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Class Notes on the Shorter Epistles

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Class Notes
on
The Shorter Epistles

by
Jesse P. Sewell
President Emeritus, Abilene Christian College
Geo. A. Klingman

Galatians, Ephesians, Philippians,
and Colossians

*"Grace to you and Peace from God our Father and
the Lord Jesus Christ."*

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Don Hicks

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Class Notes

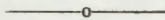
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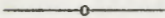
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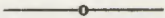
Dean College of the Bible, Abilene Christian College



Galatians, Ephesians, Philippians,
and Colossians



*"Grace to you and Peace from God our Father and
the Lord Jesus Christ."*



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Preface

This series of lessons was originally prepared for students in Abilene Christian College. We felt that a course in the Shorter Epistles should be a part of every student's Bible education. This course usually followed an outlined study of the entire Bible, a detailed study of the Life of Christ, and, of the Book of Acts. Each course required a full school year, 36 weeks.

It is the purpose of this course to give a brief outline of each epistle and by means of questions and answers bring out the writer's thought expressed in his own words. Where possible, we give important historical and geographical facts, and the characteristics of the people addressed. This is not a Commentary, nor an exhaustive treatise of the Christian Doctrine set forth in the letters, but a simple study of the epistles themselves. Technical and Critical questions are not raised.

These lessons are recommended for use in Church School Classes, Home Study, Cottage Classes, Schools and Colleges.

I wish to give special tribute to my co-author, Brother George A. Klingman, who has passed on to his reward, for his many years of efficient Bible teaching.

Jesse P. Sewell

"Let the Words of Christ Dwell in You Richly"

Class Notes on
The Shorter Epistles

Lesson One

Galatians

INTRODUCTORY

Memory Verses: Gal. 1:6-10.

I. *The Country.* The name "Galatia" is used in two ways: (1) Geographically, designating the country of the Celtic Tribes; (2) Politically, a Roman Province, including Lycaonia, Isuria, Phrygia, and Pisidia. In the third century before Christ certain Celtic tribes crossed the Hellespont and settled in Asia Minor; at first they roamed about but finally secured a definite territory. After becoming a Roman Province the territory was enlarged so that at one time it extended from the Euxine Sea to the Taurus Mountains in Pisidia. It was also divided into North Galatia and South Galatia.

II. *History of the Galatians.* The Galatians were descended from the Gauls, originally living in the North and Central part of the country now called France. In the fourth century B. C. they sacked Rome. In the third century B. C. they invaded Northern Greece and entered Asia Minor. They were conquered by Rome in 189 B. C. They retained their constitution and tetrarchs called kings. In 25 B. C. Galatia became a Roman Province; parts of Lycaonia and Pamphylie were added.

III. *Characteristics of the People.* The Galatians had Celtic qualities; they include French, Welsh, Irish, and Scotch. "They shook all nations but founded none." They were quick to receive impressions but just as quick to lose them. They received Paul with great enthusiasm, but suddenly turned from him. Gal. 4:13-16.

Julius Caesar says of the Celts: "The infirmity of the Gauls is that they are fickle in their resolves and fond of change, and not to be trusted."

Thierry says they are "frank, impetuous, impressionable, eminently intelligent, but at the same time extremely changeable,

inconsistent, fond of show, perpetually quarreling—the fruit of excessive vanity.”

IV. Founding of the Churches of Galatia. After the apostolic conference in Jerusalem (Acts 15) Paul starts on a second missionary tour and passes through Galatia about A. D. 62 (Acts 16:6), but Luke tells us nothing of the missionary labors in this region. In Gal. 4:13-16 we learn that Paul was sick and being too ill to travel preached to them the gospel the first time. On his third missionary journey Paul visited the churches “of Galatia, and Phrygia, in order, establishing all the disciples.” (A. D. 55). See Acts 18:23. The individual names of the various local congregations in Galatia are not given.

V. The Epistle. (1) Occasion of writing the letter. At first the Galatian churches did well but certain Judaizing teachers arose among them or visited them and taught that the Jewish law was binding on all Christians; they acknowledged Jesus, but held that salvation came through the works of the law; they also questioned Paul’s apostleship and authority. In the first two chapters Paul shows that he received the gospel through the revelation and that he was made an apostle by the Lord Jesus Christ himself. In the third and fourth chapters he shows the relation of Jesus Christ to the Law of Moses and proves that justification is possible only by faith in Christ and not through meritorious works of the law. In chapters five and six he shows the difference between liberty and license; between the works of the flesh and the fruit of the Spirit.

This letter is one of the most powerful defences of Christianity in its spiritual nature, as opposed to legal ceremonies. Justification by faith which works through love is the central thought.

(2) The Date. The time of Paul’s writing this letter is uncertain but it was probably not long after his second visit to the churches in Galatia.

Lesson Two

GALATIANS—CHAPTER ONE.

Memory verses: 1:6-10.

I. Introduction. 1:1-10. (1) Salutation 1-5; (2) Paul expresses surprise at their defection; 6-7 (3) No other gospel to be preached; 8-9 (4) Paul seeks the favor of God and not of men. 10.

QUERIES.

How does the writer introduce himself? 1.

Whom does he associate with himself in addressing this letter? 2.

To whom is the letter addressed? 2.

What form of salutation does he use? 3.

What characteristic of the Galatians is manifest in their turn-away from Paul? 6.

Was the doctrine of those Jewish teachers really "another gospel"? 7.

What curse is pronounced upon one who would preach another gospel? 8-9.

Why does Paul repeat this solemn warning? For the sake of emphasis.

What great principle of Christian conduct is illustrated in verse 10? See Acts 5:29.

Does this mean that we should be thoughtless and careless as to our dealings with our fellowmen? See Romans 12:18; 15:1-3; I Cor. 9:19-22.

II. Paul Defense of His Apostleship. 1:11-24.

From whom did Paul receive the gospel? 11-12.

(a) Not from man; (b) not from some human teacher; (c) but through revelation.

What was Paul's former attitude toward the gospel? 13.

What prompted Paul to persecute the church? 14.

As soon as Paul learned that Jesus was the Messiah what did he do? 15-17 cf. verse 23.

Was Paul honest when he persecuted the church? Is it possible for one to be honestly mistaken? Do you consider conscience a safe guide? Conscience is not a "guide"; it is a "witness"—a "self-knowledge"; our conscience will bear witness, either excusing or accusing us (Romans 2:15) according to our standard of judgment concerning the things with which we have to do. We must act in harmony with our conscience for "Whatsoever is not faith, is sin" (Romans 14:23). That is, it is a sin for us to do anything we believe to be wrong. If we doubt the propriety of eating meat, for instance, it is a sin for us to eat meat, because we will not eat "of faith"—not having faith in the propriety of eating meat. But we may act in harmony with our conscience and still be wrong, since our judgment is not infallible and our knowledge may be limited or even erroneous, and conscience always sustains our judgment. The truth of God as revealed in his holy word is the only infallibly safe guide.

What will an honestly mistaken person do as soon as his mistake is pointed out to him?

How did God separate Paul from his birth to preach the gospel. 15. God knows all things and foreknows all things; he

therefore can arrange his divine program in harmony with his foreknowledge. (Be careful to distinguish between foreknowledge and predestination.)

When did Paul go to Jerusalem? 18.

Whom did he see there? 18-19.

How does Paul solemnly avow that he is telling the truth? 20.

What other places does he visit? 21.

How were the disciples affected when they heard of Saul's change? 23-24.

What help is the study of this lesson to you in your daily life?

In what way does this lesson enable you to help others?

What great responsibility rests upon a minister of the gospel?

How should the local congregation benefit by the study of this lesson?

Tell the story of Saul's conversion. Acts 9:1-22, 22:1-21, 26:1-23.

Lesson Three

III. Paul's Second Visit to Jerusalem. 2:1-10.

Commit to memory verses 6-10.

What was the occasion of his first visit to Jerusalem? 1:18-19; and Acts 9:26-30.

Who accompanied Paul? Gal. 2:1.

Who was Barnabas? Acts 4:36-37; 11:22-26; 13:1-3. He accompanied Paul on his first missionary journey. Acts 13, 14 and 15.

Who was Titus? II Cor. 2:13; 7:6-13-14; 8:6-16-23; 12:18. II Tim. 4:10; Titus 1:4

How did Paul go up to Jerusalem? 2. It was revealed to him that he should go.

To whom did Paul report and why? 2. Paul did not call the whole church together but first explained his case to those who could appreciate his position and who could then help him by causing others to understand the situation. Paul showed his wisdom here in securing the endorsement of those who were "of repute" among the people.

Why was Titus not circumcised? 3-6. We learn that as a matter of expediency Paul circumcised Timothy (Acts 16:1-3) but he refused to circumcise Titus because certain "false brethren," who wanted to force the law of Moses on all Christians and

who had come in privily to spy out the liberty we have in Christ Jesus.

May the same thing be right under certain circumstances and wrong under altogether different circumstances? Give an illustration.

How did Paul and the other apostles treat these "false brethren"? 5.

About what was Paul mostly concerned at all times? 5. "The truth of the gospel" and that the people may understand and obey the same.

Did Paul receive any additional information from any one at Jerusalem? 6.

How did James, Cephas, and John receive Paul and Barnabas? 7-9.

What is it to give "the right hands of fellowship"? 9. (Notice the word "hands" is plural. It is an expression of endorsement.)

What were all careful to remember? 10.

Lesson Four

IV. Paul Defends and Sustains Himself in his Opposition to Legalism. 2:11-21.

Commit to memory verses 19-21.

Whom did Paul resist to the face at Antioch and Why? 11.

Was Peter's mistake one of doctrine or conduct? 12-14. It was purely a mistake in conduct and not in doctrine or conviction. Paul refers to it as "dissimulation" (hypocrisy) and plainly states that Peter "ate with the Gentiles" until certain Jewish brethren came down to Antioch from Jerusalem; then he "drew back and separated himself" from them, "fearing them that were of the circumcision."

Who was affected by Peter's conduct? 13.

What does Paul mean by his question to Peter? 14. Peter had accepted the Gentiles as fit subjects for gospel obedience and had been taught by the vision at Joppa that he should call no man common or unclean; here at Antioch, before the brethren came down from Jerusalem, he was actually eating with the Gentiles (living "as do the Gentiles"); but when these Jewish brethren come he withdraws from the Gentiles as though they were not entitled to Christian fellowship and hospitality—unless they should first become Jews (compelling "the Gentiles to live as do

the Jews"). Paul reminds Peter that he was acting contrary to the principle he had been taught and that he was therefore guilty of hypocrisy.

How were the Jews justified? 15-16.

Why can no flesh be justified by the works of the law? 16. The law requires absolute perfection, and in the absolute sense, no man is perfect.

Meaning of Paul's question in verse 17? If it was wrong for a Jew to abandon legalism and seek to be justified by faith in Christ, then Christ would be found encouraging people to do wrong; but this cannot be. ("God forbid") Christ who was himself sinless could not be a "minister of sin."

What is the relation of verses 18 and 19? Paul means that if he would return to the law for justification, after he had accepted Christ, he would place himself in the position of having made a mistake when he gave up legalism for faith in Christ. Verse 19 states the correct position: Paul had died to the law that he might live unto God.

