ II Cor. 4:5.

AI Believed, And Therefore Have I Spoken,@ II Cor. 4:13.

AFor Which Cause We Faint Not,@ II Cor. 4:16.

AThe Things Which Are Not Seen Are Eternal,@ II Cor. 4:18.

AA House Not Made With Hands,@ II Cor. 5:1.

AFor We Walk By Faith, Not By Sight,@ II Cor. 5:7.

AWe Must All Appear Before the Judgment Seat of Christ,@ II Cor. 5:10.

AKnowing Therefore The Terror of the Lord, We Persuade Men,@ II Cor. 5:11.

AThe Love of Christ Constraineth Us,@ II Cor. 5:14.

AIf Any Man Be In Christ, He Is a New Creature,@ II Cor. 5:17.

AThe Ministry of Reconciliation,@ II Cor. 5:18.

AThe Word of Reconciliation,@ II Cor. 5:19.

ABe Ye Reconciled to God,@ II Cor. 5:20.

AHe Hath Made Him to Be Sin for Us, Who Knew No Sin,@ II Cor. 5:21.

AWorkers Together With God,@ II Cor. 6:1.

ANow Is the Day of Salvation,@ II Cor. 6:2.

ABe Ye Not Unequally Yoked Together With Unbelievers,@ II Cor. 6:14.

AYe Are the Temple of the Living God,@ II Cor. 6:16.

ACome Out From Among Them, And Be Ye Separate,@ II Cor. 6:17.

APerfecting Holiness In the Fear of God,@ II Cor. 7:1.

AGodly Sorrow Worketh Repentance To Salvation,@ II Cor. 7:10.

AI Have Confidence in You in All Things,@ II Cor. 7:16.

ABeyond Their Power They Were Willing of Themselves,@ II Cor. 8:3.

ASee That Ye Abound in this Grace Also,@ II Cor. 8:7.

AProviding For Honest Things,@ II Cor. 8:21.

AHe Which Soweth Bountifully Shall Reap Also Bountifully,@ II Cor. 9:6.

AGod Loveth a Cheerful Giver,@ II Cor. 9:7.

AGod Is Able,@ II Cor. 9:8.

AThanks Be Unto God For His Unspeakable Gift,@ II Cor. 9:13.

ABringing Into Captivity Every Thought to the Obedience of Christ,@ II Cor. 10:5.

ADo Ye Look On Things After the Outward Appearance?@ II Cor. 10:7.

AWhen Your Faith Is Increased,@ II Cor. 10:15.

AThe Simplicity That Is In Christ,@ II Cor. 11:3.
ASatan Himself Is Transformed Into an Angel of Light,@ II Cor. 11:14.
AIn Perils Among False Brethren,@ II Cor. 11:26.
AMy Strength Is Made Perfect In Weakness,@ II Cor. 12:9.
AWhen I Am Weak, Then Am I Strong,@ II Cor. 12:10.
AWe Do All Things, Dearly Beloved, For Your Edifying,@ II Cor. 12:19.
AHe Was Crucified Through Weakness, Yet He Liveth by the Power of God,@ II Cor. 13:4.
AExamine Yourselves, Whether Ye Be in the Faith,@ II Cor. 13:5.
AThis Also We Wish, Even Your Perfection,@ II Cor. 13:9.

Endnotes

¹Rex A. Turner, Sr., AThe Living Message of Second Corinthians,@ Garland Elkins and Thomas B. Warren eds., in *The Living Messages of the Books of the New Testament*, The First Annual *Spiritual Sword* Lectureship (Jonesboro, AR: National Christian Press, 1976), p. 136.

Second Thessalonians

Tony Pulliam

INTRODUCTION:

- 1 A brief history of Thessalonica:
 - a The founding, naming, and location of this city.
 - b The population in Paul's day was composed mainly of Greeks, Romans, and Jews.
 - c Paul and Silas established the church there during Paul's second missionary journey (Acts 17:1-10).

- 2 The situation in Thessalonica at the time of the writing of this epistle.
 - a There was misunderstanding of the second coming of Christ.
 - b Some, thinking that the Lord was coming soon, had quit work and were living off others (2Thess. 3:6-12).
 - c The Christians in Thessalonica were facing severe persecution.
 - d Paul wrote this letter to correct these misunderstandings and to encourage the Christians there to remain steadfast; to comfort the faithful.

DISCUSSION:

I EVIDENCE FOR PAUL'S AUTHORSHIP OF SECOND THESSALONIANS.

- A Internal evidence.
 - 1 Twice the writer refers to himself as Paul (Thessalonians 1:1; 3:17).
 - 2 This letter is written with the style, vocabulary, and character of Paul.
 - 3 Similarities to First Thessalonians (chart).

- B External evidences.
 - 1 The external evidence for Paul's authorship of Second Thessalonians is both fuller and earlier than that for the First Epistle.
 - 2 The letter is mentioned in the Didache (about 100 A.D.)
 - 3 Many early writers/scholars (including Ignatius, Irenaeus, Tertullian, and Clement of Alexandria) attributed the writing to Paul.

II DATE AND PLACE OF WRITING.

- A Second Thessalonians was written shortly (a few months at most) after the first letter.

- B Second Thessalonians was written from Corinth in A.D. 53.

III SOME LESSONS FROM SECOND THESSALONIANS.

- A Two acute needs of man:
 - 1 Grace.
 - 2 Peace.

- B Those who do not know God and who do not obey the gospel will be lost (2 Thess. 1:7-9).

- C Church discipline is part of God's plan (2 Thess. 3:6,12-15).

- 1 Discipline is commanded.
- 2 Discipline is carried out with an attitude of love in an effort to restore an erring brother.
- 3 Discipline maintains church purity: it works!

D The day of the Lord.

- 1 The central teaching of Second Thessalonians is to give the correct view concerning the day of the Lord.
- 2 In the New Testament this phrase (the day of the Lord) refers to the day when the Lord "shall be revealed from heaven" (2 Thess. 1:7; 1 Cor. 1:7-8; 5:5; 2 Cor. 1:14; Phil. 1:6,10; 2:16; 1 Thess. 5:2; 2 Peter 3:10).
- 3 The second coming will be sudden, but not necessarily soon.
- 4 Paul wrote that two notable events would precede Christ's coming again.
 - a The great falling away.
 - b Revealing of the man of sin.

CONCLUSION:

- 1 Although Second Thessalonians is a brief book (3 chapters, 47 verses), it contains a number of valuable lessons.
- 2 Second Thessalonians contains some of the fullest teaching on the second coming in all of the Word of God.
- 3 Have confidence in the Lord, and don't be weary of well doing.

LESSONS FROM PAUL'S SECOND MISSIONARY JOURNEY

Bobby Liddell

Acts 15:36-18:22

INTRODUCTION:

- 1 From Antioch of Syria, the second missionary journey would begin.
 - a "Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also" (Acts 15:35).
 - b Paul's desire was to visit the brethren in every city where they had preached on the first journey (v. 36).
 - c The date was about A.D. 51.

- 2 Lessons from the second missionary journey.
 - a Concern for brethren (15:36-16:5).
 - b Listening to God (16:6-15).
 - c Persecution and perseverance (16:16-40).
 - d Rejection and reception of Truth (17:1-12).
 - e Courage (17:13-34).
 - f Cooperation (18:1-22).

DISCUSSION:

I LESSONS ABOUT CONCERN FOR BRETHREN (ACTS 15:36-16:5)

A CHRISTIANS CARE FOR ONE ANOTHER.

- 1 Paul evidenced his care for his brethren, wanting to visit them again to "see how they do" (v. 36).
- 2 He wanted to visit them; that is, to go to them with the intent of helping.
- 3 Brethren should naturally be concerned about brethren and "how they do."

B CHRISTIANS MAY DIFFER IN JUDGMENT.

- 1 Paul and Barnabas disagreed over a matter of judgment--not a matter of faith (vv. 37-40).
- 2 In spite of their disagreement, neither gave up on the Lord, quit the church, or became bitter, but they parted peacefully and both kept working faithfully.
- 3 Instead of one effort, there were two--Paul choosing Silas to go with him, and Barnabas taking John Mark with him.

C CHRISTIANS STRENGTHEN ONE ANOTHER.

- 1 Paul and Silas went through Syria and Cilicia, confirming (strengthening) the churches (v. 41).
- 2 The churches they had established now needed care and help in growing to be what they should be; thus, follow-up work was sufficient reason for them to go.
- 3 As they went, they delivered the decrees from the apostles and elders in Jerusalem (16:4).
- 4 The result was: "And so were the churches established in the faith, and increased in number daily" (v. 5).

- D CHRISTIANS AVOID UNNECESSARY CONFLICT.
- 1 Paul found the disciple Timothy in Lystra, and would have him to go with him (vv. 1-2).
 - 2 Timothy's mother was a Jewess, but he had not been circumcised; thus, Paul circumcised him, not to keep the Old Law, but as a way to avoid unnecessarily provoking the Jews (v. 3).

II **LESSONS ABOUT LISTENING TO GOD (ACTS 16:6-15)**

- A CHRISTIANS LISTEN WHEN GOD SAYS, "NO."
- 1 For whatever reason, the Holy Spirit forbade them to go to Asia (v. 6).
 - 2 Likewise, when "they assayed to go into Bithynia...the Spirit suffered them not" (v. 7).
- B CHRISTIANS LISTEN WHEN GOD SAYS, "GO."
- 1 However, God sent Paul a vision of a man of Macedonia who pleaded, "Come over into Macedonia, and help us" (vv. 8-9).
 - 2 Realizing this was God's direction, "immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them" (v. 10).
 - 3 Thus, they came to Philippi, chief city of Macedonia (vv. 11-12).
- C CHRISTIANS LISTEN WHEN GOD SAYS, "PREACH."
- 1 Learning of a regular gathering of women to pray, they went there to preach (v. 13).
 - 2 When they preached the Gospel, Lydia and her household received it, and were baptized (v. 14).
 - 3 Being a woman of some financial means, she helped them by providing for Paul and his company through her hospitality (v. 15).

III **LESSONS ABOUT PERSECUTION AND PERSEVERANCE (ACTS 16:16-40)**

- A CHRISTIANS WILL FACE PERSECUTION FOR DOING GOOD.
- 1 In Philippi, there was a "damsel possessed with a spirit of divination" who "brought her masters much gain by soothsaying" (v. 16).
 - 2 Her testimony, "These men are the servants of the most high God, which shew unto us the way of salvation," though correct, was unwelcomed (there are some from whom we should not seek commendation) (v. 17).
 - 3 Finally, Paul cast the spirit out of her (v. 18).
- B CHRISTIANS WILL FACE PERSECUTION BY FALSE ACCUSATION.
- 1 The damsel's masters, seeing their gain was lost, caught Paul and Silas, and brought them before the magistrates (v. 19).
 - 2 They falsely charged Paul and Silas, saying, "These men, being Jews, do exceedingly trouble our city, And teach customs, which are not lawful for us to receive, neither to observe, being Romans" (vv. 20-22).
- C CHRISTIANS WILL FACE PERSECUTION IN SPITE OF INNOCENCE.
- 1 "The multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them" (v. 22).
 - 2 Thus, Paul and Silas were beaten with many stripes and cast into the inner prison with their feet held in stocks (vv. 23-24).

- D CHRISTIANS WILL PERSEVERE AND KEEP ON PRAISING GOD.
- 1 "At midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them" (v. 25).
 - 2 God sent an earthquake, freeing the prisoners (v. 26).
 - 3 The jailor, thinking the prisoners had escaped, "would have killed himself" (v. 27).
 - 4 "But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here" (v. 28).

- E CHRISTIANS WILL PERSEVERE AND KEEP ON PREACHING.
- 1 The jailor asked, "Sirs, what must I do to be saved?" (vv. 29-30).
 - 2 Paul and Silas told him and all that were in his house "the word of the Lord" (vv. 31-32).
 - 3 The result was that he and all his were baptized immediately and the jailor "rejoiced, believing in God with all his house" (vv. 33-34).

- F CHRISTIANS WILL PERSEVERE BY BEING RIGHT.
- 1 When the magistrates would let them go, Paul replied, "They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out" (vv. 35-37).
 - 2 Learning this, the magistrates feared, and "came and besought them, and brought {them} out, and desired them to depart out of the city" (vv. 38-39).
 - 3 This they did, after seeing the brethren (v. 40).

IV LESSONS ABOUT REJECTION AND RECEPTION OF TRUTH (ACTS 17:1-12).

- A CHRISTIANS PREACH THOUGH SOME REJECT THE TRUTH.
- 1 In Thessalonica, Paul preached "this Jesus, whom I preach unto you, is Christ" (vv. 1-3).
 - 2 Some believed, but "the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar" (vv. 4-5).
 - 3 Their charge was: "These that have turned the world upside down are come hither also" (vv. 6-9).

- B CHRISTIANS PREACH KNOWING SOME WILL RECEIVE THE TRUTH.
- 1 Departing from Thessalonica, Paul and Silas came to Berea, and preached the Truth (v. 10).
 - 2 The Bereans "were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (v. 11).
 - 3 "Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few" (v. 12).

V LESSONS ABOUT COURAGE (ACTS 17:13-34).

- A CHRISTIANS HAVE THE COURAGE TO SPEAK UP.
- 1 Paul went to Athens, and "saw the city wholly given to idolatry" (v. 16).
 - 2 Instead of avoiding the subject, he spoke up against idolatry (v. 17).
 - 3 He spoke up in spite of opposition from the philosophers and their disdain

(v. 18).

4 He summed up the situation correctly (vv. 19-22).

B CHRISTIANS HAVE THE COURAGE TO STAND UP.

1 In the midst of this center of idolatry, Paul stood up for the true God (v. 23).

2 In this great sermon on Mars' Hill, he showed God is the creator (vv. 24-26).

3 He noted God is the Father of all, and commands all men every where to repent in view of judgment (vv. 27-31).

4 Paul stood up for right though most rejected his message (vv. 32-34).

VI LESSONS ABOUT COOPERATION (ACTS 18:1-22).

A CHRISTIANS COOPERATE TO SPREAD THE GOSPEL.

1 Paul went to Corinth where he found Aquila and Priscilla, who, like Paul, were tentmakers (vv. 1-3).

2 He stayed with them and worked as well as preaching to the Jews and Greeks (v. 4).

3 Silas and Timothy came to Paul and he was encouraged, testifying "to the Jews that Jesus was Christ" (v. 5).

4 Some rejected him, but some believed and were baptized (vv. 6-8).

B CHRISTIANS COOPERATE TO STRENGTHEN ONE ANOTHER.

1 The Lord assured Paul when he spoke he would not be hurt: "for I have much people in this city" (vv. 9-10).

2 And he continued there a year and six months, teaching the word of God among them@ (v. 11).

3. Opposition against him was thwarted (vv. 12-17).

CONCLUSION:

1 Paul made his way back to Antioch (vv. 18-22).

2 He had accomplished much on his second journey.

3 From the record of his labors, these lessons, profitable to us today, appear.

a Concern for brethren (15:36-16:5).

b Listening to God (16:6-15).

c Persecution and perseverance (16:16-40).

d Rejection and reception of Truth (17:1-12).

e Courage (17:13-34).

f Cooperation (18:1-22).

LESSONS FROM THE THIRD MISSIONARY JOURNEY

Raymond Hagood

INTRODUCTION

- 1 Paul's third missionary journey is recorded in Acts 18:23 to Acts 21:16.
 - a Paul began this journey along with Barnabas, or Silas.
 - b He did not know that this missionary journey would be his last.
- 2 Paul's third journey was primarily concerned with visiting congregations which had already been established in order to strengthen and encourage them.
- 3 This emphasizes not only the importance of establishing new congregations, but also the importance of encouraging and building up congregations which are already extant.
- 4 Many valuable practical lessons are to be derived from a study of this third journey, and our task is to glean this information and learn the great lessons contained therein.