How could Paul say, "I through the law, died unto the law"? 19. Christ fulfilled the law, and by his death satisfied the law's requirements, thus removing the curse of the law, "having become a curse for us" (3:13); when Paul sought justification by faith in Jesus Christ he "died unto the law"—i. e. its curse and condemnation were removed.

How does Paul describe the life of one who has faith in Christ? 20.

What faith, then, is essential to justification? 20. It is an active obedient faith based not only upon the fact that Christ was sinless but faith in the atoning blood of Christ, to whom Paul refers as the one "who loved me, and gave himself up for me."

How would justification through the works of the law "make void the grace of God" and make Christ's death unnecessary? 21. If we could be justified by the works of the law we would not need a Savior, we would simply merit our salvation by our own righteousness.

Lesson Five

V. The Galatians reproved for relapsing to the law. 3:1-10.

Commit to memory 3:10.

How was Jesus Christ "openly set forth crucified"? 1. By Paul's plain and clear presentation of the doctrine of "Christ and Him crucified."

How had they received the Spirit? 2. By means of their obedient faith and not through the works of the law.

To what does the word "flesh" refer in verse 3? Here there is a contrast between the gospel and the law and the meaning is: If you have received your spiritual blessings by faith in Christ, would you seek to find perfection in the system of legalism which you found could not justify?

What is implied in verse 4? That the Galatians had suffered some persecution, perhaps at the hands of Jewish brethren, when they accepted Christ. If they would turn back now to the law then they suffered in vain.

Meaning of the question in verse 5? God gave the Spirit to those who obeyed the gospel (See Acts 5:32), and spiritual gifts to those who had become Christians and not through the works of the law.

Why was Abraham's faith reckoned to him for righteousness? 6. Because "by faith Abraham obeyed"; he walked before God in an obedient faith. See Heb. 11:9-10; James 2:21-26.

How had the gospel been preached to Abraham? 8. By promise.

How is the law a curse? 10. The law pronounces a curse on him who does not keep all its requirements with absolute perfection; this is impossible for man; therefore, those who trust to the works of the law for justification are under a curse.

Lesson Six

VI. *Proof from the Old Testament that the law does not justify.* 3:11-18.

Commit to memory 3:11-14.

Where is the quotation given in verse 11 found? Habakuk 2:4.

Where do we find the language quoted in verse 12? Lev. 18:5.

From what did Christ redeem us and how did he become a curse for us? 13. Jesus took upon himself the curse of the law that rightfully rested upon the human family on account of sin and he redeemed us from the curse of the law by suffering the death penalty "on the tree" of the cross.

What is "the blessing of Abraham" mentioned in verse 14?

What illustration does Paul use in verse 15?

What is the point in the use of the word "seed" (singular) as contrasted with the plural form "seeds"? 16. In chapter 4

Paul tells us about the two kinds of children Abraham had: the fleshly, represented by the bondwoman and her son; and the spiritual, represented by Sarah and her son. The handmaid and her son were cast out, "for the son of the handmaid shall not inherit with the son of the freewoman" (4:30); even so, shall not Abraham's descendants according to the flesh, inherit with the spiritual descendants of Abraham. The word is used in the singular form to denote one *kind* of seed instead of two or more *kinds* of seed. Isaac represented Abraham's spiritual seed as summed up in Christ. Ishmael represented his fleshly seed not included in the promise. Therefore Paul uses the word "seed" in its collective sense in 3:29 when he says: "And if ye are Christ's, then are ye Abraham's seed, heirs according to the promise."

How long after the promise was made to Abraham was the law given by Moses? 17.

Did it annul the promise? 17.

How then did the inheritance come? 18.

What is the difference between "justification by law" and "justification by faith" as contrasted in this paragraph? When Paul tells us we are not justified by works, but by faith, he does not contrast faith with its own works, but he contrasts "the works of the law" as an independent *ground* of justification through the merits of an absolutely sinless life, with "an obedient faith in Christ" as a *condition* upon which God graciously grants salvation on the ground of the meritorious blood of Christ. "The contrast between *doing* and *believing* in the passage before us is a contrast between *legal obedience* apart from faith, on the one hand, and *obedient faith* in the Lord Jesus, on the other." See Romans 4:12 and cf James 2:24.

Lesson Seven

VII. The Purpose of giving the law and its relation to the gospel. 3:19-29.

Commit to memory 3:19-22.

What was the object of giving the law in view of the promise through Christ? 19. To show us what sin is and make us feel the need of a promised Savior.

How was it ordained? 19.

What is a mediator? One who comes between two parties for the purpose of reconciliation.

Meaning of the language in verse 20? A mediator suggests two other parties not just one other. When God made the prom-

ise to Abraham he did not use a mediator, but when he gave the law he used Moses as a mediator. In giving Abraham the promise without a mediator God's nearness to Abraham stands out in contrast with his remoteness to the children of Israel when he gave the law through a mediator.

What is the relation of the law to the promise? 21-22. If we could be saved ("made alive") by the law apart from faith in Christ there would have been no need of making the promise; but through the law we have the knowledge of sin and "the scripture shut up all things under sin." The law shows that the promise was necessary.

Under what figure is the law represented in verses 23-25?

The law is represented as a pedagogue (tutor) to bring us to Christ. The tutor has the child under his care as a ward, and so they "were kept in ward under the law" until it was revealed that we may be saved by faith in Christ. We have been brought to our freedom in Christ Jesus, and are therefore no longer under a "tutor"; we are not under the law as the basis of our justification, but we look to Christ as our savior and rely on the merits of His shed blood for our redemption.

Who are "sons of God"? Those who have faith in Christ Jesus. 26.

What kind of faith is this? 27. It is a faith that obeys.

What has baptism to do with our becoming sons of God? 27. We put on Christ in baptism and there is no salvation out of Christ. The blood of Christ saves us meritoriously but it is through the obedience of the gospel in baptism that we receive the benefit of the atoning blood.

Who may become a child of God? 28. Any one; there is no distinction, for "all are one in Christ Jesus."

Who are the heirs "according to promise"? 29. Those who are Christ's.

Lesson Eight

VIII. Differences between the legal dispensation and the gospel dispensation still further illustrated and a strong appeal made by the apostle to hear the truth. 4:1-20.

Memory verses 1-7.

In what sense does the heir while yet a child not differ from the slave? He is under guardians and stewards. 1-2.

What is represented by this childhood period? 2. Being under the law.

How is our heirship and freedom in Christ illustrated? 3-5. By the child entering upon his heirship and lordship at the day appointed of the father.

What has God sent into our hearts and why? 6.

Meaning of "Abba"? This word means "Father."

What was the former state of the Galatians? 8.

What change was brought about? 9. They came to know God.

What are the "weak and beggarly rudiments"? 9. The Galatians had been taught heathen rites and ceremonies which are "weak and beggarly" and now they were about to accept the ritual service of the law of Moses and bring themselves into bondage over again.

Why was Paul afraid of them? 10-11. They were observing ritualistic days, months, etc., after the manner of the heathen worshippers modified by the teaching of Judaism, and Paul feared that his labor in making them Christians had been in vain.

Meaning of the exhortation in verse 12? Be a Christian, as I am; for I was once in bondage to the law and have been delivered (I am as ye are) you were once in bondage and have been delivered—stand fast in your freedom.

Was this a personal matter about which Paul was grieved? No. "Ye did me no wrong." Verse 12.

How had the Galatians formerly regarded the apostle? 13-15.

Meaning of "gratulation"? An expression of joy or pleasure; they had received Paul with enthusiastic joy.

What was the difference in the motive of those false teachers and that of Paul? 17 and 19.

How did they desire to shut them out? 17. Shut them out of affection for Paul so that they could claim their love.

About what is it good to be zealously affected? 18.

How much was Paul concerned about the Galatians? 19.

What was his desire and why? 20.

Lesson Nine

IX. The Two Covenants represented as allegories with twelve analogies and twelve antitheses. 4:21-31.

Memory verses 28-31.

Mothers.....	{	The Handmaid—The Old Covenant. Verse 24.
	vs.	vs.
	{	The Freewoman—The New Covenant. 26-31.
Sons.....	{	Ishmael—Jews under the Old Covenant.
	vs.	vs.
	{	Isaac—Christians under the New Covenant.
Births.....	{	By Nature as—Natural birth of to the Ishmael Subjects of the Old Covenant. 29.
	vs.	vs.
	{	Through Promise—Spiritual birth as to of the Isaac Subjects of the New Covenant. 28.
Dispositions.	{	Ishmael a Persecutor—Jewish Persecution. 29.
	vs.	vs.
	{	Isaac's Endurance—Christian Endurance.
States.....	{	Domestic Bondage—Legal Bondage of as to Ishmael the Jews. 25.
	vs.	vs.
	{	Domestic Freedom—Spiritual Liberty of as to Isaac Christians. 31
Results.....	{	Ishmael "Cast Out"—Rejection of the Jews. 30.
	vs.	vs.
	{	Isaac made heir—Acceptance of Christians. 30.

Why does Paul refer to the law in his argument? This makes his argument stronger with those who were desiring to be under the law.

What is an allegory? It is a figure of speech by which one

thing is represented under the imagery of another. An extended metaphor.

What scripture is quoted in verse 27? Isaiah 54:1.

What are the facts in connection with the casting out of Hagar and Ishmael? See Genesis 21:8-21.

—o—

Lesson Ten

X. Freedom in Christ contrasted with bondage under the law—the one being exclusive of the other. 5:1-12.

Memory verses 1-6.

On what is the exhortation in verse one based? One the fact that Christ has redeemed us from the curse of the law and in Him we are free from its condemnation.

How does circumcision make Christ of no profit? 2. Those who receive circumcision with a view of being justified by the law as much as say, "We do not need Christ, we expect to be justified by the law without Christ."

Under what obligation are those who would thus "receive circumcision"? 3.

What is the sad condition of those who would "be justified by the law"? 4.

Is it possible to "fall away from grace"? See verse 4.

How is falling away from grace prevented? 5.

What kind of faith avails with Christ for our salvation? 6. A faith that works through love.

How does Paul rebuke the Galatians in verse 7?

What had unsettled the Galatians? False teachers had gone among them and the doctrine had spread like leaven. 8-9.

On whom does Paul lay the blame? 10. Most of it on the teachers.

How does Paul prove conclusively that the false teaching did not come from him? 11. Paul was suffering persecution because he preached Christ and him crucified; if he had preached "circumcision" he would not have been persecuted by the Jews and his preaching would not have been a "stumbling-block" to them.

What wish does Paul express in regard to these disturbers? 12.

Meaning of "go beyond circumcision"? 12. That they would cut themselves off and not unsettle the churches by their erroneous teaching.

Lesson Eleven

XI. The Spirit and the Flesh shown to be contrary to each other. 5:13-26.

Memory Verses 19-24.

—For what have we been called? 13.

How is freedom often abused? 13. It is mistaken for license and indulgence.

What is the proper use to make of freedom? 13. Render service to others through love.

How does love for our neighbor fulfill the law? 14 cf. Romans 13:9-10.

What might be the result of the opposite conduct? 15.

How may we keep ourselves from indulging the lust of the flesh? 16.

What does it mean to "walk by the Spirit" 16. To be governed in our conduct by the Holy Spirit and to live in harmony with its teaching.

What is the relation between the flesh and the Spirit? 17.

What is the effect of this conflict? 17. The good, spiritual, impulses and desires are opposed by the evil tendencies and lusts of the carnal nature, and, unless the latter are overcome by the former, we may not do the things that we would.

On what condition are we free from the condemnation of the law? 18.

Name and define or describe the different "works of the flesh." 19-21.

What solemn warning does Paul give in verse 21?

What are the different characteristics of "the fruit of the Spirit"? 22-23.

Why is there no law against these things? 23.

Why say "works" of the flesh and "fruit" of the Spirit? 19, 22. The carnal nature of man "works" all kinds of evil in him, while through the care and nurture of the Spirit of God we may bear all kinds of good fruit.

What is the proper attitude of the Christian toward the lust of the flesh? 24.

What obligation rests upon those who have been justified by faith in Christ and have been "made alive by the Spirit"? 25-26.

Lesson Twelve

XII. Practical exhortations based on our duty toward each other. 6:1-18.

Memory Verses 6-10.

How should we deal with a brother who is overtaken in a trespass? 1.

How should we regard ourselves? 1.

In what position may we fulfill the law of Christ? 2.

What is it to "bear one another's burden"? 2.

What kind of person does Paul have in mind in verse 3? One who thinks more highly of himself than he ought to think. One is making a pretense. Usually such persons are censorious, setting all others at nought like the Pharisee who went into the temple to pray and thanked God he was not like other men.

What should be done in order to prevent such self-deception?

4. A man should prove his own work in the presence of Christ—not by comparing himself with other men—but with Christ Jesus who is our Exemplar and pattern.

On what principle is this exhortation based? 5. Every man is responsible for himself in the sight of God. See also Romans 14:12.

Does the language in verse 5 contradict that in verse 2? No; in verse 2 the apostle has in mind our duty toward our fellow-men in helping them bear their burdens—their weaknesses, sorrows, etc. In verse 5 the writer reminds us that each one of us has his own load to carry—each one is responsible to God for his own conduct, his own sins, etc.

Mearing of verse 6? Those who teach should be supported by those who are taught.

What great principle of life is illustrated in verse 7-8? We should not deceive ourselves into thinking that we can do anything at all without the knowledge of God. There is an alterable law in the spiritual world that corresponds to that in the natural world: We reap what we sow, and there is no escaping the result of our sowing.

What encouragement is given in verse 9 to continual well-doing? The promise of a rich harvest.

What is the concluding exhortation in this paragraph? 10. Who "are of the household of the faith"? 10. God's children; those who have obeyed the gospel.

How is Paul's interest shown in the Galatians? 11.

How does Paul show that these Judaizing teachers had no real interest in the Galatians? 12.

What motives prompted these false teachers? 13.

In what did Paul glory? 14.

How was the world crucified unto Paul, and he unto the world? 14. It is through the cross that we are enabled or privileged to become Christians and therefore to be dead unto sin and worldly lusts.

Meaning of verse 15? It is not a question of being a Jew or of being a Gentile, but the important matter is to be a Christian—a "new creature."

What prayer does he offer in verse 16? That peace and mercy may be upon those who seek the high standard of Christian living?

What desire does Paul express in verse 17? That he may not be troubled further with these false teachers.

What marks of Jesus did Paul bear branded in his body? 17. Probably marks he received when he was persecuted because he was a follower of Jesus.

With what benediction does the epistle close? 18.

Lesson Thirteen

The Epistle to the Ephesians

INTRODUCTORY MATTER.

I. The City of Ephesus. This city was situated between Smyrna and Miletus on the river Cayster near the Icarian sea; it was the capital of Ionia and, under the Roman Empire became the capital of all Asia Minor. It was styled "The first and greatest metropolis of Asia." Here was found the great Temple of Diana. Acts 19:27-34-35. This was one of the seven wonders of the world. The old temple was burnt down in 355 B. C. and a new one was erected by the people of Asia Minor. It took 120 years to build this structure. The theatre was semicircular and 495 feet in diameter, seating 24,500 persons. The Ephesians were especially addicted to sorcery and magical arts and when Paul went to Ephesus he encountered their false doctrines and practices. There were quite a number of Jews in Ephesus in the days of Paul who preached for three months in their synagogue. (See also Josephus, Antiq. xiv:10-11). The city is now in ruins. The great temple was destroyed by the Goths in 262 A. D.

II. The Founding of the Church at Ephesus. On Paul's second missionary journey he stopped a few days at Ephesus promising them to return. On his third journey he spent more than two years in this important center of trade and population "so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks." Acts. 19:8-10; and 18-20: In Acts 20:16-38 we have an account of Paul's farewell address to the elders of the church at Ephesus and in Revelation 2:1-7 we have the message of Jesus to this church.

III. The Epistle. After the usual superscription and salutation the apostle indulges in thanksgiving for the grace of God as shown in the wonderful blessings of Redemption and refers to his ceaseless prayer on behalf of the saints. (Chap. 1.) Then he contrasts their former condition with their happy state in Christ Jesus through the grace of God. (Chap. 2.) In chapter three he shows "what is the dispensation of the mystery which for ages hath been hid in God who created all things" and again prays for them. The latter half of the letter is taken up with practical teaching, showing the readers how they should glorify

God through the church and the unity of the faith, how they should live in the various relations they sustain to each other and how they should "fight the good warfare" by putting on the whole armor of God. The epistle closes with some personal references and the benediction. (Chapters 4, 5, and 6.)

This letter was probably written during Paul's two years' imprisonment in Rome (61-63 A. D.) at which time he also wrote Philemon, Phillipians, and Colossians. It is addressed "to the saints that are at Ephesus." 1:1.

Lesson Fourteen

ANALYSIS OF THE EPISTLE.

(Memory verses 1:17-23.)

I. Introduction. 1:1-2.

1. The writer is named and described. 1.
2. The people addressed and designated. 1.
3. The salutation. 2.

How does Paul refer to himself? How was he made an apostle? 1.

Why call the members "saints"? 1. All Christians are saints.

II. Spiritual Blessings in Christ. 1:1-14.

What are some of the spiritual blessings?

How many have you received? In whom alone is it possible to enjoy spiritual blessings? 3.

Meaning of "heavenly places"? The word "places" is not in the original. The expression probably means in the sphere of heavenly things. (See also 1:20; 2:6; 3:10; 6:12.)

How did he choose us before the foundation of the world? 4. God foreknows all things and he had it in mind "that we should be holy, etc." The Gentiles as well as the Jews were to have the blessings of God in Christ if they would obey the gospel.

How were we foreordained? 5, 11 and see 12 and 13. Those who hope in Christ (12), those who hear the word of truth, the gospel of their salvation, who believe and who are sealed with the Holy Spirit of promise, (13) God has foreordained "unto adoption as sons through Jesus Christ." 5.

In whom, through what, and according to what do we have our redemption? 7.

What does the word "mystery" mean in verse 9? This word has two meanings: (1) That which is unknowable, (2) that which is unknown. In this verse it is used in the latter sense

and means something that was "hidden" (unknown) but has been made known.

In whom are all things "summed up?" 10.

What is it to be "sealed with the Holy Spirit of promise"? 13. Those who obey the gospel receive the Spirit (Acts 5:32) which a seal that they are God's children.

Meaning of "earnest of our inheritance"? The word earnest here means a pledge or foretaste of the better things to come when we enter upon our inheritance.

Who is to receive all the glory for our redemption? 6, 12, 14.

III. Prayer for the Ephesians and exaltation of Christ. 1:15-23.

What had Paul heard of the Ephesians? 15. For what does he pray? 16-19. What is it to have "the eyes of your heart enlightened"? 18. The heart needs the light of God's truth in order to perceive spiritual things as the eye needs the light of nature in order to discern natural objects.

Where is Christ now seated? 20.

What is Christ's relation to "all rule and dominion, etc."? 21.

What is his relation to all names? 21. How are all things related to him? 22. What position does Christ occupy in the church? 22. Under what figure is the church here represented? 23.

Lesson Fifteen

IV. The former life of the Ephesians contrasted with their privileges as Christians. 2:1-22. (Memory Verses 8-10 and 19-22.)

How were they "dead" and how "made alive"? 1. They were dead to God and spiritual things on account of their sins and were made alive by the power of God through the gospel. See verses 4-6 and also Romans 6:11.

What is it to "walk according to the course of this world"? 2. To walk after the flesh and fulfill the desires of the flesh. See verse 3.

Who is the prince of the powers of the air? 2. The devil.

How is he further described? 2. As "the spirit that now worketh in the sons of disobedience."

How were they by "nature children of wrath"? 3. They were subject to the wrath of God on account of their sins.

Point out the different things connected with salvation in 4-10. God, mercy, love, Christ, grace, kindness, faith, good works.

How are we saved by grace through faith? 8. Grace on

God's part, faith on our part—faith that obeys. See Gal 5-6 and James 2:17-24.

What is "the gift of God"? 8. Being saved through faith. The grammatical construction in the Greek makes this certain. The "it" cannot refer to either grace or faith in this passage; the construction is such that it must refer to "being saved."

How is it "not of yourselves"? 8. We do not merit our salvation; man is not saved on the basis of his own merit or goodness—he needs Christ who is offered to us for our redemption by the love of God who has provided a way of salvation for man by "grace through faith."

How "not of works"? 9. Man is not saved by the works of the law and apart from Christ. No one was ever justified by the "works of the law"; the law was not given for justification; by the law is the knowledge of sin and consequent condemnation. Do not confuse the works of the law with the works of faith; the one does not justify and the other, does justify. Law with all of its works cannot justify the sinner, no more can faith apart from its works justify any one. Paul has in mind the works of the law in verse 9 and James is writing about the works of faith when he says: "Ye see that by works a man is justified and not only by faith" James 2:24); "Even so, faith have not works, is dead in itself. (2:17); "But wilt thou know, O vain man, that faith apart from works is barren"? (2:20); "Thou seest that faith wrought with his works, and by works was faith made perfect." (22). Paul, himself also, in this very passage, refers to works of faith in verse 10 without which we could not hope to be saved.

How are the Jews distinguished from the Gentiles in verse 11? The Jews are designated "Circumcision" and the Gentiles "Uncircumcision."

How is their former condition described in verse 12? "Separate," "alienated," "strangers," "no hope," "without God."

Through what were they "brought nigh"? 13.

What is the new relation between Jew and Gentile, through Christ? 14-19.

What was "the middle wall of partition"? 14 and 15.

How was it abolished? 15 and 16. The law as a basis of justification is "enmity"—the death of Jesus is the only hope of the sinner; through the death of Jesus God provided a basis of justification; the Jew looked to the law for justification and considered the Gentiles as dogs and this established "the wall of partition between them"; Paul shows the Jew that he cannot be justified by the law but that the death of Christ will justify not only the Jew but also the Gentile—"every one that believeth";

so that "through him we both have our access in one Spirit unto the Father" (18) and the Gentiles are "no more strangers and sojourners," but "fellow-citizens with the saints, and of the household of God." (19).

Under what figure is the church represented in 20-22? A temple.