I A BRIEF OVERVIEW OF THE THIRD MISSIONARY JOURNEY

- A Like all of Paul's journeys this last one began in Antioch in Syria.
 - 1 From there Paul traveled through the Cilician Gates westward to Galatia and Phrygia, where he strengthened the brethren.
 - 2 Having accomplished his work in that region, he made his way to the city of Ephesus.
- B Ephesus
 - 1 Ephesus was the center of the most worshipped goddess in

the world B Artemis.

2 The city was one of the greatest banking centers of the world because the temple of Diana (one of the seven wonders of the world) was so inviolate that foreign kings and merchants deposited money in its vaults for safekeeping.

C Paul remained in Ephesus two years and had a devastating influence on that area.

1 It was here that the incident involving the seven sons of Sceva occurred.

2 Paul's preaching brought many Ephesians to Christ.

3 His expose of the idolatrous worship to Diana was so strong that it threatened the vast commerce associated with the temple.

4 This led to a riot in Ephesus led by Demetrius and other tradesmen who felt that their livelihood was threatened by Paul's teaching.

D After the uproar Paul departed to Macedonia and then on to Greece.

1 Because of a trap by the Jews the apostle was prevented from sailing from Greece directly back to Syria.

2 Paul journeyed to Phillipi, where he found passage to Troas.

3 In Troas Paul assembled with the saints on Sunday and preached his famous midnight sermon.

E From Troas the apostle walked to Assos.

1 There he was met by Luke, and the two then sailed by Chios to Samos and tarried at Trogyllium.

2 Then they sailed to Miletus, where Paul sent for the Ephesian elders.

- F From there they sailed to Cos, then to Rhodes and Patara.
 - 1 From there they sailed to Phenicia, where they got passage to Syria.
 - 2 When Paul landed at Tyre, the third missionary journey came to an end.

- G Having presented this brief background, we now must point out some of the most needed lessons from the third missionary journey.

II MAIN LESSONS FROM THE THIRD MISSIONARY JOURNEY

- A The first lesson is the lesson of the importance of really loving God.
 - 1 If ever a human being lived who loved God, Paul was that person.
 - a The third missionary journey was primarily Paul traveling to existing congregations to strengthen them and build them up.
 - b Every step of Paul's journey was a step of love and devotion to God and to the entire human race, because God loves the entire human race.
 - 2 We need to come to understand the meaning of agape love.
 - a Agape love is the supreme love of the Bible.
 - b Agape love wishes the highest good for its recipient.
 - c The Lord teaches the great concept and theory of agape love in Luke 6:32-35.

- B Secondly, we see the great lesson of the importance of Christian influence and of preaching the whole truth and fighting against false doctrine and evil practices.
 - 1 Paul went into the stronghold of idol worship when he went to Ephesus.
 - a Worship of Diana was not just about religion; it was

also about power and money.

- b To oppose Diana was not only to oppose a revered religion, but it was also an attack on an entire economy, affecting jobs and livelihood.
- 2 Many in that area gave up their textbooks on divination and publicly burned those books, which were valued at thousands of dollars.
- a People stopped buying the silver shrines to Diana.
 - b People stopped supporting the temple and temple worship.
 - c So great was this decline in purchases that the craftsmen who had gotten rich from Diana began to feel the pinch, and so they revolted.
- 3 Paul stirred things up and fought the devil in his own stronghold and beat him.
- a We need that spirit today.
 - b We need courage to stand against evil and expose it.
 - c If Paul had gone to Ephesus and assimilated with those idolaters, he would have had a lot of friends, but he would not have saved a single soul.
 - d We don't need assimilation B we need guts to stand uncompromisingly against evil.

C Third, we see the importance of warning brethren.

- 1 At Miletus Paul sent for the Ephesian elders in order to warn those good men of impending dangers facing the church and to encourage them to be faithful elders and Christians.
- a Paul warned of grievous wolves who would enter the church and devour it without mercy (Acts 20:29).
 - b Paul instructed those elders to watch and give diligence to protect the church.
- 2 These warnings must be constant and systemic.

- a In verse 31 he speaks of warning those brethren on a continual basis for a period of three years.
 - b Dangers to the church are constant and never-ending, because our adversary, the devil, never rests.
- D Fourth, we see the importance of strengthening existing congregations.
- 1 In Luke 22:32 the Lord told Peter that when he was converted, he would then be able to strengthen the brethren.
 - a Peter speaks of the strength that comes from God after we have endured temptations in 1 Peter 5:10.
 - b John instructed the church in Sardis to strengthen the few good things that remained in it.
 - 2 The congregations that Paul journeyed to were infant congregations in need of support, direction and encouragement.
 - a True encouragement is more than a pat on the back.
 - b True encouragement comes in the form of instruction and in encouraging folks to take heed to that instruction.

CONCLUSION

- 1 There are many lessons to be derived from Paul's third journey other than the four that we've discussed.
- 2 These four matters are very important, however, and all of our lives will be enriched by learning these lessons and applying them to our lives.

THE CHURCH PAUL ESTABLISHED

IN THE FIRST CENTURY

Barry M. Grider

INTRODUCTION:

- 1 A lectureship devoted to the Apostle Paul and the epistles he wrote can be most profitable.
- 2 No man has had a greater impact upon Christianity, save the Savior himself, than the Apostle Paul.
 - a Wrote 13 epistles.
 - b Following conversion, he traveled extensively preaching the gospel throughout the known world (Col. 1:23).
 - c Established churches during his various missionary journeys.
 - d Took upon himself the care of all the churches (2 Cor. 11:28).
- 3 Yet, while we honor the great soldier of the cross, it is imperative that we remember his humanity; he never sought glory for himself (Gal. 6:14).
- 4 How about the church Paul established.
 - a Others have established churches (Luther, Wesley, Smith, etc.).
 - b Did Paul establish a denomination? Absolutely not!

I THE CHURCH PAUL ESTABLISHED DID NOT ORIGINATE WITH PAUL.

- A Paul, upon obedience to the gospel, was added to the church which already existed (Acts 2:47; Col. 1:13).
- B The church of which Paul was a member and the congregations he established originated with God.
 - 1 It was the church which forever had been part of God's divine plan for saving man (Eph. 3:9,10).
 - 2 It was the church which the prophets saw (Isa. 2; Dan. 2).
 - 3 It was the church which Jesus said he would build (Mt. 16:18).
 - 4 It was the church that came into existence on the Day of Pentecost (Acts 2).
- C The folly of establishing a church which did not originate with God (Mt. 15:13).

II THE CHURCH PAUL ESTABLISHED DID NOT WEAR PAUL'S NAME.

- A Is there any meaning in a name?
 - 1 I would be highly insulted and saddened if my bride did not desire to wear my name.
 - 2 The church is the Bride of Christ (Eph. 5).
- B It seems altogether fitting that denominational bodies would wear the name of their founders or be identified based on their system of theology.

- C The churches Paul established wore the name of Christ (Rom. 16:16).
 - 1 Paul warned against sectarianism (1 Cor. 1:10-13).
 - 2 A child of God should wear the name of Christ and be a member of the church that wears his name (Acts. 4:12).

III THE CHURCH PAUL ESTABLISHED DID NOT CLAIM PAUL AS ITS HEAD

- A The example set by Cain is similar to the founders of denominational bodies.
- B The unauthorized denominational system of church organization.
- C The New Testament church is made up of congregations which are autonomous (Phil. 1:1).
- D Christ is the head of the church (Col. 1:18; Eph. 1:22,23).

IV THE CHURCH PAUL ESTABLISHED DID NOT FOLLOW PAUL'S CREED.

- A Denominational bodies follow humanly originated creeds.
 - 1 Catholic catechisms
 - 2 Book of Common Prayer
 - 3 Baptist Manuel
 - 4 Book of Mormon
- B The church Paul established followed the apostles doctrine as they were guided by the Holy Spirit (Acts 2:42; Gal. 1:6-10; 1 Thes. 2:13).
- C The church of the first century can exist in the 21 st century if we follow the same pattern (2 Tim. 1:13).
 - 1 The seed of the kingdom is the Word of God (Lk. 8:11) and will produce today what it produced in the first century.
 - a Period of the dark ages.
 - b Restoration plea.
 - 2 The plan of salvation, worship, organization, etc., of the church will be the same.

V THE CHURCH PAUL ESTABLISHED DID NOT HOPE IN PAUL.

- A Adherents to man made religions usually trust in people instead of the Lord.
 - 1 "My preacher say's it is so!"
 - 2 Sometimes when a religious leader falls, his followers lose their faith as well.
- B Paul pointed men to the Christ (Phil. 3:8-14).
 - 1 Knowledge of Christ (v. 8).
 - 2 Salvation in Christ (v.9)
 - 3 Intimacy with Christ (v. 10).
 - 4 At home with Christ (v. 11,14).
 - a 1 Corinthians 15:24
 - b Ephesians 5:23
 - c Colossians 1:27

CONCLUSION:

- 1 The church Paul established in the first century belonged to the Lord.
- 2 This church exists in the twenty-first century and will exist during any age when the seed of the kingdom is sown.
- 3 Why not be baptized today and be added to the Lord's one true church (Acts 2:38, 47)?

TIME, PLACE AND PURPOSE OF THE WRITING

Colossians is one of the four prison epistles of Paul, probably being written during his imprisonment in Rome (Acts 28:16, 30-31). The time of the writing was probably between 61-61 A.D.

Paul had received a report of the situation at Colossae by way of Epaphras (1:7-8). For the most part the report was favorable (2:5), but the report strongly indicated the fact the church faced a two-fold problem. One of the areas was the possibility of the church relapsing into paganism with its gross immorality (1:21-23; 2:6; 3:5-11). The other problem area was the accepting of the heresy which became known as the Colossian Heresy. This heresy had four basic elements of concern: [1] Philosophies of men, which denied the all-sufficiency of Christ; (2:8); [2] Judaistic ceremonialism, attaching special significance to the rite of circumcision, food regulations, and observance of special days (2:11, 16;17); [3] Angel worship detracting from the preeminence of Christ (2:18); [4] Asceticism, calling for the harsh treatment of the body as the means to control its lusts (2:20-23).ⁱ In order to warn them and guard against these errors, Paul writes to: [1] Warn them against relapse (1:21-23); [2] Warn them against the solution being urged upon them by those denying the all-sufficiency of Christ (2:8-23); [3] Direct their attention to the Beloved Son, the All-Sufficient Savior.ⁱⁱ

The true origin of the heresy is difficult to pinpoint, seeing it contained several components, all of which made contributions to it. There was a blend of embryonic Gnosticism, Judaistic elements, and a generous amount of mysticism. Philip Schaff offers a good general definition of the heresy:

The Colossian heresy was an Essenic and ascetic type of Gnosticism; it derived its ritualistic and practical elements from Judaism, its speculative elements from heathenism; it retained circumcision, the observance of Sabbath and New Moons, and the distinction of meats and drinks; but it mixed with the elements of crinal mysticism and theosophy, the heathen notion of an evil principle, the worship of subordinate spirits, and an ascetic struggle for emancipation from the dominion of matter. It taught an antagonism between God and matter and interposed between them a series of angelic mediators as objects of worship. It thus contained the essential form, or a Christian Essenism in its transition to Gnosticism. Cerinthus, in the age of John, represents a more developed stage, and forms a link between the Colossian heresy and the post-apostolic Gnosticism.ⁱⁱⁱ

To help us better understand the situation we offer a series of definitions and explanations about each component of the heresy.

Gnosticism is from the Greek word (gnosis) which means knowledge. The term indicated claimed for itself superior knowledge above the realm of human observance. There was a conflict with which the heresy concerned itself: (1) creation, and (2) evil. They believed matter was evil and could not be touched by God. New babes in Christ who were Gnostics had a difficult problem of just where Christ figured into the scheme. They solved this by alleging He was the lowest Aeon or emanation; a position which robbed Him of His Deity. This erroneous thinking led to many erroneous doctrines and positions. Two views became prominent concerning Christ. One view was that Christ was all aeon and only seemed to be a human being. The other view was that the aeon Christ came upon the man Jesus at His baptism and left Him at the cross. Both views deny His Deity. The Gnostic viewpoint led to two other major views concerning the body and the spirit. There was another problem with the Gnostic viewpoint: since the body is material

and material is evil, therefore the body must also be evil. If the body is evil, it needs to be deprived of its natural desires and spiritual growth could only take place when one separates himself as far as possible from matter by refusing to give in to the desires of the body. Others contended the soul could be pure even in a sinful body, thus nothing done in the physical body affected the spiritual condition of the soul.^{iv}

Essenism may be defined as follows: Members of a Jewish sect that existed in Palestine during the time of Christ. They are not mentioned in the New Testament. They were ascetics who practiced community of goods, generally shunned marriage, refrained from attending worship in the Temple, and attached great importance to the study of the Scriptures. Many scholars associate the Dead Sea Scrolls discovered in 1947 with an Essene community.^v The ascetic nature was seen to some degree in the error and heresy in Colossae.

Mysticism is defined by Webster as the belief that knowledge of God, or spiritual truth is obtained through immediate intuition or insight and in a way differing from the ordinary sense of perception or the use of logical reasoning.^{vi}

Brother Warren gave an excellent summation of how Paul dealt with the error of the Colossian church: [1] *Philosophy and vain deceit*, the teaching pretended to be philosophical (2:8); [2] the teaching had a Judaistic tendency; [3] it was *After the tradition of men, after the rudiments of the world, and not after Christ* (2:8); [4] it involved the worship of and exaggeration of the powers of angels (2:10; 15, 18, 19); [5] it involved the giving of great emphasis to outward forms; [6] it involved a weird combination of *false humility* with a mind which was *vainly puffed up* (2:18); [7] it involved a very strong ascetic tendency inspired by a conception that matter is evil (2:20-23); [8] it involved a limitation of the greatness and authority of Christ and the sufficiency of the salvation which He offered to man (2:8-10).^{vii}

While this error existed there, it appears from the tenure of the book that it was not yet widespread, just a strong potential to do so. It appears Epaphras' news of the congregation's love and faith delighted Paul.

LESSONS WE LEARN FROM COLOSSAE

Christ is the preeminent One. Gnosticism attacked the Deity of Christ, dethroning Him to just one of many Aeaons. The false teachers convinced some they had to supplant the Gospel with other teachings in order for it to be complete. The Gospel could not be complete in their doctrine because Christ was not complete.

Paul answered them well. First he showed Christ was the One responsible for the creation, instead of having to be created Himself: **"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist" (Col. 1:16-17).** How could Christ have been created if He was before all things? How could He have been created if by Him all things consist? The Gnostics taught one had to have knowledge superior to Christ and this knowledge was above, that is, above being able to reason and learn this. God revealed through this letter that in Christ all the treasures of wisdom dwelled: **"In whom are hid all the treasures of wisdom and knowledge" (Col 2:3).** Paul also showed them they were totally complete in Christ: **"For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power" (Col. 2:9-10).** The Holy Spirit also instructed us that the Christ was Deity in that He was a member of the Godhead and that He was a member of the Godhead in the physical body. Of course, the Gnostics taught spirit and flesh could not mix, but the Holy Spirit corrected that error in Colossae.

The danger of false teaching is shown in Colossae. Satan is relentless in his attacks on God and His creation. He manifested such attacks in the garden of Eden and hasn't relinquished any of his persistence. Apparently there was great faith in Colossae (1:4). Any where faith is shown through love and works, Satan will be there also trying to undermine and overthrow the faith of as many as possible. Shipwrecked faith is a tragedy and it is a necessary by-product of false teaching. Paul spoke of the wrecked faith of some: "**Holding faith, and a good conscience; which 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@ (1 Tim. 1:19-20).**" The end result of a shipwrecked faith is eternity with Satan and separated from God and His glory.

Paul also spoke of hope in the book of Colossians (1:5). Paul spoke of having that hope because it is contained in the word of the truth of the gospel. False teaching will remove hope and replace it with a pseudo-hope. Slowly, but surely, Satan will lead people from the truth and replace the truth with just enough false teaching as to poison the heart and mind. He will blind them to the truth and illuminate the error. Paul spoke of his ability: "**But if our gospel be hid, it is hid to them that are lost: In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them@ (2 Cor. 4:3-4).**"

Another tragedy of false teaching is that those who are led away are taken captive by Satan. Paul spoke of this in the book of Colossians: "**Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ@ (Col. 2:8).**" The idea of being Aspoiled@ is to be taken captive. Paul warned them to beware of this heresy which was forming and not to be taken captive by the philosophy of men. They needed to remain true to Christ which would mean remaining true to His word.