How are "the apostles and prophets" the foundation? 20. The prophets foretold the things concerning Christ and the apostles preached Christ who is, in this picture, represented as "the chief corner-stone."

Lesson Sixteen

V. The Dispensation of the Mystery which has been made known. 3:1-13. (Memory Verses 8-10.)

Where does the apostle resume the thought which is interrupted at the close of verse 1? See verse 14.

Meaning of "dispensation" in verse 2? See margin. Paul looked upon the preaching of the gospel of the grace of God as a "stewardship."

How was the mystery made known to him? 3. By revelation, not by man.

In what sense is the word "mystery" used here? 3, 4, 5, 6. In the sense of "unknown," not "unknowable." The word has these two meanings but in this passage it means that which was for ages "unknown," and has been made known. The gospel is not something mysterious and incomprehensible—that cannot be known; but, on the contrary, it is something which has been made known. The particular reference of the word mystery here is to the fact that "the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel." (6.)

Why does Paul call himself "less than the least of all saints"? 8. Because he at one time persecuted the church of God. I Cor. 15:9.

What three reasons does Paul give for having received the grace of apostleship? 9-10. (1) "To preach unto the Gentiles the unsearchable riches of Christ," (2) "To make all men see what is the dispensation of the mystery," (3) To make known through the church "the manifold wisdom of God."

According to whose purpose was all this? 11.

Through what do we have "boldness and access in confidence?" 12.

What request does the apostle make of the Ephesians? 13.

How were Paul's tribulations their glory? 13. He was persecuted for righteousness sake and endured these tribulations patiently, and on account of preaching the gospel through which they were saved; it is therefore not only a glory to the apostle to suffer these things for the sake of Christ, but is a glory to all Christians, especially to those who became Christians through the labors of the apostles who endured these tribulations.

Lesson Seventeen

VI. *A Prayer and Benediction.* 3:14-21. (Memory Verses 14-21.)

How does the writer speak of God in verses 14 and 15?

What are the specific items in the apostle's prayer? 16-19.

Through whom are we strengthened with power? 16.

What is the "inward man"? 16. Peter speaks of "the hidden man of the heart" (I Peter 3:4). Man's higher nature; the moral, ethical, spiritual part of man in contrast with the outer or fleshly.

Through what does Christ dwell in our hearts? 17.

What are we to be "strong to apprehend"? 18-19. The breath and length and height and depth of the love of Christ "which passeth knowledge."

What is the wonderful climax of this great prayer? 19. That we may be "filled unto the fulness of God." Think of being "filled with God"—"filled unto God's fulness"—"filled unto ALL the fulness of God!" The human mind cannot comprehend the height and glory of the "holy calling wherewith we are called" as children of God. O, that we might to a fuller extent appreciate what God can do for us and is willing to do for us, and humbly claim the exceeding great and precious promises of God!

How does the apostle express himself in the light of the foregoing prayer as to the fulfillment of the petitions presented therein? 20. God is able not only to do what we ask or think, but to do above anything we may ask or think—above "all" that we may ask or think; "abundantly" above all—"exceeding" abundantly above all!

According to what is God able to do this? 20. We must let God's power work in us.

In what and in whom and for how long shall the glory be to

God? 21. (1) In the church, (2) in Christ Jesus, (3) unto all generations for ever and ever.

How does God receive glory "in the church?" 21. Not only through the service of praise and worship rendered to God in the public assemblies of the saints, but through the great work that God has given his children to do in this world of sin and sorrow.

Meaning of "Amen"? 21. "So let it be."

Lesson Eighteen

VII. Practical exhortations based on the Christian calling, the unity of the Spirit, and the gifts of Christ. 4:1-16.

Memory Verses 1-6.

How are we to "walk worthily of the calling wherewith" we are called? 1 and see verses 2 and 3.

What is the difference in the terms "lowliness," "meekness," and "long-suffering"? 2.

How may we forbear "one another in love"? 2.

To what should we "give diligence"? 3.

What are the seven "unities" named in verses 4-6? (1) One body—the church; (2) one Spirit—the Holy Spirit; (3) one hope—the hope of eternal salvation through Jesus Christ; (4) one Lord—the Lord of glory, the Christ of God; (5) one faith—one system of truth; (6) one baptism—the one commanded by the authority of Jesus (see Matt. 22:19 and 20); (7) one God and Father of all—who is over all, and through all, and in all.

Our need of grace? 7. "According to" what was this grace given? 7.

How could he lead "captivity captive"? 8. Christ's triumph over the enemy will be so complete and so great that "captivity" itself is represented as being taken "captive."

Explain the parenthetical verses—9 and 10. Jesus has ascended which implies that he had descended from heaven and had taken on human form. (See Phil. 2:1-11.) Then, having finished his work on earth he ascended to heaven.

What are "apostles"? "prophets"? "evangelists"? "pastors and teachers"? An apostle is "one sent"; Jesus selected twelve men to be his apostles and sent them into the world to "preach the gospel to every creature." When Judas Iscariot fell away, Matthias was chosen by the Lord to take his place. See Acts 1:15-26. Later on Jesus appeared in person to Saul of Tarsus to make him an apostle and a witness to all the nations. Acts

26:16-18. In Acts 14:14 Barnabas is also an apostle. Prophets were men who spake "as they were moved by the Spirit of God"; they sometimes foretold that which was to happen in the future. An evangelist is one who preaches the gospel; "Pastors and teachers" are elders in the church and teachers of God's word.

For what purpose were all these given? 12. Three things.

What three great results are to follow from this? 13. (1) The unity of the faith; (2) the knowledge of the Son of God; (3) fullgrown manhood.

What contrast is set forth in verses 14 and 15? That between children and adults. It is childish to be "tossed to and fro and carried about by every wind of doctrine"—it is manly to stand firm in the truth.

How are men who teach false doctrine described? 14. Cunning, crafty, and wily.

In what things are we to grow up into Christ? 15.

Under what figure is the church represented in verse 16? Under the figure of a human body. See also I Cor. 12:12-27.

Lesson Nineteen

VIII. Contrast of the "former life" with the Christian life and consequent exhortations. 4:17-32.

Memory Verses 25-32.

How are the Gentiles described in verses 17-19? As walking (1) in the vanity of their mind, (2) being darkened in their understanding, (3) alienated from the life of God, (4) ignorant, (5) hearts hardened, (6) past feeling, (7) given up to lasciviousness, to work all uncleanness with greediness.

What is lasciviousness? 19. Unbridled lust, outrageousness, etc.

How they "learned Christ?" 20-25. Not so as to live as the Gentiles but to put away the former manner of their lives, putting off the old man of sin and putting on the new man of righteousness.

What is the figure used here? That of putting away old garments that are filthy and putting on new clothing—pure and clean.

Meaning of "waxeth corrupt after the lusts of deceit?" 22. The word "waxeth" means to "grow"—"groweth corrupt" is the more modern English. The carnal, fleshly, man is of such a nature that he is deceived through the lusts of the flesh, the lusts

of the eye, and the pride of life; and is enticed through these to do evil and so grow corrupt.

What is it to be "renewed in the spirit of your mind"? 23. The very spirit of the mind is to be renovated and completely renewed. "Let us cleanse ourselves from all defilement of flesh and spirit perfecting holiness in the fear of God." II Cor. 7:1.

In what has the new man been created after God? 24. "In righteousness and holiness of truth."

What reason is given for speaking the truth with others? 25.

What is the force and meaning of "Be ye angry"? 26. The idea is "If ye are angry, do not sin, etc." It is not wrong to be angry when we have a just cause; but, in this verse we are cautioned against sinning while angry. We are not to let the sun go down upon our wrath (provocation.)

What practical exhortation do we find in verse 28? That there shall be no stealing but that all should work with their hands the thing that is good, and be able to help others who are in need. Christians should be the most diligent and thrifty people in the world, and thoroughly honest.

What should be the nature of our conversation? 29. We should use no corrupt speech, tell filthy jokes, speak lightly or irreverently about God and holy things; but our speech should be "seasoned with salt" (Col. 4:6), have a good taste, and be helpful to those who listen.

How may the Holy Spirit be grieved? 30. The Holy Spirit is grieved over anything that is wrong or sinful and Christians are urged to abstain from all things that are not pure and holy and right.

What is "clamor," "railing," "malice"? 31. Clamor is "loud, boisterous talk." Railing is injurious talking, blasphemy. Malice—enmity, ill-will, a disposition to injure others without cause, the active principle from which spring all the other evils mentioned here.

What is the true Christian disposition of heart? 32.

Lesson Twenty

IX. Exhortation to be imitators of God as beloved children.
5:1-14.

Memory Verses 7-12.

How can we be imitators of God? 1. Imitate him in our words, acts, deeds, dispositions, dealings with others, etc.

How did Christ show his love for us? 2. He gave himself up for us.

To what is reference made in the latter part of verse 2? The offerings and sacrifices under the law which typified Christ's great and perfect offering of himself "once for all."

In what sense should the things "named" in verse 3 "not even be named among us"? We should not let our minds and words dwell upon these sins; they are so foreign to Christian character that we should not have occasion to talk about them, much less be guilty of them.

Meaning of "covetousness"? 3. A greedy desire to have more, avarice; it is designated "idolatry" in Col. 3:5; and placed among the things deserving of God's wrath. See also Eph. 5:5-6.

What unbecoming things are mentioned in verse 4?

Is it wrong for Christians to jest? Thayer, in his Greek Lexicon gives the following definition: (to turn: easily turning; nimble-witted, witty, sharp), pleasantry, humor, facetiousness; in a bad sense it means: scurrility, ribaldry, low jesting (in which there is some acuteness): Eph. 5:4. He then gives some references in which the word is used in a milder sense. Clarke, in his excellent commentary gives the following: "Artfully turned discourses of words; words that can be easily turned to other meanings; double-entendres; chaste words which, from their connection and the manner in which they are used, convey an obscene and offensive meaning. It also means jests, puns, witty sayings, and mountebank repartees of all kinds." "Giving of thanks," prayer and praise, are much more suitable for Christians than any kind of jesting or foolish talking.

What should be our attitude towards those who practice evil things?

What reason is given for this attitude in verse 8?

What is the significance of the words "darkness" and "light"?

8. Darkness signifies "wickedness" and light, "righteousness."

Bearing of verse 9 on the exhortation to "walk as children of light"? The fruit of the light is seen in a spiritual life which is governed by goodness, righteousness, and truth.

Meaning of "proving" in verse 10? Testing and convincing yourself and others of the beauty of walking in the light by doing that which is well pleasing unto the Lord. The governing and controlling question of the Christian should be, with reference to everything, "Is this well-pleasing to God?"

What is our duty toward those who walk in darkness? 11.

What things are referred to in verse 12? Some of the "mysterious" practices of the Ephesians consisted of Eleusinian and Bacchanalian rites and abominable deeds; these were carried

on the night and in the dark; they were so vile and corrupt that the Roman Senate banished them from Rome and Italy where they had been introduced. See Livy's History, Book 39, Chapters 8-19.

How are things made manifest by the light? 13. "When they are reproved" they are made manifest by the light of the gospel teaching that is shed on them; for whatever is made manifest (illuminated) is light. We cannot discern objects in darkness—light is necessary to make things manifest; even so the light of God's truth makes manifest the works of darkness when it shines upon them in its convicting power.

What great promise is made to those who "walk in the light?" 14. Christ shall shine upon them. Christ is the light of the world, and when those who are asleep in sin and dead to righteousness wake up and arise, i. e. forsake their evil ways and turn to God, the glory of the truth shines into their souls—Christ shines upon them.

Lesson Twenty-one

X. Further exhortations regarding Christian conduct. 5:15-21.

Memory Verses 15-21.

Show the importance of the first exhortation. 15. We must take careful heed at all times. The original word rendered "carefully" means, *correctly, perfectly, consistently, accurately*. Our lives should correspond with our profession and we must be on our guard every moment.

Significance of the second exhortation? 16. (See margin.) "Buying up the opportunity." Taking care of every moment of our time, not wasting a single moment, and using every circumstance for the good of both ourselves and others and for the glory of God.

Why use the word "foolish" in verse 17? The idea is that of acting without good sense; it may be rendered "be not madmen"; and probably Paul had in mind the excitable conduct of some of the worshippers of Bacchus who acted like madmen, working themselves up into a frenzy, instead of acting intelligently. This is a severe rebuke of all kinds of "frenzied religion" which renders the "worshippers" or "seekers" incapable of understanding what the will of the Lord is.

To what does the apostle allude in his prohibition in verse 18? These Bacchanalian worshippers often filled themselves with wine and then practiced all sorts of debauchery. Even Plato who

forbade drunkenness taught that the people should get drunk in the festivals held in honor of the "god of wine." The term rendered "riot" signifies all those horrible things that accompany drunkenness which were at that time especially practiced in Italy and Greece.

How are we to be "filled with the Spirit?" 19. The priests of heathen gods claimed to be filled with the influence of the god they worshipped and from whom they pretended to have oracles. Instead of this, Christians should be filled with the Holy Spirit of God. See also Romans 8:9-11-13-14; and I Cor. 6:19.

How were they to *speak* "one to another" in psalms, etc.? The singing was to be intelligible; we are to sing with the spirit and with the understanding also, i. e. so that those who hear may understand us. See I Cor. 14:13-19—especially verses 16 and 19.

Why use three different words to designate the singing? 19. The readers of this letter were familiar with the three kinds of compositions signified by the terms used: (1) Psalms, possibly the Psalms of David and compositions like them; (2) Hymns, expressing the idea of praise very prominently; (3) spiritual songs, a general term for regular poetic productions for signing.

Why say "singing and making melody with your heart?" 19. Our singing is to be accompanied by "psalloging" (making melody) with the heart. See also the parallel in Col. 3:16—"singing with grace in your hearts unto God."

In whose name should we "give thanks always for all things?" 20.

By what should we be governed in subjecting ourselves to each other? 21.

Christians should give way to each other in all matters of opinion and of indifference and should "give diligence to keep the unity of the Spirit in the bond of peace"—but all this should be done with a reverence (fear) for God and his will; we cannot give up a principle of truth and in our submitting to others we must always be governed by the love of the truth and a profound reverence for Christ and his teachings.

Lesson Twenty-two

XI. Admonitions to husbands and wives. 5:22-33.

Memory Verses 23-25-31.

By what is the subjection of the wife to the husband defined and limited? 22. The wife should be subject to her husband "as

unto the Lord," i. e. in her obedience to her husband she must have a care that it is at the time obedience "unto the Lord."

What reason is given for this admonition? 23.

How is the husband the "head of the wife?" 23. Man is given the preeminence and the authority to direct and govern. See I Tim. 2:12-15.

With whom is he compared in this relationship? 23.

How is the admonition further illustrated? 23. By the statement that Christ is "himself the savior of the body." Here is an intimation that the husband is the protector, and in that sense the "savior" of the wife; he is to do all in his power for her safety and welfare and good.

How is the wife to subject to the husband "in everything?"

24. Just as the church is subject to Christ in everything—everything that is lawful and right and in harmony with the will of God.

How should husbands love their wives? 25.

How did Christ show his love for the church? 25. By giving himself up for it. A husband who loves his wife in this way cannot be a tyrant, nor a selfish lord, making unjust demands of the wife; and it will be a pleasure for any Christian woman to "reverence" such a husband.

How did Christ sanctify the church? 26.

To what does "washing of water with the word" refer? 26. This evidently has reference to the "washing of regeneration" (Tit. 3:5) or Christian baptism, and the preaching of the gospel and purifying effect of God's word.

What is the resultant purpose of this? 27. Note the three views of the church presented here: (1) glorious church, (2) not having spot or wrinkle or any such thing, and (3) holy and without blemish.

What is the force of the comparison in verse 28? The meaning is that husbands should love their wives "as (being) their own bodies"—"the two are one flesh." "He that loveth his own wife loveth himself."

How is this argument strengthened? 29-30.

Where do we find the words which are quoted in verse 31? See Genesis 2:24.

To what mystery does Paul refer in verse 32? Evidently to the mystery of the marriage union typical of the greater union between Christ and the church.

Meaning of "fear" in the concluding statement? 33. "Reverence," "respect."

What bearing would this teaching have on the present social conditions, if it were followed and obeyed?

Lesson Twenty-three

XII. Instructions to Children, Fathers, Servants, and Masters. 6:1-9.

Memory Verses 1-4, 9.

What kind of obedience should children render to their parents? 1. They should obey their parents "in the Lord," for this is right, i. e. this is the law of God and therefore "right."

Is the commandment mentioned in verse 2 "the first commandment?" 2. No, but it is the first one "with a promise."

What is the promise? 3.

What is the two-fold admonition to fathers and what is its import? 4. (1) In the matter of correction it is possible for fathers to provoke their children to wrath and Paul warns fathers against this danger; parents should *correct* their children, not *punish* them; there should be all absence of bitterness or cruelty, but the deepest affection for the child. (2) "Nourish them in the discipline and instruction of the Lord." This includes all that is necessary for the proper development of the child—physically, mentally, morally, and spiritually—his conduct, habits, character, occupation, education, religion; and all this should be "of the Lord" and not according to the wisdom of the world.

What kind of servants referred to in verse 5? The original word has reference to slaves but the principles upon which the instruction to them is based apply to all servants in general.

Meaning of "singleness of heart?" 5. Not hypocritical service but such as springs from a sincere heart, without duplicity.

Why say, "not with eyeservice?" 6. Some servants will work faithfully only when the eye of the master is upon them; they are "men-pleasers"; a servant who is a Christian should serve to please Christ whether the master is present or absent. Christ, the great Master of us all, is present all the while.

With what disposition should all service be rendered? 7. That of cheerfulness, willingness, and gladness, esteeming it a privilege to do our work for the honor and glory of God.

What encouragement is given in verse 8? Even if earthly masters fail to appreciate our work, or to reward it properly, we know "that whatsoever good thing each one doeth, the same shall he receive from the Lord, whether he be bond or free."

What instruction is here given to masters? 9. They should treat their servants "the same way." The servant has rights which must be respected; no master has the right to threaten his servants nor to intimidate them but must recognize them as God's

children and deal with them as such. (Of course, the apostle has in mind masters and servants who are Christians.)

Upon what two considerations is this instruction based? 9.

(1) There is a "Master" who is in heaven; and (2) God is no respecter of persons—he judges all impartially, in harmony with the eternal principles of truth and equity.

Lesson Twenty-four

XII. The Christian's Armor. 6:10-20.

What suggested the figure of the armor? 10-11. In the exhortation to be strong there is involved the principle of combatting evil—fighting the good fight of the faith which gives us the victory over the world; and then, too, Paul was in prison and, in all probability, was chained to a Roman soldier who guarded him.

Why exhort us to put on "the whole armor of God?" 11. The entire armor is necessary in the great warfare; the neglect of any one part endangers our soul. The whole armor is needed that we may be able to stand against the wiles of the devil.

Why is this warfare so difficult? 12. We are fighting subtle, unseen forces of evil—principalities, powers, rulers of darkness, hosts of wicked spirits in the airy places.

What is the true meaning of the original words rendered: "spiritual hosts of wickedness in the heavenly places?" 12. The original words designate "bands," or "confraternities of evil spirits," and these are in the "heavenly," i. e. "airy" places. The word heaven is often used to signify the air or sky.

How is the magnitude and seriousness of this warfare further emphasized? 13. The writer repeats the admonition that we take the whole armor of God, "that we may be able to withstand in the evil day."

What "evil day?" 13. Any day or time of evil temptation.

What are the different parts of the armor and what application does Paul make of each to the Christian's armor? 14-17.

- (1) Girdle represented by (1) Truth.
- (2) Breastplate represented by (2) Righteousness.
- (3) Greaves for feet represented by (3) Preparation for Gospel.
- (4) Shield represented by (4) Faith.
- (5) Helmet represented by (5) Salvation.
- (6) Sword represented by (6) Word of God.

What else does the apostle mention as necessary to success-

ful Christian warfare? 18. (1) Praying, (2) watching, (3) Persevering.

How should pray "always" and "in the Spirit?" 18. Always exercise ourselves in prayer; live in an atmosphere of prayer; pray about everything. And pray "in the Spirit," i. e. the Holy Spirit, who dwells in us and helps our infirmities. See also Rom. 8:15-26; Gal. 4:6; Jude 20.

For whom should we pray? 18.

What special request does the apostle make of the Ephesians and what reasons does he give for such a request? 19-20.

What strange contrast is suggested by the words, "ambassador in chains?" 20. Paul was Christ's ambassador, the representative of the King of Kings, and yet he was in chains. An ambassador is usually received with high and even sacred honors at court; here is the greatest ambassador the world has ever known and he is "in chains." Strange, too, that in a way so vastly different from the ordinary and the expected, "an ambassador in chains" turns "the world upside down" with his message. (Acts 17:6.)

XIV. Personal references and benediction. 6:21-24.

What do we know of Tychicus? 21. Acts 20:4; Col. 4:7; II Tim. 4:12; Titus 3:12.

How does Paul commend him in this passage? 21.

For what purpose was Tychicus sent to Ephesus? 21 and 22.

Give an analysis of the benediction. 23-24.

(1) Peace be to the brethren; (2) and love with faith; (3) from (a) God the Father, and (b) the Lord Jesus Christ; (4) Grace be with all them that love (a) our Lord Jesus Christ, (b) with a love incorruptible.

Force and meaning of the word rendered "incorruptible?" 24. The original word means "purity, sincerity, incorruptness, perpetuity." Our love for Jesus Christ should be continual, perennial, never diminishing, never dying.

Lesson Twenty-five

Philippians

I. INTRODUCTORY.

I. The City of Philippi. This city was formerly called Kreenides (Fountains) and was located in Thrace near the Northern extremity of the Aegean Sea; it was taken and fortified by Philipp of Macedon and named for him. It was here that Brutus and Cassius were defeated. There were gold and silver mines nearby. It was called a "colony" from the fact that many of the followers of Anthony were colonized here. The city is now in ruins. It extended from the mountains on the N. E. toward the South and Southeast. Three ruined towers mark the place where the fortress stood. Evidences of private dwellings are found amid the ruins, as well as something of a semi-circular shape, probably the market-place or the forum where Paul and Silas were beaten.