The importance of being a servant is seen in the life of Epaphras. Paul called Epaphras a faithful minister (1:7). It is a worthy goal indeed to seek to be simply a faithful minister for the Lord and to the brethren. Some men spend their whole lives seeking to have fame and fortune here in this life. The Bible encourages us to seek to be simply a servant. Jesus set that example for us: "**Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many@ (Matt. 20:28).**" The apostle Paul revealed to the Philippians that Jesus made Himself of no reputation, but came to earth in the likeness of men and took the form of a servant for one purpose C to die in our place (Phil. 2:6-8). Peter tells us Jesus left us an example that we should follow: "**For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:@ (1 Pet. 2:21).**"

One reason why we should learn the lesson from Epaphras is that our servitude will determine whether or not we are saved. When Jesus gathered the nations before Him in judgment (Matt. 25:31-46), He examined their works to see if they served. Those who did were counted as sheep and those who did not were counted as goats. We learn the lesson of servitude from the church in Colossae and we need to heed it.

The fact that a congregation may be small and seemingly insignificant does not exclude it from being attacked by Satan. Sometimes brethren feel as though, since they are not some Abig-named congregation@ in the brotherhood, or because they may not have the problems a larger congregation faces, they do not need to hear sermons and lessons on false teaching and false teachers. They feel like that is only happening Aover there,@ wherever that is!! Satan stirred up a hotbed of heresy in the little congregation of Colossae. Satan is willing to take it one step at a time, one small congregation and then another. Sometimes we do not want to do things unless

they are huge and honor-bearing for us. Satan is patient, but persistent and we need to learn this lesson from Colossae.

We also learn from the church in Colossae that the works done in this body do affect our eternal destiny. The Gnostics developed a system of thought which said the works we do in this body had nothing to do with our spirit=s condition. Therefore, a person was free to do what he or she desired in an attempt to beat back the flesh and escape its corruptions headed to Aspiritual utopia.@ Notice what Paul instructed the Christians they needed to do since they had been raised with Christ: **"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and 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. 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;@ (Col. 3:5-9).** Why did Paul instruct them to mortify, or put to death, those sins if they had no effect on the spirit? He even told them God=s wrath would be poured out on those who walked in them. Those who walked in them were those who lived in them. It is possible to Alive in sin@ by constantly practicing this and never repenting of it.

CONCLUSION

The Colossae provides for us many great lessons. It is evidence of God=s grace as there were those who had been translated from the power of darkness into the kingdom of His dear Son (Col. 1:13-14). The love brethren are to have is shown in Colossae. However, the work of Satan is also evident in Colossae as he had invaded the walls of God=s house with his false teaching. We need to pay close attention to this congregation and ponder the lessons for our sakes= today. May God help heed the warning and ever follow the pattern laid for us in His Holy Word.

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- i.
 - ii.
 - iii.
 - iv.
 - v.
 - vi.
 - vii.

THE BOOK OF COLOSSIANS

Joel B. White

INTRODUCTION:

1. It is indeed as always that I stand before you with great joy in my heart.
2. I am thankful for the work that this congregation does and especially the man who stands in the pulpit, David B. Jones.
3. I am also thankful for this wonderful opportunity to speak on this lectureship.

4. INFLUENCE

A Christian went to Anethum in 1848 and worked there in service for God for 24 years. On the tablet erected to his memory these words are inscribed:

When he landed, in 1848, there were no Christians. When he left, in 1872, there were no heathen.

5. The influence of one man, but in the Colossians case the influence of a small congregation in the midst of being attacked from all sides by heresy.
6. This was the reason for Paul writing to them.
7. Paul wrote to them to exhort these brethren to **BEWARE (Col. 2:8)**, of the vain deceits and traditions of men, because in their traditions they followed men and not Christ.
8. Paul tells these brethren to remember that they are **BURIED (Col. 2:12)**, with him in baptism. They are risen with him, dead to that old man of sin, forgiven of their sins.
9. Paul said in **Col. 2:14-17** all these things that were against usB ordinances, principalities, powers, holyday, sabbath days, notice they were **BLOTTED OUT**. They were trying to bind their traditions, but Paul says **Athe body is of Christ@ (Col. 2:17)**.
10. Paul also told these brethren as they dared to defend the doctrine of Christ, in **(Col. 2:18)** he told them **Alet no man BEGUILE you@**. Paul said you fight to keep your reward!! Don=t give it up!! Especially voluntarily!

BACKGROUND OF COLOSSE

THE CITY OF COLOSSE

- A. The city of Colosse is in the district of Phrygia and is about 100-125 miles east of Ephesus in Asia Minor.
- B. Colosse had two sister cities in the district of Phrygia.
- C. Laodicea was one of these, and was known for her trade and politics.
- D. Hieropolis was the other of these sister cities and was known for its health, happiness (pleasures), and relaxation.
- E. Colosse itself manufactured dyes like crimson (then purple), they also had sheep for the trade of wool, but these other two cities Laodicea and Hieropolis they out classed Colosse commercially.
- F. Colosse was a pagan city being made up of mostly Phrygians with a mix of Greeks and Jews.
- G. One can begin to understand why they had such problems, both pagan and Jewish.

- H. In 62 B.C. there were about 11,000 Jewish Afreemen@ in the tri-city area..
- I. Think of the influence they were having on the people around them, their beliefs, and this is what Paul is writing to them about because they will need to deal with it.
- J. Paul himself was no stranger to it.
- K. Acts 19:18-20 A And many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed.@

THE CHURCH AT COLOSSE

- A. One would assume that Paul established the church at Colosse after spending much time in the area on his missionary journeys.
- B. But my brethren and friends we are not at liberty to assume when it comes to Gods word.
- C. No one really knows for certain when the church at Colosse was established.
- D. We know that Paul passed through Phrygia as well as Galatia on his second tour, but there=s no record of him stopping at Colosse.
- E. Notice what we do have:
- F. Paul said he had not seen them. **Col. 2:1 AFor 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;@**
- G. He hadn=t seen them but he had heard of their faith. **Col. 1:4 ASince we heard of your faith in Christ Jesus, and of the love which ye have to all the saints,@**
- H. From Paul=s own pen he tells us it may have been his own fellow laborer Epaphras who started the church at Colosse (**Col. 1:4-8**).

THE CERTAINTY OF COLOSSIANS

- A. The book of Colossians is one of Paul=s four Aprison epistles@, the other three being Ephesians, Philippians, Philemon.
- B. Paul probably wrote this letter between the times of 60-62 A.D.
- C. Paul having never been to the church in Colosse had heard by Epaphras of their situation.
- D. Shepherd observes that the **ALycus Valley was a hot bed of theosophy, Gnosticism, and mysticism.@**
- E. Paul sought to refute all this error with the Gospel of Christ, to help the church as a whole and as individuals save themselves from being led away by men.
- F. Just what is it that Paul is refuting?
 1. Paul=s letter to the Colossians does not come right out and say, Gnosticism, mysticism, Essenism, yet these are the very things Paul warns the church at Colosse about. Notice:
 2. In Col. 1:15-16 Paul had to combat the supposed creation of Christ- **A Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:@**
 3. In Col. 2:9, the insufficiency of Christ- **A For in him dwelleth all the fulness of the Godhead bodily.@**
 4. They wanted to keep the law of Moses which we are no longer under, **Col. 2:16 A Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:@**

5. They wanted to worship angels, but Paul defeats thisB **Col. 2:18 A: Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,@**

6. Paul refutes that the flesh was the seat of sin, **Col. 3:5-10** **Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and 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. 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; And have put on the new man, which is renewed in knowledge after the image of him that created him:@**
7. Paul refuted the inequality of the saints, **Col. 3:11 A: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.@**
8. Paul refuted unholy language, **Col. 4:6 A Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.@**
9. Whatever we call it, it was error and Paul stood dead against it and so should we.

COURSES FROM THE BOOK OF COLOSSIANS

PAUL

Col. 1:1-6

- I. **PAUL WAS GOD SENT: (1)**
(1) Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother,
- II. **PAUL GREETED THE SAINTS: (2)**
(2) To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.
- III. **PAUL GAVE SUPPLICATION: (3-5)**
(3-5) We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;
- IV. **PAUL SAW THE GRACE OF THE SAVIOUR: (6)**
(6) Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth:

THE KIND OF SERVANTS WE OUGHT TO BE

Col. 1:6-8

- I. **FRUITFUL SERVANT (PROPAGATING) (6)**
(6) Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth:
 - II. **FELLOWSERVANT (PEOPLE) (7a)**
(7a) As ye also learned of Epaphras our dear fellowservant,
 - III. **FAITHFUL SERVANT (PLEASING) (7b)**
(7b) who is for you a faithful minister of Christ;
 - IV. **FERVENT SERVANT (PURPOSE) (8)**
(8) Who also declared unto us your love in the Spirit.
-

THE CHRISTIAN CAUSE

Col. 1:9-12

- I. PRAYER (WISDOM) (9)
(9) For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;
- II. PLEASING (WALK) (10)
(10) That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;
- III. PATIENT (WILLINGNESS) (11)
(11) Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;
- IV. PARTAKERS (WILL) (12)
(12) Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

THE GREAT TRANSLATION

Col.1:13

- I. DELIVERANCE: (LIBERATION)
(13a) Who hath delivered us
- II. DARKNESS: (OPPRESSION)
(13b) from the power of darkness,
- III. DEPOSITED: (TRANSLATION)
(13c) and hath translated us
- IV. DEAR SON: (SALVATION)
(13d) into the kingdom of his dear Son:

CHRIST IS THE PREEMINENT ONE

Col. 1:16-17

- I. THE CREATOR: (16a, c)
(16a,c) For by him, all things were created by him, and for him:
- II. THE CREATED: (16b)
(16b) were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers:
- III. THE CONSTANT: (17a)
(17a) And he is before all things,
- IV. THE CONTINUANCE: (17b)
(17b) and by him all things consist.

CHRIST IS THE HEAD OF THE CHURCH

Col.1:18-21

- I. CHRIST THE HEAD: (DEITY) (18a)
(18a) And he is the head
- II. THE CHURCH THE HOUSEHOLD OF FAITH: (DWELLING PLACE)(18b-19)
(18b-19) of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. 19: For it pleased the Father that in him should all fulness dwell;

III. CROSS OF HOPE: (DESIRE) (20-21)

(20-21) And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled@

IN THE CROSS

Col. 1:20

I. REST: (20a)

(20a) And, having made peace

II. REDEMPTION: (20b)

(20b) through the blood of his cross,

III. RECONCILIATION: (20c)

(20c) by him to reconcile all things unto himself;

III. REDEEMER: (20d)

(20d) by him,

IV. REVILED THINGS: (20e)

(20e) I say, whether they be things in earth,

V. RIGHTEOUS THINGS: (20f)

(20f) or things in heaven.

PAUL=S PROPOSAL: TO PREPARE FOR PROBLEMS AND PERSECUTION WHEN PRESENTED

Col. 2:1

I. For I would that ye^B (PERSONAL) (1a)

II. For I would that ye knew^B (PREPARED) (1b)

III. For I would that ye knew what great conflict-- (PERSECUTIONS) (1c)

IV. 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;;-- (PAUL=S PRESENCE) (1d)

CONTENDING FOR THE FAITH

Col. 2:1-5

I. PAUL=S GREAT CONFLICT (FIGHT) (1)

(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;

II. PAUL=S GREAT COMFORT (FAITH) (2)

(2) That their hearts might be comforted, being knit together in love, 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;

III. PAUL=S GREAT CLAIM (FOUNDATION) (3)

(3) In whom are hid all the treasures of wisdom and knowledge.

IV. MEN=S CONNIVING AND CONVINCING WORDS (FLATTERY) (4)

(4) And this I say, lest any man should beguile you with enticing words.

V. THE CHURCHES CONTINUAL FAITH (FORESIGHT) (5)

(5) For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

COMPLETE IN CHRIST

Col. 2:6-10

- I. RECEIVED CHRIST (WALK) (6)
(6) As ye have therefore received Christ Jesus the Lord, so walk ye in him:
- II. ROOTED IN CHRIST (THE WAY) (7)
(7) Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.
- III. THE RUDIMENTS OF MEN (WAYS OF MEN) (8)
(8) Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.
- IV. THE REIGNING GODHEAD (WHOLLY) (9)
(9) For in him dwelleth all the fulness of the Godhead bodily.
- V. REDEEMED IN CHRIST (MADE WHOLE) (10)
(10) And ye are complete in him, which is the head of all principality and power:

THE DANGER OF FALSE TEACHING AT COLOSSE

Col. 2:8

- I. THE WARNING: (8a)
(8a) Beware
- II. THE WAYS OF MEN: (8b)
(8b) lest any man spoil you through philosophy and vain deceit (pretense), after the tradition (practice) of men, after the rudiments (principles) of the world, Paul warns to watch for the ways of these wicked wolves.
- III. THE WAY OF THE MESSIAH: (8c)
(8c) and not after Christ.

ARE YOU RISEN WITH CHRIST?

Col. 3:1-4

Paul said **IF** you are risen with Christ you will:

- I. **SEEK:** (CHRIST=S ABUNDANT BLESSINGS) (1)
(1) If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.
- II. **SET:** (AFFECTIONS TO THINGS ABOVE) (2)
(2) Set your affection on things above, not on things on the earth.
Paul said **IF** you are risen with Christ you will have:
- III. **SECURITY:** (AFFIRMATION IN GOD) (3)
(3) For ye are dead, and your life is hid with Christ in God.
- IV. **SURETY:** (ASSURANCE) (4)
(4) When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

MORTIFYING YOUR MEMBERS, IS IT A WAY OF LIFE?

Col.3:5-9

- I. SOBER: (WATCH) (5)
(5) Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:
- II. SEVERITY: (WRATH) (6)
(6) For which things' sake the wrath of God cometh on the children of disobedience:
- III. STATION: (WALK) (7)

- (7) In the which ye also walked some time, when ye lived in them.
- IV. **SINS STUMBLING BLOCK:** (WICKEDNESS) (8)
 (8) But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.
- V. **SEVERED:** (WAY OF LIFE) (9)
 (9) Lie not one to another, seeing that ye have put off the old man with his deeds;

LIVING ANEW

Col. 3:10

- I. **THE REBORN MAN:** (SAVED) (10a)
 (10a) And have put on the new man,
- II. **THE RENEWED MAN:** (STUDY OF SCRIPTURE) (10b)
 (10b) which is renewed in knowledge
- III. **THE REFLECTION OF THE MESSIAH:** (THE SAVIOUR IN THE SAINT) (10c)
 (10c) after the image of him that created him:

GOD=S CHRISTIAN HOME

Col. 3:18-21

- I. **WIVES: RENDER** (18)
- II. **HUSBANDS: REVERENCE** (19)
- III. **CHILDREN: BE RELIABLE** (20)
- IV. **FATHERS: HAVE RESERVE** (21)
 (This outline by brother John Shannon)

SERVICE

Col. 4:1

- I. **MASTERS: OWNER** (1a)
 (1a) Masters, give
 II They are to **PROVIDE**
 II They are to **PROTECT**
- II. **SERVANTS: OWNED** (1b)
 (1b) Masters, give unto your servants (**PROPERTY**)
 II that which is just and equal; (**PROPER PRIZE**)
- III. **MASTER IN HEAVEN: OMNIPOTENT** (1c)
 (1c) knowing that ye also have a Master (**PRIEST**)
 1. in heaven. (**PLACE**)

THE STEADFAST CHRISTIAN

Col. 4:2-4

- I. **STEADFAST:** (DEVOUT) (2)
 (2) Continue in prayer,
- II. **STAND:** (DEFENSE) (2)
 (2) and watch in the same with thanksgiving;
- III. **SPEAK:** (DISCOURSE) (3)
 (3) Withal praying also for us, that God would open unto us a door of utterance,
- IV. **SCRIPTURE:** (DOCTRINE) (3)
 (3) to speak the mystery of Christ,
- V. **SHACKLED:** (DETERRED) (3)
 (3) for which I am also in bonds:
- VI. **SEEN:** (DISCERNMENT) (4)
 (4) That I may make it manifest,

- VII. **SPEECH: (DISCUSSION) (4)**
(4) as I ought to speak.

REDEEMING THE TIME

Col. 4:5

- I. THE WALK: (WAY) (5a)
(5a) Walk
- II. THE WISDOM: (WISE) (5b)
in wisdom
- III. THE WORLDLY: (WRETCHED) (5c)
(5c) toward them that are without,
- IV. THE WATCH: (WHEN)
(5d) redeeming the time.

HOW SEASONED CHRISTIANS OUGHT TO ANSWER EVERY MAN

Col. 4:6

- I. **OUR COMMUNICATION: (SPEECH) (6a)**
(6a) Let your speech
- II. **OUR COMPASSION: (SYMPATHY) (6b)**
(6b) be alway with grace,
- III. **OUR CONTROL: (SELF) (6c)**
(6c) seasoned with salt,
- IV. **OUR COUNTER: (STATEMENT) (6d)**
(6d) that ye may know how ye ought to answer every man.

DECLARING OUR STATE

Col. 4:7-11

- I. WE ARE FELLOW SERVANTS: (CHRISTIAN AS A BROTHER) (7)
(7) **All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellowservant in the Lord:**
- II. WE ARE FELLOW PRISONERS: (CHRISTIAN AS A BONDSMAN) (10)
(10) : Aristarchus my fellowservant saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)
- III. WE ARE FELLOW WORKERS: (CHRISTIAN AS A BUILDER) (11)
(11) **And Jesus, which is called Justus, who are of the circumcision. These only are my fellowservants unto the kingdom of God, which have been a comfort unto me.**

CONCLUSION

1. As Paul wrote to these brethren then, he writes to us now.
2. To watch out for men and Satan's devices that will cause us to leave the grace of God and follow the false teaching that Paul so adamantly warns of (**Col. 2:8, Col. 1:13**).
3. We must read the book of Colossians over and over, to help us see how we must stand and fight against error and know that it can be done without compromising God's **word**(**Col. 1:13, 23, Col. 2:8, 12, 18, Col. 3:1-2, 5, 17, 23, Col. 4:2, 5-6, 12**).
4. Paul exhorts us to work together as a congregation and with our faithful sister congregations.(**Chapters 1 and 4**)
5. As Paul told the Colossians so must we do- **Col. 3:17 AAnd 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.@

ADORNING OURSELVES MODESTLY

Irene Taylor

I Timothy 2:9-10

INTRODUCTION:

- 1 In an era that declares anything goes--if it feels right--there is a desperate need for a standard of conduct.
- 2 The only acceptable standard is that standard that pleases God. That standard is revealed in the pages of the Bible. Therefore, to the Bible we must go.

I WHAT, THEN, IS MEANT BY MODESTY OR MODEST?

A Webster defines these terms thusly:

- 1 "Modesty: the quality or state of being modest; specif.,
 - a unassuming or humble behavior;
 - b lack of excesses or pretensions; moderation;
 - c decency; decorum
- 2 Modest:
 - a having or showing a moderate opinion of one's own value, abilities, achievements, etc.; not vain or boastful; unassuming
 - b not forward; shy or reserved...
 - c behaving, dressing, speaking, etc. in a way that is considered proper or decorous; decent
 - d moderate or reasonable; not extreme (a modest extreme)
 - e quiet and humble in appearance, style, etc; not pretentious... Syn. chaste, shy"

II DOES MODESTLY ADORNING ONESELF REALLY MATTER?

- A God commands it. That makes it urgent.
- B We are to abstain from the appearance of evil (1 Thess. 5:22).
- C My influence is either enhanced or hindered by my conduct in this regard (Matt. 5:13-16).
- D Carelessness on my part can cost me my reward in heaven.
- E My carelessness may lead others astray (Matt. 5:28; Mk. 4:19).
- F My carelessness brings reproach upon the church.

III I MUST DRESS MODESTLY TO PLEASE GOD.

- A Apply the full definition of modesty to the way a Christian should dress.
 - 1 We must not only dress in a way that God would view as decent but that is Proper for the occasion; sobriety.
 - 2 Is the attire for a sports event necessarily proper or appropriate for the worship assembly? For a wedding, etc.?
 - a Does the fact that society accepts certain attire make it acceptable to God?
 - b Does my casual attire contribute to a casual attitude toward worship?
 - 3 Does questionable attire influence my conduct?
Example: Observe the difference in one's walk between those dressed in skimpy attire and proper "dress up" attire.
 - 4 Would I continue to dress inappropriately if I knew it was wrongly affecting others?
Observation: Comments from one who watched the reaction of men during "undress" season of summer.
 - 5 List some specific immodest styles of clothing.

- a Shorts
 - b Halter tops
 - c Bare midriff
 - d Low neckline
 - e Skin tight attire/dress or pants
 - f See-through attire (including thin skirts with no slip)
 - g Mini skirt length
 - h Slit too high attire
 - i Attire with sleazy slogans--sexy or profane
- 6 Should the Christian dress in a flashy, gaudy manner?
- a Note I Timothy 2:9b
 - b New KJV reads "with propriety and moderation."

IV HOW DOES ADORNING ONESELF MODESTLY APPLY TO ONE'S LIFESTYLE?

- A Note verse 10: "But (which becometh women professing godliness) with good works (1 Tim. 2:10).
- 1 These are to be part of life's attire. NKJV says, "buti which is proper for women professing godliness, with good works."
- B 1 Corinthians 15:58 tells us we are to abound in the work of the Lord.
- C The widow indeed was to be one "well reported of for good works." Example of such: 1 brought up children; 2 lodged strangers 3 washed saints' feet 4 relieved the afflicted 5 diligently followed every good work.
- D Romans 12:13 stresses the need to be "given to hospitality."
- E We are to present our bodies a "living sacrifice, holy, acceptable to God/ which is your reasonable (spiritual-ASV) service" (Rom. 12.

F "Blessed are the pure in heart: for they shall see God" (Matt. 5:8 - emphasis added).

1 "...for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things:..." (Matt. 12:34-35).

G We are to deny some things (Tit. 2:12).

1 Ungodliness
2 Worldly lusts

H We are to follow certain traits.

1 Live soberly
2 Righteously
3 Godly

I It governs our speech.

1 It should guard our speech (Col. 4:6; Prov. 31:26).
2 We should avoid gossip (Prov. 26:20; 17:9; 18:8,21).

J It governs our temperament.

1 Note the following scriptures:
a Prov. 16:32; 14:29; 19:11
b James 1:19

CONCLUSION:

1 Modesty should be a natural, daily part of the Christians' life. It should govern our dress, our speech and our conduct.

2 We must keep our eyes riveted on our goal: heaven. We must look up, not out into the world.

3 *Let each Christian woman determine today to exemplify the picture of a true lady. Be proud to be God's woman!*

THE BOOK OF GALATIANS

Billy Bland

INTRODUCTION:

- 1 The Book of Galatians is a very rich and rewarding Book.
- 2 It deals with the matter of apostasy.
 - a Brethren were being led into certain aspects of the Law of Moses, namely the practice of circumcision, which had been done away. Col. 2:12
 - b Then also, there was the ever present battle of the works of the flesh versus the fruit of the Spirit.
 - c Paul, in a very powerful, polemic manner, writes to these fickle brethren, encouraging them to AStand fast therefore in the liberty wherewith Christ had made us free...@ (Gal. 5:1).
 - d We will look at some background material to this Book and then notice some present day applications.

I BACKGROUND TO GALATIANS.

- A The region of Galatia.
 - 1 Located in Asia Minor.
 - 2 Settled by the Gauls (French), in about 279 B.C.
 - 3 Made a Roman province by August Caesar in 25 B.C.
- B Author: Paul, Gal.1:1, 5:1
- C Destination of the Epistle.
 - 1 Written to the Achurches of Galatia.@
 - 2 Epistles were usually addressed to a single congregation or an individual, however, this epistle was addressed to the various churches (congregations) in the Galatia area.
 - 3 AGalatia@ was used in two senses: (1) the Popular sense or Northern Galatia, and (2) the Official sense of the Roman Province or Southern Galatia.
 - 4 The Southern area seems to be the most logical as it was this area where Paul and others had done much of their work.
- D Occasion of the Book.
 - 1 Judaizers (Jewish teachers), had come to the Galatia area leading Christians astray.
 - 2 Attempts were being made to bind circumcision on these Christians (especially on the Gentiles). Cf. Acts 15:1,5
- E Purpose of the Book. (3-fold)
 - 1 Paul defends his apostleship.
 - 2 To show the sufficiency of the Gospel for man=s salvation - thereby, refuting the false teaching of the Judaizers.
 - 3 To deal with practical matters and exhort the brethren.

- F Date of writing: At least some time after Paul=s conversion, cf 1:18-2:1. Possibly 57 or 58 A.D.
- G Place of writing: Possibly Corinth or Macedonia.

II **LESSONS FROM THE BOOK.**

- A There is only one Gospel. Gal. 1:6-9
- 1 Another (heteron - to another of a different kind) Gospel. 1:6
 - 2 Another (Allos - not another of the same kind) Gospel. 1:7Gal 1:6
- B To depart from the Gospel is to depart from the Christ. 1:6
- 1 Some want the Christ, but not the Gospel
 - 2 Notice the words Afrom Him,@ and Aunto another Gospel.@
 - 3 To go Aunto another Gospel@ is to depart Afrom Him.@
- C To depart from the Gospel is to depart from God=s grace. 1:6
- 1 Some separate grace from the Gospel (false idea tha grace supersedes law or that law and grace are mutually exclusive).
 - 2 Some, regrettably even in the church, teach that one can believe and practice false doctrines and still be saved by grace (errors regarding baptism, the one church, etc.)
 - 3 The Holy Spirit, through Paul, shows that when one departs from the one Gospel, he departs from God=s grace.
 - 4 The grace of God teaches. Titus 2:11-12.
 - 5 When one in the church teaches and/or practices false doctrine, he falls from grace. Gal. 5:4
- D We are not under the law of Moses, but under the law of Christ.
- 1 The Galatia brethren were not reasoning properly (AO foolish Galatians@) 3:1
 - 2 Paul uses three arguments to prove we are not under the law of Moses today.
 - a Paul=s argument from the Holy Spirit (Gal.3:2-5). They received the miraculous gifts from the Holy Spirit as a result of the Gospel - not the law. Therefore, the Holy Spirit endorsed Paul=s message (the Gospel), and not the Judaizers=.
 - b Paul=s argument from Abraham (Gal. 3:6-9). Abraham was righteous without the law. We are justified by faith as foretold to Abraham. Those who have obeyed the Gospel are the true children of Abraham.
 - c Paul=s argument from the law of Moses (3:10-29). The law led the Jews to the Christ.
- E We must ever guard against the works of the flesh. Gal. 5:19-21
- F We must produce the fruit of the Spirit in our lives. Gal. 5:22-26
- G The way to enter Ainto Christ,@ is by means of water baptism. Gal. 3:26-27
- H We are not saved by faith only but by faith which worketh by love. Gal. 5:6

I As we have opportunity we ought to do good to all, especially to those of the household of faith. Gal. 6:10.

J We should not become weary in well doing. Gal. 6:9

CONCLUSION:

- 1 The Book of Galatians is a powerfully written Book in an attempt to save brethren who had turned away from Christ and His Gospel.
- 2 It is pertinent to us in that apostasy is always a possibility and threat to us.
- 3 We can remain faithful to Christ by abiding in His Gospel.

THE BOOK OF GALATIANS

Garland Elkins

- I. Paul defends his apostleship (Gal. 1:1,2)
 - A. He was made an apostle by Christ (Gal. 1:1).
 - B. He preached the true gospel. No other gospel is allowed, and those who preach a different gospel are accursed (Gal. 1:6-10).
 - C. He is not a man pleaser but rather he is a servant of Christ (Gal. 1:10).
 - D. The gospel that Paul preached was a certified (guaranteed) gospel. He did not receive it from man but rather he received it from Jesus Christ (Gal. 1:11,12).

- II. He explains the relationship of the promise to Abraham, the law of Moses, and the New Covenant of Jesus Christ (Gal. 3:5-12).
 - A. All nations are to be blessed through Abraham (Gal. 3:8).
 - A. The Law does not disannul the promise (Gal. 3:17).
 - A. Those who are in Christ are Abraham=s seed (Gal. 3:29).
 - A. The important allegory of Sarah and Hagar (Gal. 4:21-31).
 - A. Freedom is in Christ (Gal. 5:1).
 - 1. Freedom has limitations (Gal. 5:13).
 - 2. Freedom does not give license, but gives us freedom to serve.
 - 3. The Law is fulfilled by love (Gal. 5:14).
 - 4. We are not to destroy one another (Gal. 5:15).

- III. We are to walk according to the Spirit i.e. by His direction (Rom. 8:2; Eph. 6:17).
 - A. We are not led by the Old Law (Col. 2:14).

- IV. We are not to follow the works of the flesh (Gal. 5:21).
 - A. Paul had warned the Galatians about this previously (Gal. 5:21).
 - B. If one follows the works of the flesh he cannot inherit heaven (Gal. 5:21).

- V. As Christians we are to follow the fruit of the Spirit (Gal. 5:22,23).
 - A. Those who belong to Christ have crucified the flesh (Gal. 5:24).
 - B. We must live in the Spirit (Gal. 5:25).
 - C. We must avoid envy, vain glory and provocations (Gal. 5:26).

- VI. Restoring the fallen (Gal. 6:1).
 - A. We must have proper attitude toward the fallen (Gal. 6:1).
 - A. This involves self-examination (Gal. 6:1).

- VII. Burden bearing is enjoined (Gal. 6:2-5).
 - A. We must help others (Gal. 6:3).
 - B. We must avoid self-deception (Gal. 6:4).
 - C. We must practice personal responsibility (Gal. 6:5)

- VIII. Some important lessons from Galatians Chapter 6.
 - A. The necessity of supporting teachers (Gal. 6:6).
 - A. The law in sowing and reaping (Gal.

6:7,8).

- A. The need for steadfastness (Gal. 6:9).
- A. The requirement to do good (Gal. 6:10).
- A. The need for emphasis (Gal. 6:11).
- A. Warning against false teachers (Gal. 6:12,13).

IX. We must glory in the Cross (Gal. 6:14).

- A. Circumcision avails nothing (Gal. 6:15).
- A. The Church is the spiritual Israel of God (Gal. 6:16).
- A. There is no advantage to being a fleshy Jew or Gentile (Gal. 6:16). Those who know this and practice it will be blessed (Gal. 6:16).
- A. Paul, having suffered seeks release from those who would persecute him (Gal. 6:17).
- A. He concludes the great Galatian letter by wishing a blessing upon the Galatian brethren (Gal. 6:18).

THE NEED FOR TEACHING THE YOUNGER LADIES

Irene Taylor

Titus 2:3-5

INTRODUCTION:

- 1 For some years now the radical feminist viewpoint has been promoted to disrupt the homes and families of America. This movement has succeeded in convincing many young women to reject God's pattern and become dissatisfied with the beauty of marriage and motherhood as He designed. Christian living has been pictured as a boring crutch for the weak.
- 2 It becomes increasingly important/ therefore/for mature Christian women to teach the younger ladies the beauty of God's way. While verbal instruction is vital/ it will be effective only when enhanced by dedicated Christian example.

I. WHY ARE OLDER (AGED) WOMEN TO DO THE TEACHING? (Vs. 3).

- A Many mistake this to mean public teaching.
- B One-on-one teaching can be geared to the specific need of the student.
 - 1 One-on-one teaching can establish a close/ personal relationship and closer view of a godly example.
 - 2 This gives opportunity to exemplify behaviour "as becometh holiness" (vs. 3).
- C Older women should have the wisdom which comes only from experience.