II. The Founding of the Church at Philippi. On Paul's second missionary journey he had a vision in which a man appeared calling to him: Come over into Macedonia, and help us (Acts 16:9.) Paul, Silas, and Timotheus went right on to Macedonia and found certain women gathered together at a place of prayer; here Paul preached the gospel and Lydia and her household became Christians—the first converts to Christianity on European soil. (Acts 16:11-15.) The Philippian jailor also became a Christian. An interesting account of his conversion is found in Acts 16:16-34.

III. Occasion of Writing the Letter. The Philippian church kept in touch with the apostle and sent unto his needs. 1:5, 4:15. The false teachers also troubled this church but not to the extent to which the churches in Galatia were affected by the Judaizers. Epaphroditus had brought a contribution from this church to Paul and when he returned Paul sent this beautiful letter so full of the spirit of love, joy and thanksgiving.

IV. Time and Place of Writing. It is generally believed that this letter was written by Paul from Rome during his two years' imprisonment. The epistle may be very conveniently divided into three parts: (1) Salutation, personal references and exhortations in chapters 1 and 2. (2) Admonitions and warnings regarding false teaching and contentions in chapter 3. (3) Exhortations, personal references and benediction.

Lesson Twenty-six

ANALYSIS OF THE EPISTLE.

I. THE SALUTATION. 1:1-2.

Who is the writer? 1. Who is included in the greeting. 1. What do we know about Timothy? See I Tim. 1:2; Acts 14:8; 16:1-11 ff.; 17:14-15; I Thess. 3:2-6; Acts 18:5; I Cor. 4:17; 16:10; II Cor. 1:1; Phil. 2:19; II Tim. 4:9.

How does Paul refer to himself and Timothy? 1. To whom is the epistle addressed? 1. Meaning of "saints"? What church officers are mentioned in verse 1? What is the form of the salutation? 2.

II. Expressions of Thanksgiving and Affection. 3-8.

For what does Paul give thanks? 3-5. Meaning of "fellowship in furtherance of the gospel?" 5. Concerning what does he express confidence? 6. How does he express his love for them? 7-8.

III. A prayer on behalf of the Philippians. 9-11. (Memory verses 9-11.)

What are the four items of the prayer? 9-11. What is the marginal rendering of "approve the things that are excellent?" 10. "Distinguish the things that differ." Meaning of "sincere" and "void of offence"? How are we to be "filled with the fruits of righteousness?" 11. Who is to have the glory and praise? 11.

IV. Paul Expresses Joy in the Progress of the Gospel. 1:12-18.

How did Paul's persecutions and imprisonment fall out "rather unto the progress of the gospel?" 12-14. He had opportunity to preach to the guards "and all the rest." 13. Others were stirred up to preach the gospel. 14.

What motives did some of the men have in preaching the gospel? 15-16.

How could Paul rejoice in this? 18. He did not rejoice over the fact that some preached "Christ of faction, not sincerely, etc." but merely in the fact that Christ was preached at all.

V. Personal Allusions. 19-26.

How shall "this turn out to" Paul's salvation? 19. Christ being preached would cause Christianity to spread more and more and Paul's joy in his salvation would be the greater. Some think this has reference to his deliverance from prison—his physical salvation; i. e. when those who were persecuting him find out who Christ really is, they will cease their opposition and he would be saved from further imprisonment, etc.

How shall this be accomplished? 19. (a) Through their

prayers and (b) through the supply of the Spirit of Jesus Christ.

How could Christ be magnified in Paul's body? 20. Paul suffered in the name of Christ and for Christ and was willing to give his life for the testimony of Jesus.

Meaning of verse 21? Paul had devoted everything to Christ, his life and all that he was dedicated to Christ; he did not fear death but considered it gain. May all Christians have this for their "motto"? See Galatians 2:20.

How was Paul "in a strait" and how was the question decided? 22-25. If he lived on earth he could preach Christ and win more souls and help those who were Christians—if he died, he could be with Christ and be free from all his sufferings and trials. Considering himself and his own interests, it would be better for him to die, but when he considered others and their needs it was better for them that he should live. Christianity is not selfish but altruistic. (When General Booth was dying he sent a message to his friends and fellow-workers—it was just one word: "Others.")

What effect would his presence among them have? 26.

VI. Exhortation to Unity and Zeal Under Persecution. 27-30. Memorize.

What kind of life should Christians live? 27.

Is it necessary to have the living presence of an apostle with use? 27.

For what should we strive and how? 27.

What should be our attitude toward our adversaries? 28-30. Not to be disturbed by them, for their opposition to you will only be for their own ruin, and, if Christians suffer persecution patiently, it will be for their salvation.

Lesson Twenty-seven

VII. Exhortation to humility illustrated by the mind of Christ. 2:1-11. (Memory verses 1-11.)

What is the force of "if" in verse 1? Not expressive of doubt but used in order to emphasize the fact that there is "exhortation," "consolation," etc.

How can Christians be of the same mind? 2. Not to act from separate or selfish interests; work harmoniously and cooperate in all good things.

How is this exhortation further emphasized? 3-4.

What is the mind of Christ referred to here? 5 and see verse 8.

What is Christ's relation to God? 6. He is represented here as "existing in the form of God" and of being "on an equality with God." See also John 1:1 and Hebrews 1:2-12.

How did Jesus show his humility? 7-8.

What was the reward? 9.

How great is the name of Jesus? 10-11.

VIII. Exhortations to obedience and holiness. 2:12-18.

How are we to "work out our own salvation?" 12. God, through Christ, has wrought out our Redemption, and Righteousness, and Sanctification, but we must be faithful to Him in all things and loyally serve him, holding on to "the profession of our hope that it waver not." God has done His part and is still doing his part for us but we must do our part and continue to be faithful even unto the end.

How does God help us in this? 13. Every good and holy purpose and work is of God. The power to will and to do is of God, but we must act and work in harmony with God's "willing" and "doing." God does not act for the man but gives him the power to act. Man must submit his will to God's and gladly and joyfully do the will of the Father. Jesus said, "My meat is to do the will of him that sent me." Jno. 4:34.

In what sense are we to be blameless, harmless, and without blemish? 14-15. We should not do things that will bring reproach upon Christ, nor that which will harm others. We cannot be absolutely holy as God himself but we must be relatively holy. Christians are "dead to sin" and should not "any longer live therein." Romans 6:2.

How are we seen as "lights in the world?" 15-16.

In what does the apostle rejoice? 17-18.

IX. Commendations of Timothy and Epaphroditus. 2:19-30.

Point out the different items of Timothy's character here mentioned. 20-22.

What is said here of Epaphroditus? 25-30.

Lesson Twenty-eight

X. Warning against false teachers and consequent instruction and exhortations. 3:1-21. (Memory verses 7-16.)

How are the false teachers described? 2 and 18-19.

Why call them "dogs"? 2. With the Jews this was a term

of "uncleanness." These men were perverting the gospel of Christ.

Meaning of "concision"? 2. Here the apostle plays upon the word "circumcision": "concision" meaning a mere "cutting off," in contrast with circumcision without its spiritual significance. The false teachers were glorying in the flesh and Paul uses the word "concision" to denote those who failed to recognize the spiritual value of circumcision under the old economy. 19.

What advantage did Paul have over them? 4-6. Name the items. 5-6.

Who were the Pharisees? 5.

What did Paul count "loss for Christ?" 7-8.

What does Paul mean by saying, "not having a righteousness of mine own?" 9. He means that he had no righteousness of his own in the sight of the law, since no "flesh is justified by the law"; we are justified through faith in Christ and not by our own works of legal righteousness; our good works are works of faith and glorify God; Christ is our Righteousness.

What is to "know" Christ? 10. See I John 2:3-6.

What did Paul gain by "counting all things loss for Christ?" 8-11.

(a) Knowledge of Christ, (b) Christ, (c) be found in him, (d) the righteousness which is from God by faith, (e) knowing him and (f) the power of his resurrection, (g) fellowship of his suffering.

Did Paul claim "perfection"? 12.

How does Paul represent the Christian life in verses 12-14?

In what sense should we "forget" the things that are behind?

13. Not recalling them so as to hinder our progress.

In what sense is the word "perfect" used in verse 15? See margin—"full-grown.")

What promise is made in verses 15 and 16? If they "be thus minded," even as Paul (see verses 12-14) and walk by the same rule, they shall have made known to them whatever they may need to know.

How were they to imitate Paul? 17 and see 4:9.

How did some of them walk? 18-19.

How is our citizenship in heaven? 20. We are children of God and belong to a spiritual kingdom or "commonwealth"; we do not therefore walk after the flesh (as those to whom Paul refers in verses 18 and 19) but we walk after the Spirit and seek those things which are above. See Gal. 5:16-25 and Col. 3:1-4.

Does this keep us from citizens of the country in which we live? No; we are citizens of the United States of America and

of the state in which we live. Paul claimed Roman citizenship. Acts 21:39 and 22:25-29.

For whom does Paul say we are waiting? 20.

How shall he "fashion anew" our bodies? 21. We shall have glorified bodies. See I Cor. 15:42-49, 51-53.

Lesson Twenty-nine

XI. Concluding Exhortations. 4:1-9. (Memory Verses 6-9).

How does the writer address his readers? 1. (1) Brethren, (2) beloved, (3) longed for, (4) joy, (5) crown.

How are they his "joy and crown"? 1. Their conduct and interest in the gospel were a source of great pleasure to him.

What is it to "stand fast in the Lord"? 1. See I Cor. 16:13. To continue faithfully in the discharge of every Christian duty; to abide in the teaching of Christ; to cleave lovingly to Him with deep affection.

Who were Euodia and Syntyche? 2. These were in all probability two pious women who served the church as deaconesses, and who had disagreed about something. (See Rom. 16:1 where Phoebe is called a servant (margin, *deaconess*) of the church at Cenchreae.)

To whom does the apostle refer as "yokefellow"? 3. It is uncertain; possible the one in the congregation who would receive the epistle and designated by Paul to the bearer of the letter.

How had these women labored with Paul "in the gospel"? 3. There are many ways in which women may help "in the gospel" without preaching from the pulpit; they can visit in the homes, minister to the poor, and thus publish the glad tidings "from house to house." At the time of writing this epistle, women were very much secluded, and even inspired apostles did not have the same opportunity to reach the women with the gospel, that efficient, Christian women would have.

Who was Clement? 3. It is not certain; some suppose it to be the same Clement who was afterwards bishop of Rome and who wrote a letter to the Corinthians.

What does Paul affirm of these "fellow workers"? 3. See Luke 10:20.

When and how should Christians rejoice? 4. Always, and in the Lord.

What is the true import of the word rendered "forbearance"? 5. Dr. Macknight says of this term that it means: "meekness

under provocation, readiness to forgive injuries, equity in the management of business, candour in judging of the characters and actions of others, sweetness of disposition, and the entire government of the passions."

Meaning of the expression, "The Lord is at hand?" 5. The Lord is always near and we are living "in his sight." It may also have reference to the second coming of the Lord, which great event is ever held before the readers of the New Testament as the strong incentive to faithfulness in the Christian life.