II. WE ARE COMMANDED TO TEACH THE YOUNGER LADIES.

- A We must know before we can do.
 - 1 Our failure to instill God's plan into each generation invites a loss of the will to practice it.
 - 2 Our failure to instill God's plan into the coming generation may stem from our own failure to learn it and practice it!
 - 3 Note the poor examples prevalent today!
 - 4 When we fail to teach/ the devil has open season.
- B A command need be recorded only once to be forceful.
 - 1 We will be held accountable for this command just as much as for any other command.
 - 2 The home is the primary classroom.
 - 3 The church should reinforce and enhance home teaching. The church cannot hope to do the job which is neglected by the home!

III. WHAT ARE WE TO TEACH?

- A Note some negative aspects.
 - 1 We are not to be false accusers/ slanderers (1 Tim. 5:13).
 - 2 We are not to be given to much wine.
 - a Discuss Proverbs 23:29-32; Habakkuk 2:15.

b Discuss 1 Timothy 5:23.

- B What are some positive aspects?
- 1 Behaviour which becometh holiness must be stressed.
 - a Discuss the meaning of this.
 - 2 We are to teach specific good things.
 - a To be sober.
 - b To love their husbands.
 - c To love their children.
 - d To be discreet.
 - e To be chaste.
 - f To be keepers at home (vs. 5; 1 Tim. 5:14).
 - g To be good/ obedient to their own husbands.
- C Why are we to teach these things?
- 1 That the word of God be not blasphemed (vs. 5b).
 - 2 What would the opposite result be/ i.e./ our failure to teach these things?

IV. THE YOUNGER WOMEN HAVE A RESPONSIBILITY TO LEARN THE RIGHT WAY.

- A Note Psalm 119:4-11.
- B The command to instruct is meaningless if there are none to receive the instructions.
- 1 Work out your own salvation with fear and trembling (Phil. 2:12).
 - 2 We have a responsibility to do the right thing (1 Tim. 4:16; Rom. 14:12)
 - 3 If ye love me/ keep my commandments (ASV-ye will keep) (John 14:15).
 - 4 This commandment must be obeyed by both instructor and student.

V. THE YOUNGER WOMEN HAVE A RESPONSIBILITY TO LIVE THE RIGHT WAY.

- A It is reasonable to live right (Rom. 12:1-2; 21).
- B We walk by faith/ not by sight (2 Cor. 5:7).
- C We are to walk worthy of the vocation wherewith we are called (Eph. 4:1; Col. 1:10).
- D We are to walk circumspectly (Eph. 5:15).
- E We are to walk after his commandments (2 John 6).

CONCLUSION:

- 1 It has been said that we are always only one generation away from apostasy.
- 2 For too long we have allowed our daughters (and sons) to be inundated with the false teaching of the radical feminists and lax society in general.
- 3 While using some legitimate "gripes" as an attention getter/ the feminists have subtly implanted serious unrest in today's women regarding home and family and their role in the world of religion.
- 4 We have been wrong in believing that our people would not listen. Some have. We must, therefore, increase our in-depth teaching outlining the beauty of God's way!
- 5 The home as God would have it is beautiful. We must teach our young ladies (and sons) how to achieve and enjoy it!

THE BOOK OF EPHESIANS

Outline by B. J. Clarke

Introduction:

- A. Because all inspired truth is relevant, it is impossible to exalt one inspired book above another in importance.
 - B. Having said that, it is equally true that certain books of inspired Scripture have found a special place in the hearts of Bible students everywhere.
 - C. This is certainly true of the book of Ephesians.
 - D. Some brief background about the church at Ephesus:
 - 1. The city of Ephesus was a capital of the Roman province of Asia Minor, which is modern day Turkey.
 - 2. On his second missionary journey, Paul left Priscilla and Aquila in Ephesus and sailed to Caesarea (Acts 18:18-21).
 - a. Priscilla and Aquila were very knowledgeable in the Scriptures, to the point of being able to take Apollos aside and teach him the way of God more perfectly (Acts 18:24-26).
 - b. It is possible that Priscilla and Aquila had taught and brought people to Christ in Paul's absence.
 - 3. When Paul returned to Ephesus, on his third missionary journey, he baptized twelve men into Christ (Acts 19:1-6).
 - 4. Paul worked with the church in Ephesus for the space of three years, warning every one night and day with tears (Acts 19:8-20:31).
 - a. He even warned the elders at Ephesus that Agrievous wolves@ would enter in among them, not sparing the flock (Acts 20:29-30).
 - b. Although Paul never saw the Ephesians again in the flesh, he penned the epistle to the Ephesians while he was a prisoner in Rome, sometime in the early 60s.
 - E. The book of Ephesians is such a rich volume that there is no way to plumb the depths of its treasures in one message.
 - F. It is commonly noted that the books of Ephesians and Colossians are strikingly similar in content. Some have also observed that there is a subtle but distinct emphasis of these books. Colossians is said to focus upon the Christ of the church, whereas Ephesians is said to center upon the church of the Christ.
 - G. In this particular outline we aim to show how the book of Ephesians serves as a key to understanding the past, the present, and the future.
- VI. THE PAST

- A. ManBthe book of Ephesians reveals much about our past.
1. We were dead in trespasses and sins (2:1).
 2. We walked according to the course of this world (2:2).
 3. We sought to fulfill the desires of the flesh (2:3).
 4. We were children of wrath (2:3).
 5. Like the Gentiles, we were without Christ, having no hope, and without God in the world (2:11-12).
 6. We were far off (2:13).
 7. We were at enmity with God (2:15).
 8. We were strangers and foreigners (2:19).
 9. We were empty (3:19).
 10. We were children tossed to and fro (4:14).
 11. We were corrupt according to deceitful lusts (4:22).
 12. We were sometimes darkness (5:8).
- B. GodBthe book of Ephesians reveals what God has done in the past so that we can enjoy our present and look forward to the future.
1. He chose us in Him before the foundation of the world (1:4).
 2. He predestinated us unto the adoption of children (1:5, 11).
 3. He eternally purposed the church (3:9-11).
 4. He manifested His grace and mercy (2:4) by sending His Son, who loved us (5:2) and gave Himself for us (5:25).
 5. He wrought His mighty power in Christ, when He raised Him from the dead (1:20).
 6. He set Him at His own right hand far above all principality, power, might, dominion, and every name that is named, not only in this world, but also in that which is to come (1:21).
 7. He has put all things under the feet of His Son, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all (1:22-23).
 8. He gave gifts to the first century Christians Afor the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ@ (4:8-12).
 9. Although we do not have these miraculous gifts today, we do have the product of these gifts, an inspired and recorded Word which serves as our guide from earth to glory (4:13-16).

VII. THE PRESENT

- A. Because of what God has done in the past, our present lives can be filled with joy.
- B. We have all spiritual blessings in Christ (1:3).
- C. Consider what we have in Christ and His church:
1. We are accepted in the beloved (1:6).

2. We have redemption and forgiveness of sins (1:7; 4:32).
3. We have a place to belong (1:10).
4. We have obtained an inheritance (1:11).
5. We have been made alive (2:1, 5).
6. We are saved (2:5, 8).
7. We are nigh to God (2:13).
8. We have peace (2:14).
9. We are reconciled (2:16).
10. We have access (2:18).
11. We are fellowcitizens and members of the household of God (2:19; 3:6, 12).
12. We are built upon the foundation of the apostles and prophets (2:20).
13. We are partakers of the promise in Christ by the gospel (3:6).
14. We have boldness and access with confidence by the faith of Him (3:12).
15. We have the inspired teaching of the Bible to help us grow (4:11-16).
16. We are members one of another (4:25).
17. We are now light in the Lord (5:8).

D. Because of all that we have in Christ, and His church, we should be more than willing to do whatever He enjoins us to do.

E. Consider our present responsibilities, as set forth in the book of Ephesians:

1. We should be holy and without blame before Him in love (1:4).
2. We are created in Christ Jesus unto good works (2:10).
3. We should walk worthy of the vocation (calling) wherewith we have been called (4:1).
4. We should portray the attitudes of lowliness and meekness, with all longsuffering, forbearing one another in love (4:2).
5. We should endeavor (make every effort) to maintain the unity of the Spirit in the bond of peace (4:3).
6. We should grow up into Him in all things (4:15).
7. We must all do our share of the work within the body so that the body will increase (4:16).
8. We must remember that we have put off the former conduct of the old man, and put on the new man, which after God is created in righteousness and true holiness (4:22-24).
9. We must put away lying and speak the truth (4:25).
10. We must control our anger (4:26).
11. We must not steal, but rather work with our hands in order to provide for our families (4:28).
12. We must let no corrupt communication proceed out of our mouth, but rather use our tongues to glorify God and edify those around us (4:29).
13. We must put away all bitterness, wrath, anger, clamour, evil speaking, and all malice (4:31).
14. We must be kind to one another, tenderhearted, and forgiving of one another (4:32).
15. We must be followers of God as His dear children (5:1).

16. We must walk in love, imitating the pattern of love modeled by Jesus Christ (5:2).
17. We must avoid fornication, all uncleanness, and covetousness (5:3).
18. We must refrain from filthiness, foolish talking, and coarse jesting, and use our tongues to express our gratitude instead (5:4, 20).
19. We must not be partakers with the children of disobedience (5:6-7).
20. We must walk as children of light (5:8).
21. We must have no fellowship with the unfruitful works of darkness. Rather, we should expose them (5:11).
22. We must walk circumspectly, i.e., carefully and wisely (5:15).
23. We must use our time wisely, seize every opportunity granted unto us, and refuse to squander time (5:16).
24. We must give ourselves to the task of understanding what the will of the Lord is (5:17).
25. We must follow the Divine directions regarding the privilege of singing praises unto God (5:19).
26. We must carefully follow the pattern of Scripture as we live as husbands/wives within the marriage relationship (5:21-33).
27. We must, as children, obey our parents (6:1) and honor our fathers and mothers (6:1-2).
28. We must, as fathers, be careful not to provoke our children to wrath, but rather bring them up in the nurture and admonition of the Lord (6:4).
29. As employees we should be obedient to the wishes of our employer, unless, of course, such wishes would violate the will of God. We are to work for them as we would work for Christ, not just when they are watching, but at all times, and with all of our hearts (6:5-8).
30. As employers we should treat our employees impartially, and with dignity and respect (6:9).

F. Admittedly, none of us has (or will have) a spotless record when it comes to carrying out the above requirements flawlessly. We all have room for improvement in certain areas.

G. However, God has given us the tools necessary for developing a stronger faith, and a more sinless life.

1. God strengthens the inner man by His Spirit (3:16).
2. The Scriptures teach that the Spirit strengthens us through the Word, which is His Sword (Compare Colossians 1:9-11; 2:6-7; and Colossians 3:16 with Ephesians 3:16-17; 5:18-19; 6:17).
3. Our God is able to do exceeding abundantly above all that we might ask or think (3:20).
4. He has provided us with AChristian Armor@ so that we may be able to stand against the wiles of the devil (6:10-18).

VIII. THE FUTURE

A. Because of what God has done for us in the past, and because of our past, present

- and continued obedient response to His grace, a glorious future awaits us!
- B. What does the future hold for the one who is a faithful member of the body of Christ, the church of Christ?
1. The reception of the purchased possession, a home in heaven (1:14; 4:30).
 2. The enjoyment of the riches of the glory of his inheritance in the saints (1:18; 2:7; 4:4).
- C. On the other hand, there will be some on the day of judgment who will have no inheritance in the kingdom of Christ and God (5:5-6).

Conclusion:

- A. Some years ago, the Holt-Renfrew Company announced that they were working on a AFuture Perfect Micro-Targeted Skin Gel.@ In advertising their product, the ad read: AThe past forgiven. The present improved. The future perfect.@
- B. This is the basic message of Ephesians. In the church of our Lord Jesus Christ we will find our past forgiven, our present improved, and our future perfect!
- C. As one anonymous author has written:

Life is a book in volumes three:

The past, the present, the yet-to-be.
The past is written and laid away;
The present we're writing day by day;
The last and best of volumes three
Is locked from sight--God keeps the key.

PAUL=S EARLY LIFE AND CONVERSION

Curtis A. Cates

INTRODUCTION:

- 1 His greatness.
 - a Tremendous example in conversion, dedication, sacrifice, soul-winning, persecution, steadfastness (I Cor. 11:1; I Thess. 1).
 - b Wrote thirteen, likely fourteen, N. T. books.
- 2 Life and works recorded in Acts and books he wrote: Romans through Hebrews.
 - a Acts 1-8, 10, 11 records mainly acts of other apostles (emphasis on Peter); Acts 9, 12-28 mainly on labors, journeys of Paul.
 - b Interesting, rewarding to parallel events in Acts with Paul=s epistles.
- 3 This study to survey background, birth, early life and family, training, work, religion, and conversion of Saul of Tarsus [Paul].
 - a The world into which Saul was born to be surveyed first.
 - b Will examine how Saul progressed into being brightest champion of the Pharisees.
 - c Will culminate in his becoming a Christian, saved by grace by the One whom he had so grievously persecuted and those saints he murdered.

I. FIRST CENTURY BACKGROUNDS

- A. Contributions of Intertestamental Period to world into which Saul [and Christ] were born.
 1. Hebrews had been dispersed throughout the known world in the past 1000 years.
 2. Alexander the Great=s spreading Grecian philosophy, language, culture.
 3. Division of Alexander=s (Grecian) Empire into four major divisions; Syria and Egypt=s grievous persecutions of Jews--Antiochus Epiphenes IV.
 4. The origin of the Samaritans and their worship on Mt. Gerizim (Neh. 12); temple built by Alexander; temple destroyed by John Hyrcanus.
 5. Origin and beliefs of major sects of the Jews: Pharisees and Sadducees.
- A. Palestine now under Roman rule.
 1. Had been subjugated, Jerusalem taken by Pompey, 63 B. C.
 2. Augustus now on the throne in Rome when Saul was born.
 3. Now in the Afulness of time@ (Gal. 4:4); existence of tabernacles, law and order, well-nigh universal language (Greek), Roman peace (Pax Romana), and Roman roads.
 4. Jews seeking a deliverer from the tyranny of Rome.
 5. Herod the Great, an Edomite, on the throne (Gen. 49:10) in Judea.
- A. The province of Cilicia, in which was Saul=s home city.
 1. Rome=s steady eastern expansion.
 2. Cilicia location in southeastern Asia Minor.
 3. Tarsus in west part of Cilicia, on Cydnus River, traveled earlier by Antony and Cleopatra.
 4. Tarsus Ano mean city@ (Acts 21:39), education more noted than Athens, Alexandria.

5. Much Grecian influence: language, literature, philosophy.
6. In Roman control, though a free city, able to have its own soldiers.

- A. Three other sects in Judea.
 1. Essenes, ascetics secluded in Wadi Qumran.
 2. Zealots, wanting to rid Palestine of rule by Romans.
 3. Herodians, looking to Herods for hope of Judaism.
 4. Another term, Hellenists, those Jews adopting Grecian philosophy, sympathies, speech.

II. BIRTH AND EARLY LIFE

- A. Born about the time of Christ=s birth into a family of Pharisees (Acts 23:6).
 1. His father a Roman citizen, thus Paul Afree born@ (Acts 22:28).
 2. Saul of the tribe of Benjamin (Phil. 3:5).
 3. Saul Aan Hebrew of the Hebrews@ (Phil. 3:5).
 4. His father or earlier ancestor had likely befriended the Romans when their armies were conquering the area of Asia Minor, thus being awarded Roman citizenship, thereafter passed on to descendants by right of birth, thus Afree born@ superior to purchasing citizenship.

- B. Exposed to Grecian culture and spoke Greek, but strictly a Pharisee.
 1. Greek culture spread from Greece, by Alexander, through Cilicia; Hebrew revelation spread from Palestine through Asia Minor; bound to be a capitulation.
 2. Greek spoken by most, including no doubt, exposure to Septuagint Translation; Greek well spoken, written by Paul.
 3. Yet, brought up speaking Hebrew in strict Pharisee family.
 4. Ancestors likely from Palestine; Saul=s sister and nephew in Jerusalem (Acts 23:16).
 5. Family not compromise with Hellenism (II Cor. 9:22; Acts 23:6; Phil. 3:5).
 6. Also exposed to Grecian poetry, etc.

- C. Early life of Saul.
 1. Very familiar with synagogue and likely received much training in synagogue from ARabbi@; after conversion, taught often in synagogues while on journeys.
 2. Very sincere in youth (Acts 23:1; Gal. 1:13).
 3. Was named for Saul, first king of Israel, also of tribe of Benjamin; parents very devoted Jews and no doubt instilled Hebrew Scripture and heritage in son.
 4. Was taught a trade--tent making--part of strong Hebrew tradition.
 5. Tarsus on the Cydnus a place of great commerce, goods, and luxury.
 6. Much schooling also received at home.
 7. Would become a Achild of the Law@ at age thirteen.

III. IN JERUSALEM

- B. Was a child when journeyed to Jerusalem.
 1. AMy manner of life then from my youth up, which was from the beginning. . .at Jerusalem,@ (Acts 26:4), so likely younger than age thirteen.
 2. The excitement of Saul as he traveled, likely by ship, and then up the hill country of Judea and then viewed for the first time Jerusalem and the temple.

- C. Gamaliel, a doctor of the law and the most recognized scholar and teacher of the School of Hillel.
 1. Gamaliel and the apostles (Acts 5:34-40).
 2. Teacher of Saul of Tarsus (Acts 22:3).
 3. A Pharisee termed by some as the ABeauty of the Law.@

4. Saul likely lived and took meals with Gamaliel.
5. Saul no doubt Gamaliel's most illustrious student (Gal. 1:14; Acts 22:3).
6. Very conscientious (II Tim. 1:3).
7. Had always sought to please God, not man (Gal. 1:10).
8. Saul a man very highly educated, much excuse to glory had that been his motivation.

III. AS TEACHER, DEFENDER OF JUDAISM

- A. Must have gone, after training, back to Tarsus, where served as a Rabbi.
 1. Likely called to Jerusalem to help quell Christianity, which was considered great threat to Judaism.
 2. Reasonable implication Saul is among those disputing with Stephen (Acts 6:9), of synagogue of the Cilicians, probably shouting the loudest.
- B. Chief inquisitor of Sanhedrin.
 1. Not a member of the Sanhedrin, because not married [required to be a member]
 2. A champion of the Sanhedrin.
- C. At the trial and stoning of Stephen (Acts 7).
 1. Saul still a young man@ (7:58).
 2. Witnesses laid down their garments@ at his feet, showing his full sanction of the murder of Stephen.
- D. Saul a vicious persecutor and murderer of the church.
 1. Made havoc of the church@ (Acts 8:1-3), laid waste the church@ ASV.
 2. Followed the dispersed brethren, breathing threatening and slaughter@ (Acts 9:1-3), arresting men and women and carrying them to be tried and murdered.
 3. Had Christians put to death,@ made them blasphemous,@ exceeding mad against them@ (Acts 26:10,11).
 4. Wasted@ the church (Gal. 1:13)

V. SAUL OF TARSUS CONVERTED

- A. Conversion recorded in Acts 9, 22, 26.
 1. Journeying to Damascus to arrest, persecute, have Christians killed.
 2. Lord appeared to him; asked Why persecutest thou me?@
 3. Saul acknowledged Christ as Lord,@ asked what to do.
 4. The answer was to go into Damascus and there to be told what he must do.
 5. This blind man, led to Damascus, prays and fasts three days.
 6. Sight healed by Ananias the evangelist, told what to do to call upon the name of the Lord and thus wash away [his] sins.@
 7. Proclaimed the Christ in Damascus.
 8. Escaped a plot of Jews in Damascus, let down through the city wall in a basket in the night.
- B. Great truths learned by Saul.
 1. Sincerity, good conscience not enough (Acts 23:1).
 2. Just being religious not enough.
 3. One's own thinking with himself not the basis of authority (Jer. 10:22).
 4. One's family, heritage not a guarantee of salvation.
 5. Not saved by faith only@ or grace only,@ but by faith that obeys.
 6. Only one Savior, Jesus Christ (Acts 4:12; John 14:6).

7. Not saved by A better felt than told@ experience.
8. Cannot Apray through.@
9. To oppose, persecute God=s people, the church of Christ, is to persecute Christ.
10. Not saved by a direct operation of the Holy Spirit.
11. Not receive a personal invitation from Christ (Luke 14:15-24)
12. Salvation is in Christ and the church.
13. Must be baptized for remission of sins (Acts 22:16), baptism is a burial (Col. 2:12), salvation was when--not before--baptized.
14. If saved before baptism, neither Christ, the Holy Spirit, Ananias, nor Saul knew it.
15. If saved before baptism, was saved in his sins.
16. Learned those he killed were right, a terrible burden until forgiven.
17. Had to see the Lord to be an apostle.
18. Learned his mission from the Lord.
19. Learned he would suffer.
20. Learned about the grace of God -- grievous sins not chargeable after obedience and forgiveness.

CONCLUSION:

- 1 Paul our great example in obedience, service, et al. (1 Cor 11:1).
- 2 Gospel can transform lives marvelously.
- 3 Heavenly home awaits.

AN OUTLINE OF THE BOOK OF PHILEMON

Robert R. Taylor, Jr.

INTRODUCTION:

- 1 This is the shortest book penned by the apostle Paul.
- 2 The keynote would be human relations.
- 3 It is a moving missive from the magnanimous heart of Paul the apostle to his convert and friend Philemon involving Onesimus.

I THE SALUTATION AND EARLY GREETING (vs. 1-3)

- A Paul is the earthly author. His geographical location is in prison and his spiritual sphere is in Christ (v. 1).
- B Timothy joins him in the salutation; the beloved Philemon is the initial recipient and is Paul's fellow-laborer (v. 1).
- C Other recipients were the beloved Apphia, perhaps Philemon's wife, the active Archippus, maybe a son to Philemon and Apphia, who was Paul's fellow soldier and the church meeting in Philemon's home (v. 2).
- D Grace and peace from Deity are beautifully bequeathed (v. 3).

II PAUL'S GRATEFUL RESPONSE FOR PHILEMON'S FIDELITY (vs. 4-7).

- A His gratitude reached up to God, vertical, and exhibited itself in persistent prayers (v. 4).
- B It was horizontal and reached out beautifully to Philemon (vs. 4-7).

- C Specific causes for Pauline gratitude (vs. 4-7).
- 1 For Philemon's love and faith toward Christ and saints (v. 5).
 - 2 Paul's desire for Philemon's communication of faith to become effectual by acknowledging every good thing in Christ (v. 6).
 - 3 Paul's joy and consolation abounded because of Philemon's love (v. 7).
 - 4 Philemon's brand of discipleship was a spiritual refreshment to fellow saints (v. 7).

III. PAUL'S STIRRING PLEA IN BEHALF OF ONESIMUS (vs. 8-22).

- A As an apostle Paul could be bold and ENJOIN what should be done in the case of Philemon (v. 8).
- B He decided to BESEECH him instead on three persuasive and powerful grounds (v. 9).
- 1 For the sake of LOVE (v. 9).
 - 2 Because he was Paul the AGED (v. 9).
 - 3 Because he was Paul the PRISONER (v. 9).
- C The human object of his persuasive plea (v. 10).
- 1 Onesimus, Paul's son in the gospel (v. 10).
 - 2 Onesimus, Paul's convert-in Christ while he (Paul) was imprisoned (v. 10).
 - 3 Like all others Onesimus had been begotten by the gospel or the word of truth (Cf. 1 Cor. 4:15; James 1:18,21; 1 Pet. 1:23).
- D Onesimus: a contrast between his unprofitable past and his profitable present (v. 11).
- 1 The name Onesimus means profitable. In the past he had

not lived up to the demands of his good name (v. 11).

2 Due to his genuine conversion to Christ, Onesimus was now living up to his good name being now profitable both to Paul and to Philemon (v. 11).

E Exact, specific nature of Paul's plea in behalf of Onesimus (vs.12-16).

1 I have sent him again to you. (v. 12).

2 Receive him as you receive me (v. 12).

3 My deep desire would have been to retain him for my personal aid amidst my bonds in the gospel (v. -13).

4 Without your permission I could not do this in good conscience (v. 14).

5 I desire any benefit you render me to made willingly and not from stern necessity (v. 14).

6 The departure of Onesimus from you at Colossae may well have been providential in order that his conversion might be affected here at Rome (v. 15).

7 This temporary departure has really made it possible for you to receive him back permanently and in a far higher sense than you previously had him and held him (v. 15).

8 Now he returns not as just a servant or slave but as a brother—a beloved brother--both to you and also to me (v. 16).

9 Now he is yours by right of flesh and faith (v. 16). The former has reference to his return as your servant or slave; the latter has reference to his spiritual relationship--to your both being brethren in the Lord (v. 16).

F The beautiful basis on which Paul makes the pressing plea for the returning Onesimus.

1 If you count me a partner, receive Onesimus as you would receive me (v. 17).

- 2 Any wrongs committed by Onesimus are to be put on my account (v. 18).
- 3 Paul pledges to pay any hanging debt and seals his promise by a committing of it to the permanency of writing (v. 19).
- 4 Paul reminds Philemon of the great debt he (Philemon) owes Paul due to being his father in the gospel (v. 19).
- 5 Paul refers to him as brother--a term of ardent affection and Christian concern (v. 20).
- 6 Granting of this request will produce "joy of thee in the Lord" (v. 20).
- 7 The granting of this request will refresh my heart (v. 20)-
- 8 Do not destroy my confidence in your degree of obedience (V. 21).
- 9 My confidence abounds to the degree that I know you will do more than I request (v. 21). How could the pious Philemon do less than grant Paul's request in fullness?

- 10 Paul requested future lodging with Philemon--another added impact to Paul's plea for Onesimus. They (Paul and Philemon) would soon meet face to face according to Paul's anticipation peaceful here (v. 22). A hostile Philemon could hardly meet Paul.
- 11 Paul knew Philemon was praying for him and for his release from the Roman incarceration (v. 22)
- 12 How could a praying Philemon pursue any other course than the generous granting of this articulates apostolic appeal? (v. 22).

IV CLOSING SALUTATIONS AND A PRAYERFUL WISH (vs. 23-25).

- A A sincere salute to Epaphras, Paul's fellow prisoner in Christ (v.23; Cf. Colossians 1:7,8; 4:13,14).
- B Mention is made of a quartet of Paul's fellow laborers--Mark, Aristarchus, Demas, and Luke (v-24; Cf. Colossians 4:14; 2 Timothy 4:10-11).
- C A pressing powerful wish for, the abiding of God's grace upon "your spirit" (v. 25).

CONCLUSION:

- 1 Whole libraries do not contain this much wisdom in the area of human relationships and how to solve thorny problems.
- 2 Paul is at his best in this epistle and, of course, wrote as directed by the Holy Spirit.

Philippians

Robert Williams

INTRODUCTION:

1 THE CITY

- a The City of Philippi derived its name from Phillip II, the father of Alexander the Great.
- b The city of Philippi (Originally named Krenides) was a part of Macedonia.
- c The city was known because of its fertile plains, strategic location, and gold mines to the North
- d In 356 B.C., Macedonia, went to Krenides, increased its size with a large number of inhabitants and changed its name to Philippi, thereby naming the city for himself.
- e After the battle of Philippi in 42 BC the city was settled with many retired Roman soldiers and it became a Roman colony. Some called it a little Rome.
- f There were several firsts in Philippi.
 - 1> This city is where the Gospel was first preached on European soil.
 - 2> The first direct conflict of Christians with heathens took place in Philippi (Acts 16:16ff).
 - 3> The first fruits on European soil came at Philippi (Lydia).
 - 4> It was a city where Romans and Macedonians were mixed together.

2 Paul=s encounter with the city.

- a While on his Second Missionary Journey Paul had a vision in which a man stood and Said Acome over into Macedonia, and help us@ (Acts 16:9).
- b Paul was receptive to Gods will over his personal plans.
- c On the first Sabbath after entering Philipi he Awent out of the city by a river side, where he supposed prayer was being made; and he sat down and talked with the women which were assembled there@ (Acts 16:13).
- d There he Baptized Lydia who was the first convert on European Soil.
- e Later he encountered a woman possessed by an evil spirit (Acts 16:18).
- f For this he was beaten and thrown in Prison where he and Silas song in jail at midnight (Acts 16:19-24).
- g While in prison Paul and Silas converted the Philippian Jailer (Acts 16:25-33).

I OCCASION OF THE LETTER.

- A While in prison in Roman for the first time, which is about Eight years after his first visit to Philippi, Paul writes this letter to the Philippians.
- B The occasion that prompted him to write this letter was Epaphroditus= return home after a serious illness which almost ended his life
- C The Phillipian letter is called a letter of tender affection and Joy. It appears that out of all Churches that Paul loved this one the most.

II THE LETTER

- A The letter may be outlined as followed
 - 1 Chapter 1 B Savior centered

- 2 Chapter 2 B Self emptying
- 3 Chapter 3 B Sound
- 4 Chapter 4 B Serving
- B In the 1987 Getwell Lectures Garlin Elkins suggested the following outline.
 - 1 Chapter 1 B Christ is our Life
 - 2 Chapter 2 B Christ is our Example
 - 3 Chapter 3 B Christ is our Hope
 - 4 Chapter 4 B Christ is our strength and source of supply
- C The Bible is applicable for all ages (Matt. 24:35).
 - 1 The Bible is never outdated.
 - 2 It has lessons for all men of all ages.
 - 3 The Bible is still what the world needs. The thing that is going to make this world a better place to live is not:
 - a A great world economy.
 - b It is not making sure that no one goes to bed hungry.
 - c It is not making sure that there is a chicken in every pot.
 - d It is the application of the Word of God to lives of men (Prov 14:34).
 - e It is obvious to all of us that the less men study the Bible the more wicket the world becomes.

For the remainder of my lesson we will discuss some lessons that need to be practiced in 2001.

III LESSONS

- A We need to strive to be servants.
 - 1 The first thing that we need to learn by observation is that the Apostle Paul was a servant (Phi. 1:1).
 - 2 In this country the attitude of servanthood is not popular. Men have forgotten that the way to greatness in the eyes of God is through service (Matt. 23:11).
 - 3 Jesus prayed for laborers to go into the vineyard and not supervisors (Luke 10:2).
 - 4 It takes Humility to be a servant.
- B We need to be Thankful.
 - 1 Paul was a thankful Christian (Phil 1:3).
 - 2 We live in a world of ingratitude.
 - 3 In the year 2001 we have too many unthankful people.
 - 4 We need to be thankful for faithful brethren in the Church.
 - 5 The Bible lets us know that we are to be thankful (Ps. 100:4; Rom. 1:21; Col. 3:15).
- C We need to be Prayerful (1:4).
 - 1 Prayer still works (James 5:16).
 - 2 Prayer is the ultimate form of communication (Luke 18:1).
- D We need to love more and more (V. 9-10).
 - 1 We should not set unnecessary bounds on loving our brethren.
 - 2 Love Knowledge which is obviously spiritual knowledge
 - 3 Knowledge is one of the seven graces (II Pet. 1:8).
 - 4 The Bible was written for our learning (Rom. 15:4).