What does Paul show to be necessary in order that we may enjoy the peace of God and have our lives safe-guarded? 6-9.

(1) Put away all anxiety; (2) make known unto God all our requests; (3) do this "with thanksgiving"; (4) fill the mind with good thoughts.

What is it to "be anxious"? 6. To be disturbed and annoyed in spirit; to fret and worry. See Matt. 6:25-34.

How does the peace of God guard our hearts and thoughts? 7. Notice the qualifying phrase, "in Christ Jesus," and see Psa. 119:165; Prov. 3:2; Isa. 26:3.

With what kind of thoughts should we be occupied? 8.

How does Paul strengthen this exhortation? 8. By showing that if there be any virtue, any praise, we must think on these things.

What encouragement does he give? 9. His own example.

Lesson Thirty

XII. The Secret of Contentment; Appreciation of sympathy and fellowship; Salutations, and Benedictions. 4:10-23. (Memory verses 12-13.)

Why did not the Philippian church minister to Paul regularly? 10. They "lacked opportunity."

Why do we never find Paul complaining? 11.

What secret had he learned and how had he learned it? 12 and see 13. The secret of a happy, contented life. He learned it through the experiences he had, in which he depended, with perfect trust in Christ, on the promises of God. See also II Cor. 12:9-10.

Did Paul depend upon the churches for support? 15-16.

What did he do when the churches failed to minister to his needs? See Acts 18:3; 20:34-35.

Is it wrong to be supported by the churches? See I Cor. 9:6-14; II Cor. 8:18-19.

What should be the attitude of every congregation toward missionary work? They should all be engaged in the spreading of the gospel to the remotest parts of earth. Every door is open and millions of people are eager to hear the glad tidings of salvation.

"The morning light is breaking; The darkness disappears;

The sons of earth are waking, to penitential tears;
Each breeze that sweeps the ocean, brings tidings from afar,
Of nations in commotion, prepared for Zion's war."

What is the reflex influence of giving and how did Paul show his unselfishness? 17. "It is more blessed to give than to receive" (Acts 20:35.) It abounds with fruit that increase to the account of those who give.

Who brought the gift from Philippi to Paul? 18.

What have we learned in this letter about Epaphroditus? 2:25-30.

Under what appropriate figure did Paul speak of their gift? 18. That of the sacrifice, which was often accompanied with the offering of incense "an odor of a sweet smell."

What great promise does the writer mention in verse 19?

According to what and in whom shall their needs be supplied? 19.

What is the form of the doxology in verse 20?

What do we learn about Caesar's household in the salutations? 21-22.

With what benediction does the epistle close? 23.

Why say, "be with your spirit"? The Christian religion is of a spiritual nature; God is spirit, and they that worship him must worship him in spirit and in truth; the chief part of man is his spirit and if that is sustained by the grace of God all is well.

Who was emperor of Rome at this time? Nero.

Was he a Christian? No; he was one of the persecutors of the church.

How could there be Christians in his "household?" This may have reference to his slaves, or soldiers. In his Antiquities of the Jews (Book XX, chapter 7) Josephus, writing of the Empress Poppoeia, "She was a worshipper of the true God." Jerome tells us that many of Caesar's family became Christians; and it is supposed by some that Seneca and Lucan were converted to Christianity by Paul. (Seneca was Nero's teacher; Lucan was a poet.) There is also a tradition that Paul converted every soldier who guarded him.

Lesson Thirty-one

Colossians

INTRODUCTORY MATTER.

1. *The City Colossae.* Colossae was a city in Asia Minor; it was in Phrygia Pacatiana which is now a part of Natolia on the river Meander (present name, Meinder.) It was near the place where the river Lycas disappears in the earth for a distance of about $\frac{3}{4}$ of a mile and then emerges to join the Meander. This river is now called Gorduk. The city was about half way between Laodicea and Hieropolis. It was first under Macedonian rule, then Persian, Seleucidæan, Pergamon, and Roman. In the tenth year of the reign of Nero (A. D. 66) an earthquake destroyed Colossae, (also Laodicea, and Hieropolis.) The city was rebuilt and named Chonos, or Konos.

2. *Founding of the Church at Colossae.* It seems from Col. 2:1 that Paul was unknown to the churches at Colossae and Laodicea; it is supposed that Epaphras, (4:12) who was a Gentile convert under Paul's preaching, was the missionary of this region and that he founded the church at Colossae. (1:7.)

3. *Time and place of writing the letter.* Probably A. D. 62 from Rome, about the same time he wrote the letter to the Philipians. In Phil. 2:19 Paul says he hopes to send Timothy to them, and in the salutation to the Collossians Timothy is mentioned as still being with Paul.

4. *Occasion of writing to the Colossians.* The erroneous doctrines taught in the church and variously described as "Syncretistic Philosophy," "Gnosticism," "Theosophy," "Materialism," "Mysticism." These philosophers combined the teaching of Pythagoras with Persian Mysticism and Essenic Judaism, hence the name "Syncretistic"—a combination of various kinds of theories into one system. The Gnostics were philosophers who tried to account for the origin of evil, and some of them considered Matter as evil. There were many Gnostics in the early centuries of the Christian era, and, no doubt, this error was introduced by some false teachers in the church at Colossae. Theosophy is a term that means "God-wise" and is used to designate several systems of mystic philosophy. Throughout the epistle we find Paul combating these false notions. He shows that Christ is the Son of God, and points out His true relation to the universe: Christ is head both in the physical and spiritual

realm. Paul also shows that the greatest "mystery" is that of God in Christ, "in whom all the treasures of wisdom and knowledge are hidden." This letter is a complete refutation of the false doctrines which in our time are represented by various cults—religious and ethical organizations.

Ephaphras brought a report from Colossae to Paul (1:3-8) which led him to write this timely letter with the hope of checking the influence of these dangerous doctrines which were threatening the very life of the church. The Gnostics taught that Christ did not have a real body, and some of them separated Jesus from Christ as though they were two distinct beings. Paul affirmed the unity of the Godhead and the body of Christ. (2:9.)

5. *Brief Outline of the Epistle.*

(1) Salutation, thanksgiving, and prayer, followed by declarations of the pre-eminence of Christ and the perfection of the church. 1:2-7.

(2) Warning against false teachers, admonitions, and exhortations. 2:8, 4:6.

(3) Personal references, salutations, benediction. 4:7-18.

Lesson Thirty-two

ANALYSIS OF THE EPISTLE.

I. *Salutation.* 1:1-2.

How does the writer refer to himself? 1.

Whom does he associate with himself in the salutation? 1.

What is known of Timothy? 1. See notes under Phil. 1:1.

How are the readers addressed? 2.

What form of salutation is used? 2.

II. *Thanksgiving and Prayer.* 1:3-14. (Memory verses 12-14.)

To whom does the apostle give thanks? 3.

How does he describe God and why? 3. He calls him the Father of our Lord Jesus Christ. There were some teachers who had been at Collosae who questioned the deity of Jesus Christ.

For what does he give thanks? 4-5. The faith, love, and hope of the Collossians. What is said of "these three" in I Cor. 13:13?

How had they heard of the "hope that was laid up * * in the heavens?" 5.

To what extent had the gospel spread? 6, 23. "In all the world."

Through whom had they learned the gospel? 7.

What do we know of Epaphras? 7, 4:12, and Philemon 23.

How does the apostle speak of Epaphras here? 7-8.

What does he pray and request for them? 9-11. That they may (1) be filled with the knowledge of his will (a) in all spiritual wisdom (b) and understanding; (2) walk worthily of the Lord unto all pleasing; (3) bear fruit in every good work; (4) increase in the knowledge of God; (5) be strengthened with all power, (a) according to the might of his glory, (b) unto all patience and long-suffering with joy.

For what does he give thanks? 12-14. For four things that the Father has done for us: (1) Made us meet (fit) to be partakers of the inheritance of the saint in light; (2) delivered us out of the power of darkness; (3) translated us into the kingdom of the Son of his love; (4) brought redemption to us in Christ, namely, the forgiveness of our sins.

III. The Pre-eminence of Christ. 15-23. (Memory verses 15-18.)

How does Paul set forth the true and proper conception of Christ in opposition to the false doctrines of the different schools of philosophy? 15-19. Christ is here declared to be: (1) the image of the invisible God, (2) the first-born of all creation, (3) the one in whom all things were created, (4) unto whom all things were created, (5) the one who is before all things, (6) and in whom all things consist (hold together); (7) the head of the body, the church, (8) the beginning, (9) the first-born from the dead, (10) the one who has the pre-eminence in all things and among all, (11) and in whom all the fulness dwells.

Through whom does God reconcile all things unto himself? 20.

Through what has peace been made? 20.

By what were they formerly alienated and enemies in their mind? 21.

What is the purpose of the reconciliation? 22.

On what condition is this possible? 23.

Where had the gospel been preached when Paul wrote this letter? 23

Lesson Thirty-three

IV. The mystery which was hid for ages made known to the saints. 1:24-29.

How does Paul refer to his sufferings? 24.

How could he fill up that which was lacking in the afflictions of Christ? 24. He was suffering just as Christ might

have suffered if he had been living on earth at that time? Paul rejoiced to take up the sufferings of Christ.

Of what, according to what, and for what, was Paul made a minister? 25.

What is the meaning of the word "dispensation" in verse 25? See margin.

How is the word "mystery" used here? 26. Not in the sense of that which cannot be known, but in the sense of that which was at one time unknown, but has now been made manifest.

What does he say here "is the riches of the glory of this mystery?" 27. "Christ in you, the hope of glory."

How did they proclaim Christ? 28. (1) Admonishing and (2) teaching in all wisdom.

For what purpose? 28. To present every man perfect in Christ.

How did Paul labor? 29. "According to his working."

*V. Paul's great concern for the saints of God. 2:1-7. **

Why mention Laodicea? It was near Colossae and Paul wrote a letter also to the church at Laodicea and asked that these letters be exchanged. 1, and 4:15-16.

Why refer to those who had not seen his face in the flesh? 1. It may be that none of these churches (Colossae and surrounding community) had ever seen Paul.

What three things that he desired for them are mentioned in verse 2?

(1) That their hearts may be comforted, (2) that they may knit together in love, and (3) that they may know the mystery of God—even Christ.

What is asserted of Christ in verse 3?

What reason does he give for having said "these things?" 4.

How have many people been deluded? 4.

How could Paul be with them "in spirit?" 5. He was thinking about them and was very much concerned about them, and when he thought of their steadfastness in the faith, he rejoiced just as though he were in their midst.

What exhortations found in verses 6 and 7. (1) Walk in Christ, (2) rooted and builded up in him, (3) be established in your faith, (4) abound in thanksgiving.

VI. Warning against false philosophies and erroneous practices. 2:8-19. (Memory verses 8-12.)

What is philosophy? 8. This word means "love of wisdom."

Why warn them against it, then? The word is used to designate the theories of men, which theories have originated in

an effort on the part of man to be wise "above what is written."

Meaning of tradition? 8. Literally, "handed down," "given across." That which is handed down from one generation to another.

Why were the traditions here referred to wrong? 8. They were not after Christ.

Why speak of rudiments of the world in this connection? 8. Many of the theories of men have to do with the rudiments or elements of the world, such as, the origin of all things, beginning, etc.