- 5 Our Love must grow in Judgement (discernment). We need to recognize what is Spiritual and what is worldly.
- 6 We are living in an age where men call good evil and evil good (Isia 5:20ff).
 - a We are bad if we take a stand against Homosexuality although the Bible condemns the practice.
 - b We are bad if we speak out against the murder of innocent babies.
 - c We are Evil if we preach the whole council of God like the Apostle Paul (Acts 20:27).
 - d Some preachers are afraid to preach on some Biblical subjects because it may offend some people.
 - e Recently a politician was condemned for stating that Jesus was his Lord.
- 7 Philippians 1:10 lets us know why we are to grow.
 - a Approve things that are excellent. We are to try the teaching of men by comparing them with the Word of God that we Know (I Thes. 5:21; I John 4:1; John 5:39).
 - b That we may be sincere. That is we can be without hypocrisy, or dissimulation. We are to be honest without guile.
 - c As long as we live or until Christ comes back. (Until the day of Christ)

E Believe in the Providence of God (Phip. 1:12-14).

- 1 Paul was able to be optimistic in a dark situation.
- 2 He took every opportunity to preach Christ.
- 3 God has chosen the foolish things of the world to confound the wise (I Cor. 1:27).
- 4 When we are at our weakest God can do the most with us (Phil 1:10-19).
 - a Joseph, who was cast into a pit and sold into bondage, rises to power through his faithfulness unto God (Gen 37:23-24; 50:20).
 - b We should not worry about what people do to us as much as what God does for us
 - c Peter and John were imprisoned for preaching the Truth but became bolder because of their persecution (Acts 4).
 - d The Early church was persecuted but spread the gospel even more (Acts 8).
 - e The unusual circumstance of his imprisonment actually aided the spreading of the Gospel.
 - 1> The guards no doubt told each other and others why Paul was in Prison. (It was because of preaching this Jesus of Nazerite).
 - 2> Paul no doubt converted some of the guards.

F We should not be ashamed of the Gospel (Phil. 1:20).

- 1 The Gospel is Gods power to save (Rom 1:16).
- 2 The world doesn=t want us to talk about the cross.

G We should understand our purpose in life (Phil. 1:21-24).

- 1 To Glorify Christ (Matt. 5:16).
- 2 Our purpose for being left in this world is to help as many as we can get to heaven.
- 3 It is not to build a secure work place.

- 4 It is not to amass all the richest that we can.
 5 It is not to gain all the fame that we can.
 6 Paul was in a real dilemma (Phil. 1:23).
 7 This would not be a dilemma for most of us.
- H Work together in unity (Phil 2:1-14).
 1 Be on one accord with the same love and Joy for each other (2:2).
 2 Esteem each other (2:3).
 3 Seek the best for each other (2:4).
 4 Have the mind of Christ (Humility) (4:11).
 5 Work out your own salvation (2:12).
 6 Don't be a mummer or argumentative (2:14).
 7 Be different, be a light to the world (2:15).
- I We should realize the value of Christianity (3:1-15).
 1 We must protect the purity of Christianity (3:2).
 2 No life that we build is to be compared to Christianity (3:3-10).
 3 Keep pressing forward (3:11-15).
- J Follow the same standard (3:16-21).
 1 While we are in this life there are rules to follow (3:16).
 2 Know who the real enemies are (3:17-19).
 a Worldly minded brethren.
 b Unspiritual brethren.
- K We should not be trying to make it in this world but to make it through this world (3:20-21).
- L Rejoice in the Lord always (4:4).
 1 Only true Happiness can be found in Christ.
 2 Our faith should be strong enough that we can rejoice in the Lord always whether good times or bad times.
- M As Faith increases worries should decrease (4:6,7).
- N Positive thinking God=s way leads to inner peace (4:8).
- O We must learn to be content (4:11).
- P The marks of a great church (4:15-23).
 1 Paul did not mention number of members.
 2 Paul did not mention how much they gave.
 3 They stood with Paul as long as he stood with Christ (4:15).
 4 They Kept in touch with Paul (V16).
 5 Sometimes missionaries are forgotten.
- Q Paul let them know that God would always supply their needs (4:19).

CONCLUSION:

- 1 The Letter to the Philippians is truly a joy to study.
- 2 Behold how good and how pleasant it is for brethren to dwell together in unity (Ps. 133:1).

ROMANS

Keith Mosher

INTRODUCTION:

1. Some have called Roman the Agreatest book in the New Testament@ (c.f. Unger, Calvin, Luther, Chrysostom, et al.).
 2. A proper approach to the study of this text, however, requires some effort.
 - a. Paul uses some common terms in extraordinary ways. (For example, when law and faith are spoken of in the same context; Paul in Romans always means the law of Moses and the gospel system not any law and a believer=s faith.)
 - b. Paul uses the terms flesh and spirit in an extraordinary fashion also. Paul, in Romans, uses flesh to indicate life under the law of Moses (Rom. 7:5) and spirit to indicate life under the Christian system (Rom. 8:1-3).
 3. The theme of Romans is justification. In the King James Version the word is translated righteousness. The American Standard Version has justification for diakousoonee.
 - a. Righteousness (justification) is a legal term.
 - b. God declares men righteous in Christ in a legal sense. Men are acquitted of their sins. Man is declared righteous so that man is justified by God. Yet man, himself, is not sinless.
 4. The thesis of Romans is that only by the gospel of Christ can anyone be declared legally righteous before God (Rom. 1:16-17). That is, Jesus died in order to the remission of sins for every obedient person who has, or who ever will, live on earth (c.f. Heb. 9:15).
 5. One needs a proper approach, parallel study, knowledge of human presumptions about the treatise, and Paul=s method of penning his arguments in order to began studying Romans.
- I. A PROPER APPROACH
- A. The Roman epistle was occasioned by a concern Paul had concerning Jew and Gentile relations (Romans 15).
 1. Paul planned to go to Spain and to stop in Rome on his way (Rom. 15:28).
 2. Before Paul could arrange a trip to Spain, he had to deliver the contribution from the Gentiles for the poor AJewish@ saints in Jerusalem (Rom. 15:25-27).
 3. Paul, knowing Jewish prejudice against the Gentiles, was deeply concerned about whether the AJewish@ Christians would accept the Gentile offering (Rom. 15:30-31).
 - B. The Jew - Gentile conflict is relevant to Paul=s thesis that only the gospel can save either.

II. PARALLELS

- A. Parallel chapters and sections, if kept together, aid one in understanding how Paul set out to prove that only in the gospel can man be made righteous. (The first eight chapters prove the thesis. Paul then deals with Jewish objections to God's plan -- chapters 9-11. Chapters 12-16 deal with living the gospel system.)

- A. The thesis is proved (Romans 1-8).
 - 1. Chapters 1:18-3:20 are parallel to 5:12-21. Sin entered the ancient world and Christ is the only remedy.
 - 2. Chapter 3:21-26 is parallel to chapter 6:1-23. Christ's sacrifice proved that God is righteous in His plans and sinners appropriate God's blessings through baptism.
 - 3. Chapter 3:27-31 is parallel to chapter 7:1-25. The Law of faith (the gospel system) now reigns, not the law of works (law of Moses). The law of Moses could not justify.
 - 4. Chapter 4:1-25 is parallel to chapter 8:1-17. The faith system came from the Abrahamic promise not from the law of Moses. The promise fulfilled is true spirituality.

- A. The Gentile world before Christ did not provide justification (Rom. 1:1-32).

- A. The Jewish world before Christ did not provide justification (Rom. 2:1-29).

- A. The conclusion is that all the ancients had sinned and were to be perceived as Ashort of God's glory (Rom. 3:23). The Old Testament scriptures had so taught (Rom. 3:9-19).

III. PRESUMPTIONS (From Martin Luther)

- A. Martin Luther exemplifies the wrong approach to Romans.
 - 1. Luther lectured on Romans from November 3, 1515 through September 7, 1516 (University of Wittenberg, Saxony) on Romans. There was no summer break! (A manuscript of the lectures has been published by Johannes Ficker.)
 - 2. Luther had radically departed from other Medieval teachers by teaching context and by giving *Scholias* (comments) to his students. Luther's commentary on Romans finally appeared in 1552.
 - 3. Luther concluded that law was something no one could keep (c.f. 1 John 5:3). The only way one could obey God was from the bottom of one's heart which must be given by the Holy Spirit.
 - 4. Luther also concluded that unbelief alone commits sin and God's grace just overlooks all other sins which are slain at death.

- B. Luther went so far as to add (in his German translation) the word alone to Romans 3:28 to try to prove his theory of faith only.

IV. PAUL

- A. When Paul wrote to the Roman brethren, the empire was a world of heathenism, polytheism, and moral decay.
 - 1. Roman intellectuals ridiculed the many gods of Rome so that the common people became skeptics giving themselves to the occult and superstition.

2. Stoicism and Platonism had proved to be unsatisfactory philosophies simply because most could not understand the intricacies of their teachings.
- B. Paul was prepared to be the penman in such a society.
1. He was trained in Tarsus, Celesia where there was a university on a par with the one in Athens, Greece. (Paul knew Greek authors--1 Corinthians 15:33; Acts 17:28; Titus 1:12).
 - a. Therefore, Paul knew logic.
 - b. His writings follow a logical system--first the doctrine, then the practical.
 2. Paul also was a trained Hebrew scholar (Acts ?).
- C. Paul was prepared, then, to deal with the greatest theological treatise ever written on how men are made righteous only in the gospel.
1. Gentile and Jewish systems had never provided justification (Romans 1-3).
 2. Abraham was never justified by the law of Moses (Romans 4).
 3. The gospel even overcame the problem Adam had (Romans 5).
 4. One must live faithfully, however (Romans 6).
 5. The law of Moses condemned sin but did not justify (Romans 7).
 6. The law of Christ justifies (Romans 8).
 7. No Jew nor Gentile can argue against the gospel (Romans 9-11).
 8. Therefore, because of the mercies of God, Christians should live faithfully in the community and among brethren (Romans 12-16).

CONCLUSION

1. Paul concluded the epistle by referencing obedient faith (Rom. 16:25-26).
2. Those who hear the only system for justification, the gospel, should be more than ready to obey (Rom. 1:16:17).

THE CROWN FOR WHICH PAUL LABORED

Wayne Jones

INTRODUCTION:

1. There are many themes which are commonly found in Paul's writings.
 - a. Grace (Romans 5:1-4; Ephesians 2:8; Titus 2:11).
 - b. Unity (Ephesians 4:1-3; Romans 12:4-10; 1 Corinthians 12:12-27).
 - c. Faith (Romans 1:5; Ephesians 1:15; Colossians 1:4).
 - d. Work (Ephesians 2:10; 2 Timothy 2:10; Titus 2:14).
 - e. Judgement (2 Corinthians 5:10; 2 Timothy 4:1; Hebrews 9:27).

2. Yet, other things that Paul wrote about may not be so common to us. One of those things was the crown which awaited him in heaven.
 - a. Heaven, itself, was mentioned often in Paul's writings (Phillipians 3:20; Hebrews 10:34; Hebrews 4:1; Colossians 3:24).
 - b. However, Paul only mentioned the crown for which he labored twice by name.
 - (1) **And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. (1 Cor 9:25)**
 - (2) **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. (2 Tim 4:8)**
 - c. Others Biblical writers also saw the importance of mentioning the crown of life that is promised and for which we all labor.
 - (1) **Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. (Rev 2:10)**
 - (2) **Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. (James 1:12)**
 - (3) **And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. (1 Pet 5:4)**

3. There are two types of crowns mentioned in the New Testament.
 - a. ADiadema@ is the crown which represented or referred to royalty or imperial dignity (Revelation 12:3; 13:1 and 19:12-13).
 - b. The word often points to the authority of Christ, but does not describe the blessings associated with those in Christ.
 - c. AStephanos@ is the crown which denotes victory in a contest or public honor for distinguished serviceBthis is the word that we are considering today.

4. There are many descriptions of this crown given in the New Testament.
 - a. It was the crown of life (James 1:12; Revelation 2:10). In view of eternity, it ought be peak our interests to know that there is a crown of life.
 - b. It was the crown of glory (2 Peter 5:4). If we seek to one day be glorified

together with Christ, we ought to be interested in this crown.

- c. It was the crown of righteousness (2 Timothy 4:8). Looking to reach a place which is filled with righteousness and void of sin is indicated in this crown
 - d. It was the indestructible crown (1 Corinthians 9:25). Living in a world of death, decay and destruction should make us all long for this crown and its durability.
5. Basically, what we should realize is that the crown for which Paul labored is only found in the reward and eternal abode of the Christian.
- a. So, what can we do to obtain the same type of crown for which Paul labored?
 - b. Why not use the example of Paul to answer that question!

I. THE CROWN WAS WON IN PAUL=S LIFE.

- A. Consider more closely the words of Paul as he described this crown.
- 1. First, Paul claims that it was Alaid up@ for him.
 - a. **But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also. (Mat 6:20-21)**
 - b. What is the explanation of laying up treasures in heaven? Having our priorities correct in all things (Colossians 3:1-3).
 - c. When our priorities are out of line, that too can be seen in the things we lay up and the places we lay them: **And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. (Luke 12:19)**
 - d. Paul was able to lay up this crown in heaven, because he put things in their proper place and viewed them from the proper perspective.
 - 2. Second, Paul claims that he Astrove@ to obtain this crown.
 - a. This words means Ato contend@ or Ato agonize.@
 - b. Both verses in which Paul mentions this victory crown, it preceded by the description of something that called for Paul to contend.
 - (1) When Paul mentions it to Timothy, he associates it with fighting a fight and finishing a course.
 - (2) When Paul mentions it to the people of Corinth, he associates it with running a race.
 - c. Each of these involved work, labor and sacrifice to complete, thus the prize was to be given in completion of those contests or battles.
 - 3. You see, it was Paul=s manner of life and direction of heart that won him the crown of life that would never fade away.

II. THE CROWN WAS SEALED IN PAUL=S DEATH.

- A. The writings of many inspired men show that once death has occurred the state of one=s soul cannot be altered.
- 1. Remember the rich man of Luke 16?
 - a. He asked for men to be sent to preach to his family members so that they would not end up where he was.
 - b. Why didn=t he ask for them to save him? Because he knew that his situation was sealed and could not be changed.
 - 2. The simple words of Paul would say: **And as it is appointed unto men once to die, but after this the judgment: (Heb 9:27)**

- B. Paul understood this: **...sorrow not, even as others which have no hope: For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. (1 Th 4:13-14)**
- C. This is why that he could view death the way that he did.
1. **For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: (Phil 1:21-23)**
 2. Have we ever used the phrase regarding some illness or physical malady, Aits better than the alternative?@
 3. Friend, that statement is far from the truth when it is made in regards to the life or death of a Christian.
 4. Paul understood that because he realized that his crown was sealed in death and that it could not be altered by sin or circumstance!
- D. This fact provided great comfort in his life.
1. At one time, he was in sin: **For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. (Gal 1:13-14)**
 2. He also realized the falling was a possibility for any one if exposed to temptation: **Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. (Gal 5:4)**
 3. Thus, knowing the crown that awaited him would be sealed in death provided great hope and assurance for Paul.

III. THE CROWN WILL NOT BE RECEIVED UNTIL JUDGEMENT.

- A. One of the seemingly strongest arguments for the doctrine of soul-sleeping or the teaching that there is no such place as paradise is thisBif paradise and hades exist then that does away with a need for judgement.
- B. People who teach such are not only wrong, but they also have a mistaken view of the purpose for a judgement.
1. Judgement is not to fulfill man=s needs, curiosities or desires.
 2. Judgement is about fulfilling the justice of God and about God holding man accountable for what he has done.
- C. Take, for example, God visiting Adam and Eve in the garden after they had sinned.
1. He came seeking them and calling on them (Genesis 3:9).
 2. When Adam passed the blame to Eve, God asked her what she had done (Gen. 3:13).
 3. Why did God do these things? To satisfy his justice and to hold Adam and Eve responsible for what they had done wrong.
 4. There is something about have to answer to a father or in the case about having to answer to a Father.

- D. When we stand in judgement, it will so that God through His justice will hold us accountable for the way we used the time, talents and opportunities here on earth.
1. The unfaithful he will punish and the faithful he will reward.
 2. Paul indicates this in his mentioning of the crown to Timothy **...which the Lord, the righteous judge, shall give me at that day...**
 3. Peter also indicates this **And when the chief Shepherd shall appear, ye shall receive a crown...**
- E. Can you imagine for a moment being endorsed or rewarded by God for the job that you are doing here on earth.
1. It may seem insignificant or that no one else really notices what you do.
 2. **Are not five sparrows sold for two farthings, and not one of them is forgotten before God? (Luke 12:6)**
 - a. What is interesting about this passage is that two sparrows were sold for one farthing (Matthew 10:29).
 - b. This means that in Luke's passage one is thrown in for free. God doesn't even overlook the one that is thrown in free.
 3. God has slated the judgement for a day of handing out crowns in reward for what we have done here on earth.

IV. THE CROWN WILL BE GUARANTEED IN ETERNITY.

- A. There are many earthly awards that are given in recognition of accomplishment.
1. Athletic awards and trophies are given in almost every variation and level of sporting competition.
 2. Awards regarding entertainment (movies, music, television, etc.) are handed out from year to year.
 3. Awards pertaining to the state of political affairs are often given.
 4. Awards and medals recognizing bravery and service in the armed forces are treasures for many a service man.
 5. Awards to honor achievement in the areas of science and technology are given to many deserving people from time to time.
- B. However, there are some problems that exist with those awards and medals.
1. They can sometimes be taken away.
 2. They can become tarnished with time.
 3. They can be lost or stolen.
 4. They can be forgotten if someone else surpasses your achievement.
- C. The crown of life is not such an award.
1. Remember, Paul considered it an **incorruptible** as opposed to the **corruptible** crown that many sought for in his day (1 Corinthians 9:25).
 2. Peter referred to this crown as the one that **fadeth not away** (1 Peter 5:4).
 3. Peter had earlier concerning eternal inheritance: **To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, (1 Pet 1:4)**
 4. Here Peter reveals that his inheritance or crown is...
 - a. incorruptible. Proof.
 - b. undefiled. Proof.
 - c. fadeth not away. Proof.

5. It will be something that will not tarnish, stolen or surpassed!
- D. The crown is incorruptible because it will be given to people of incorruptible seed: **Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. (1 Pet 1:23)**

CONCLUSION:

1. **THE CROWN FOR WHICH PAUL LABORED**

The crown for which Paul labored,
Was worth the pain and sorrow.
Within the promise of that crown,
Was hope and assurance of tomorrow.

The crown for which Paul labored,
Was won through his way of living.
By laying up treasures in heaven,
First place, to God, he was giving.

The crown for which Paul labored,
In his death was finally sealed.
No more could Satan hurt or harm,
Or try, Paul's crown, to steal.

The crown for which Paul labored,
Won't be given until that final day.
After giving account for his actions,
A Well done, Enter ye @ will He say.

The crown for which Paul labored,
Has an unlimited guarantee.
Because it is unaffected by time,
It will last through out eternity.

The crown for which Paul labored,
Is offered to all who obey.
In view of the crown that awaits,
Won't you obey today!

2. May we all strive to obtain that glorious crown.

Titus

Chris Butler

INTRODUCTION:

- 1 Authorship of the book.
 - a As indicated by the first verse, Paul claims authorship of this epistle.
 - b From earliest of Christian times Titus has been accepted as a genuine epistle of Paul the apostle.
 - c Coffman states the only ancient voice ever raised against the pastorals (I, II Timothy, Titus) was that of Marcion, and then because of doctrinal reasons.
 - d Concerning the genuine nature of the epistle Coffman further states “It is simply untrue that men of the nineteenth and twentieth centuries after Christ are any better qualified than the ancients to determine this question.”

- 2 Time and place of writing.
 - a The time of writing is consistent among the commentators. Most believe the epistle to have been written between 63 to 68 A.D. The year 67, being the most believed.
 - b Again the commentators agree on Asia Minor being the place of writing. The actual city where the epistle was written brings a difference of opinion.
 - c. Some say Ephesus, Macedonia, or Corinth.

- 3 The author. The author of the epistle is Paul, but not as much is known of Paul’s “son in the common faith.”
 - a Titus is never mentioned in Acts of the Apostles. The book showing the spread of the Gospel by the missionary journeys of Paul.
 - b Titus was a gentile, Greek to be exact. Gal. 2:3
 - c He is thought to have been converted by Paul. Tit. 1:4
 - d He was involved in controversy over circumcision in Jerusalem. Paul defended him, teaching that the gentile was free from any tenet of the Mosaic law. Gal. 2:
 - e He was involved with the collection take up for the poor saints in the city of Jerusalem.
 - f Of greater importance is what can be learned from the book which bears his name.
 - 1> Paul had great confidence in Titus to carry out the great work at hand.1
 - 2> The island was made up of Jews and Gentiles, with the gentiles making up the majority. The island was covered with different religions and races.
 - 3> Congregations seem to have been numerous, but disorganized and influenced with false teaching.
 - 4> Paul entrusts Titus with this great task of setting in order the things that were lacking.

- 4 Key phrases or words.
 - a “Good work” is used seven times in three chapters.
 - b Also used seven times is “savior, salvation and sound doctrine” in a similar form. “Sober minded” is found at least six times in though.
 - c Key verses would be from 2:11-15, speaking of the grace of God, incarnation, life of the Christian, and return of our Lord. Thus the life of the Christian is to be one of Good works motivated by God’s eternal plan, Jesus Christ in the flesh, to live, to die, to be raised, and that which he taught while on earth to be lived. So we could be a Peculiar People Zealous of Good Works.

Discussion:

I PAUL WROTE TO TITUS, TO INSTRUCT HIM, TO SET IN ORDER THE THINGS THAT WERE WANTING, OR LACKING. TO ORDAIN ELDERS IN EVERY CITY.

A Note the Requirements Paul gives for the Elder, Bishop, Pastor, Shepherd, Overseer.

1 We will notice first the definitions of each word used to describe the work of and Elder
a Elder- meaning older man; one older than another. First mentioned in Acts 11:30.

b Bishop or overseer- meaning guardian, municipal officer, viceroy or magistrate to superintend the affairs of a conquered province. Used interchangeably with elder. Acts 20:17, 28; Titus 1:5,7

c Pastor or shepherd- meaning to feed. Eph 4:11 Acts 20:28; I Peter 5:2

2 Paul give certain requirements of character for a person desiring the office.

a The negative qualifications.

1> “Not given to wine.” I Tim. 3:3

2> “No striker. I Tim.” 3:3; Titus 1:7

3> “Not greedy of filthy lucre.” I Tim 3:3

4> “Not a brawler.” I Tim.3:3

5> “Not covetous.” I Tim 3:3

6> “Not a novice.” I Tim 3:6

7> “Not self willed.” Titus 1:7

8> “Not soon angry.” Titus 1:7

b The positive qualifications.

1> “Blameless.” I Tim. 3:2; Titus 1:6

2> “Husband of one wife.” I Tim. 3:2; Titus 1:6

3> having faithful children.” Titus 1:6

4> “Vigilant.” I Tim 3:2

5> “Sober.” I Tim. 3:2; Titus 1:8

6> “Of good behavior.” I Tim 3:2

7> “Given to hospitality.” I Tim 3:2; Titus 1:8

8> “Apt to teach.” I Tim 3:2

9> “Patient.” I Tim 3:3

10> “Rules his own house well.” I Tim 3:4

11> “Of Good report, from without.” I Tim 3:7

12> “Lover of good men.” Titus 1:8

13> “Just.” Titus 1:8

14> “Holy.” Titus 1:8

15> “Temperate.” Titus 1:8

16> “Holding Fast the faithful Word.” Titus 1:9

B And secondly his Reason. False Teaching.

1 Paul states the need for the ordaining of elders in every city, exhorting and convincing the gainsayers.

a There are many unruly, and vain talkers and deceivers.

1> In Acts 20:28 in speaking to the elders of the church at Ephesus Paul states “For I know this that after my departing shall grievous wolves enter in among you, not sparing the flock.”

2> The verse is followed with these words concerning the

elders work. “Take heed unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood.”

b Elders are given the great task of dealing with the wolves that threaten the flock of God.

2 Whose mouths must be stopped.

a Those contrary, one who speaks against the Truth.

b Literally meaning as with a bridle, you stop them or gag them.

1> Thus, the elder of the flock of God must know the book.

V.9

2> Holding Fast the faithful words.

3> That by sound doctrine, that is safe, healthy

4> To convince, and so the elder must be knowledgeable in the

scripture.

c Notice in verse 13, the words “rebuke them sharply, that they may be sound in the faith.”

d The obligation to be sound, knowledgeable in the scriptures, is so the elders can teach those who oppose truth. We all have that obligation.

II IN THE SECOND PLACE PAUL DEALS WITH OUR OBLIGATION TO SOUND DOCTRINE.

A Paul Says to Speak thou the things, making this a command, a Requirement.

1 The charge to Titus was one of grave importance. To “speak sound doctrine.”

2 For this reason, that all Christians may know how to live acceptable lives before God.

a Instructions to the Aged men. Titus 2:2

1> “sober”

2> “grave”

3> “temperate”

4> “sound in the faith”

5> “in charity”

6> “patience”

b Aged women. Titus 2:3

1> “In behavior as becometh holiness, reverent in demeanor.”

2> “Not slanderers.”

3> “Not enslaved to much wine.”

4> “Teachers of that which is good”

c Young women.

1> “To love their husbands, to love their children.”

2> “Sober minded.”

3> “Chaste.”

4> “Workers at home.”

5> “Kind.”

6> “In subjection to their own husbands.”

d Young men.

1> “to be sober minded.”

2> It appears as though the young men have it easy. Notice the word likewise.

- e Titus himself was to an example.
 - 1> Not only was Paul concerned with instructing in these commands, but also was he with the conversation, manner of life. Example
 - 2> The best preacher, one said, is the congregation by the way they live their lives.
 - 3> Titus was to be the example they were to follow. Paul stated “be ye followers of me, even as I also am of Christ.
 - 4> Certainly the same rule was applied here to Titus
- f And Servants.
 - 1> Servant were to, simply, be obedient.
 - 2> Not to talk back to, or answer again their masters.
 - 3> Given the circumstances of today’s times, note that the servant of God, the Christian owes to God the same.

B So many times people want to know why when given a command, and God through Paul is gracious to give us the Reason.

- 1 The Grace of God, God in flesh. John 1:-6, 14; John 3:16
- 2 Teaching us to put away the ways of the world. Deny ungodliness and worldly lusts.
- 3 And to live a New life, soberly, righteously, and Godly.
- 4 Anticipating the day our Lord will return
- 5 Who, gave himself for us. Phil. 2:5-8; Mat. 20:28; I John 3:16.
- 6 This is the reason. God’s eternal purpose to save his peculiar people.
 - a Number one to redeem us from iniquity, and sin.
 - b Making us a people for his own possession.
 - c Zealous of good works.

III AND NUMBER THREE, PAUL GIVES FURTHER INSTRUCTIONS IN OUR OBEDIENCE UNTO GOOD WORKS.

- A Further Requirements are given for the Christian to live a Godly and Peaceable life.
 - 1 Further instruction for holiness, in serving God. Subjection to authority.
 - a Subjection to rulers or authorities. Titus 3:1
 - b Note Rom. 13:1-8; I Pet. 2:13-17. Powers are ordained of God.
 - 2 But as in any case, Always obey God rather than man.
 - a In situations where there are contradictions.
 - b Where God says one thing and the law of the land says another, always obey God. Acts 4:19; 5:29
 - 3 To be ready unto every good work.
 - a These brethren had to learn hospitality.
 - b Remember one of the key words of the book? Good works.
 - c Paul wrote and told them to be in essence easy to get along with, laid back. To speak evil of no man, not brawlers, but gentle and meek.
 - d In order to live a peaceable life on the earth. Mat 5:9
 - e One man stated that in the first two verses are listed seven basic requirements of Christian character. And certainly are in opposition to those things spoken of the Cretians. And our world today for the most part.

4 Paul refers to the former ways of life, as often he does in his writing. Here he lists seven negative characteristics they were to put away.

a Disobedient, deceived, serving divers lusts, living in malice and envy, hateful, and hating one another.

b Note I Cor.6:9-11, the contrast is made between the old and the new.

c Also Rom 6:16-18, again the contrast of the former life and the new.

d Read with me Titus 3:4 note the contrast. "But after that the kindness and love of God our savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the holy ghost. Note Jn. 3:3-5.

e Note also Rom. 3:24 and Eph. 2:8-10

f That is just what the book of Titus teaches us here. Titus 2:12

1> "Denying ungodliness and worldly lusts"

2> And living the new, "soberly, righteously, and Godly."

B Note with me the Reason. Verse 8 these things are good and profitable unto men.

1 As noted in chapter two, our motivation to good works should be the grace of God, and here in chapter three, our salvation by grace is mentioned once again. Titus 3:4-7

a Verse 8 is our key. For those who have believed in God, the request, command to be careful to maintain good works.

b First century church grew by works of kindness. Simply doing good things for people.

c Our Lord was the perfect example in this. Acts 10:38

2 Paul closes the letter with two final warnings.

a Notice in verse 9.

1> The Jews were consumed with these physical things. Built up with pride because they were God's people.

2> And not to be concerned with the law and all of the foolish questions to be brought up. They were no good for man, only causing further strife.

3> sometimes, Brethren the same attitude can be displayed by members of the Church. Oh we have the truth, and so many times keep it to ourselves. Remember the emphasis of the book is on Good works to make us a peculiar people. That is what God wants of us.

b And Verses 10-11. In dealings with an heretic.

1> One and two times is the heretic to be admonished and then put away.

2> False teaching destroys, and God wants the individual dealt with. Without this practice many churches split, go the path of liberalism and so on.

3> Thus for his action in walking away from the truth of God, he will be condemned of himself.

CONCLUSION:

- 1 The epistle to Titus, though only three chapters, is filled with a wealth of knowledge.
- 2 We have in this lesson, only, as they say touche the him of the garment.
- 3 I have tried to show the importance of ordaining elders, and not just the appoint someone to hold the office, but to appoint qualified men.
- 4 Also as important, is our obligation to sound doctrine. Whether a preacher, elder, teacher, or church member, we all have the obligation to teach and live sound doctrine.
- 5 Finally I hope we have seen our obedience is necessary to be pleasing to God.
- 6 If you think about it, God's purpose in creation and all that we know and see was to have a Peculiar people zealous of Good works, that would worship and love him faithfully.

AUNCERTAIN SOUNDS@ FROM MAGNOLIA YOUTH RALLY

~By Johnny Burkhart~

Last week Joe and Bonnie Owen, Kathy Clayton, and Maria Omron traveled with some of our youth, here at New Albany, to attend a AYouth Event@ hosted by Magnolia Bible College.

Unfortunately, there were some Auncertain sounds@ that came from this event which we cannot and do not support. There was hand clapping, and arm waving during the song service. Also, there were some who were identified in the audience as Adancing.@ Perhaps televised religious services have had some influence on the entertainment mentality which is being adopted among some brethren. Where will this lead? Will we stand and clap, holler and clap, jump and clap, whistle, throw our hats, hymnals and books in the air while we clap? Are not similar things done in ball stadiums?

Be assured I am not against youth gatherings and such. I have carried youth to, and participated in, some excellent youth services which have resulted in good fruit. Our youth are at a critical time in their lives. Fervently, we desire to teach, edify, support, aid and guard them as they mature in Christ.

Moreover, the chaperons on this trip are to be commended in that they questioned the Magnolia sponsors about their concerns. However, they received unsatisfactory answers regarding these matters. Our youth are also to be commended in that they recognized things were wrong and did not participate.

AOnly let your conversation be as it becometh the gospel of Christ@ (Phil. 1:27). ALet all things be done decently and in order@ (I Cor. 14:40). Hopefully the leadership at Magnolia Bible College will recognize the lack of wisdom of what happened and take action to prevent this type of situation from happening again. Let us all be warned because such is becoming all too common in the brotherhood.

It is my view (Johnny Burkhart) that as long as these Auncertain sounds@ come forth we should not support with our presence, finances, or in any way Magnolia Bible College.

AAnd have no fellowship with the unfruitful works of darkness, but rather reprove them (Eph. 5:11).