How is the deity of Christ here asserted? 9.

To whom do we owe everything that is good? 10. To Christ in whom we are made full.

Why is the deity and the greatness of Christ so often mentioned in this letter? 10, 1:15-20, etc. Because it was on this point that the true doctrine of Christ was attacked and denied by some of the "philosophers."

What is the circumcision "not made with hands" to which Paul refers in verse 11? It means the putting off of the body of flesh, with its passions and lusts.

Why refer here to baptism? 12. Because it is so closely connected with "the putting off of the old man," and those who die to sin are buried with Christ in baptism.

Does baptism come "in the room of circumcision?" No; the circumcision in the flesh, under the law, is made a type of spiritual circumcision, the putting off the body of flesh, while baptism is the "burial" with Christ into the benefits of his death.

What is the significance and appropriateness of the reference to a burial and a resurrection in connection with baptism? 12. This clearly implies an immersion and an emersion in the act of baptism.

Through what and in what are we raised with him? 12.

What death and what life are referred to in verse 13. As long as we are living in sin we are dead to God and to righteousness; when, through the obedience of the gospel, we are made free from sin, through the blood of the cross, we are said to be "made alive" unto God, who has "forgiven all our trespasses."

What is the "bond written in ordinance that was against us?" 14. This was the Law, embodied in the Ten Commandments, which was "against us" and "contrary to us" as a basis or ground of justification. The Law was not given in order to justify us, but to show us what sin is, so that we may realize that we are

sinner and be made to feel the need of a Savior who kept the Law perfectly, met its every requirement, and "gave himself as a ransom" for sin. We cannot *merit* our salvation through "the works of the law," it is only by faith in Christ that we can be saved; the merit and ground of our justification is in the blood of Christ which was shed for our sins.

How has the law been taken out of the way and nailed to the cross? 14. As a basis or ground of our justification it is taken out of the way, and, since we are justified through the blood of the cross, instead of through the meritorious works of the law, the law is figuratively represented as having been "nailed to the cross."

Over what did Jesus triumph in the cross? 15. Over the principalities and powers. The cross did for us what all the principalities and powers in the universe failed to do; and overcame all the powers of evil.

Why say "Let no man therefore judge you in meat," etc.? 16. Christians have been made free from such observances which are a shadow of the things to come (verse 17.)

To what does he refer by the terms "meat," "drink," "new moon?" 16. Under the law there were certain kinds of animals that were "unclean" and these were not to be used for food; there were also certain drink offerings in connection with some of the legal sacrifices; by "new moon" is meant the celebration of a new month.

How were these things "a shadow"? 17. They were types and were in use till Christ came, who is called "the body."

What is meant by a "voluntary humility and worshipping of angels?" 18. There were some who featured humility and tried to show in various ways how humble they were; they often fasted and afflicted the body in their "voluntary humility." From Josephus and other writers we learn that some of the Jews regarded the angels as a sort of mediators between God and man, and angels were actually worshipped.

Who is the only mediator between God and man and the only Head of the Church? 19.

What is the effect of such false teaching? 18. Pride; those who indulge in such teaching are "vainly puffed up in their fleshly mind."

Under what figure is the church represented in verse 19? Human body.

Lesson Thirty-four

VII. Exhortations based on the consideration of our having died with Christ and having been raised with him. 2:20, 3:17.

(Memory verses 3:1-4 and 12-17.)

Of what inconsistency does the apostle accuse the Collosians? 20. They had "died" to the rudiments of the world and were going back to them by subjecting themselves to ordinances.

To what does verse 21 refer? It refers to the ordinances just mentioned, the observance of which would be "after the precepts and doctrines of men," instead of the true doctrine of God through the gospel. Have nothing at all to do with the false theories of philosophy which would lead you away from the simplicity which is in Christ. "Handle not, nor taste, nor touch" was a very frequent expression among the Jews meaning "Avoid it; hands off."

Explain the parenthetical expression in verse 22. The meats and drinks connected with the ordinances of men would all perish they have no eternal value. "The things which are seen are temporal, but the things which are not seen are eternal." II Cor. 4:18.

How do these things have a show of wisdom? 23. From outward appearance and from the human point of view they may be judged as wise, but in the true sense they are unwise and sometimes even ridiculous.

What is will-worship? 23. A worship which God has not commanded and which men voluntarily enjoy upon themselves. (Verse 18.)

Why are these things of no value? 23. In this will worship men impose punishment of the body and "affliction of the soul," but the whole process of such religion is unprofitable; it does not elevate the soul, nor help the body.

How were we raised together with Christ? 3:1. See 2:12.

What are "the things that are above?" 1. Spiritual things as opposed to that which is carnal. See also verses 5-11; Matt. 6:33; Gal. 4:26; Phil. 3:20.

Where does Paul say Christ is? 1.

How is this exhortation enforced? 2. "Set your mind on"; i. e. let your mind be wholly engrossed with these things.

What reason does he give to impress the importance of this exhortation? 3-4. We are "dead to sin" and our life is "laid up with Christ in God" to be manifested "when He shall appear." (I John 3:2.)

How can our life be "hidden" with Christ in God? 3. We are spiritually in Christ and Christ is in God. Christ is our life. 4.

What should we "put to death?" 5. (1) Fornication, (2) uncleanness, (3) passion, (4) evil desire, (5) covetousness, which is idolatry.

Why call these "members"? 5. Because these sins spring from our carnal appetites which are in our bodies, and our bodies are composed of members.

What is the punishment for these things? 6.

How does he refer to their former state in verse 7?

What are we exhorted to put away? 8-9. (1) Anger, (2) wrath, (3) malice, (4) railing, (5) shameful speaking, (6) lying.

What is the "old man" and what is the "new man"? 9-10. The old man refers to their former state when they lived in the things of the flesh; the new man has reference to the new life in Christ Jesus. Rom. 6:6; II Cor. 5:17.

How is the new man "renewed"? 10; see Rom. 12:2; Eph. 4:15.

Why does the word "knowledge" occur so often in these letters? The heathen world was *ignorant* of God's righteousness, and it is through Christ that we receive the *knowledge* of God.

Meaning of verse 11? The new creation in Christ is spiritual, and hence, there is no distinction between Jew and Greek, etc., but Christ is all, and in all.

What kind of wardrobe should the Christian wear? 12-14.

(1) Compassion, (2) kindness, (3) lowliness, (4) meekness, (5) longsuffering, (6) forbearance, (7) forgiveness, (8) love.

Corresponding with this Christian wardrobe what should be the spiritual attitude of the believer? 15-17. (1) Ruled by the peace of Christ, (2) thankful, (3) filled with the word of Christ, (4) singing with grace in our hearts unto God, (5) doing everything in the name of the Lord.

What should characterize the singing in the church? 16.

(1) It should come from hearts that have "the word of Christ" dwelling richly within them; (2) it should be rendered "in all wisdom"; (3) it should teach and admonish; (4) only psalms, hymns, and spiritual songs, should be used—not light frivolous doggerel verses with jig-like tunes; (5) it should be with grace in our hearts, and (6) unto God.

On this passage Dr. Adam Clarke remarks: "The *singing* which is here recommended is widely different from what is commonly used in most Christian congregations; a congeries of unmeaning sounds, associated to bundles of nonsensical, and often ridiculous, repetitions, which at once both deprave and

disgrace the Church of Christ. *Melody*, which is allowed to be the most proper for devotional music, is now sacrificed to an exuberant *harmony*, which requires not only many *different kinds of voices*, but *different musical instruments*, to support it. And by these preposterous means the simplicity of the Christian worship is destroyed, and all edification totally prevented. And this kind of singing is amply proved to be very injurious to the personal piety of those employed in it; even of those who enter with a considerable share of humility and Christian meekness, but few continue to *sing with GRACE in their hearts to the Lord*. (More than fifty years since the above was written have only emphasized its truth.)”

Lesson Thirty-five

VIII. Exhortations based on domestic relations. 3:18, 4:1.

To what extent should wives be in subjection to their husbands? 18. “As is fitting in the Lord.”

What caution is given to husbands? 19.

How is it possible for children to obey their parents “in all things?” 20. This means “in all things” that are right. See Eph. 6:1.

What admonition is given to fathers? 21.

What effect does the wrong kind of discipline have upon children? 21.

What is enjoined upon servants? 22.

How is this service limited? 22. Servants should obey their masters in all things that are proper and right and not in anything that is wrong or sinful.

How is faithful service to masters described in this passage? 22-24. (1) Not eye-service, i. e. working faithfully only when the eye of the master is upon them; (2) not as men-pleasers; God comes first in everything and we must first please him; pleasing men is a secondary consideration; (3) in singleness of heart; have a single, pure motive; not double, or hypocritical, or insincere; (4) fearing the Lord; i. e. having reverence for God and his word; (5) work heartily, not slovenly, lazily, carelessly; (6) all that we do, even the lowliest service of a slave to his master, should be done as “unto the Lord, and not unto men” —“ye serve the Lord Christ”; (7) all true, faithful service will be rewarded, (8) and all wrong-doing will be punished, (9) God does not render partial judgment—all labor will be impartially

rewarded and all wrong will be impartially punished—"there is no respect of persons" with God.

What is required of masters? 4:1.

On what fundamental fact is this exhortation based? 1. God is the Master of all.

IX. A few Concluding Admonitions. 4:2-6. (Commit to memory.)

In what three things are we exhorted to continue steadfastly?

2. (1) Prayer, (2) watchfulness, (3) thanksgiving.

What special petitions does the apostle ask the Colossians to make on his behalf? 3-4. (1) That he may have opportunity to preach the gospel, and (2) that he may make it manifest in the right way.

How should Christians conduct themselves toward those who are not Christians? 5-6. (1) Walk wisely; (2) make the best use of the time—for it is short; (3) use only such conversation as will have saving power in it—"seasoned with salt, ministering grace to the hearer," that we may (4) know how to answer every one. Much harm may be done by injudicious, unwise arguing about the holy things of God and the church; great care should be taken to present the claims of Christ in a loving manner that appeals to all right-thinking people; in combatting error we must be especially on our guard so as not to lose sight of the object—that of exalting truth and saving souls.

Lesson Thirty-six

X. Personal Considerations, Salutations, Benedictions. 4:7-18.

Whom did Paul send to Colossae to make known his affairs? 7-9.

What is said here of Tychicus? 7.

To what other place was Tychicus sent? Ephesians 6:21.

Who was Onesimus? 9 and see Philemon 10 and the entire epistle of Philemon.

What do we know of Aristarchus? 10; Acts 19:29; 20:4; 27:2; Philemon 24.

Who was Mark and what is known of him? 10. Acts 12:12, 25; 15:37-39; II Tim. 4:11; Philemon 24.

What commandments had they received concerning Mark? 10. These commandments had been sent previously to Colossae but it is not known when nor by whom.

Why urge them to "receive him"? 10. The church at Colossae may have heard about the dispute Paul and Barnabas had

concerning Mark (Acts 15:37-39) and this message from Paul would assure them that he had nothing against Mark, and that Mark was "profitable to him in the ministry," notwithstanding the fact that Paul did not deem it wise to take Mark with him on his second missionary tour, after Mark turned back on their first missionary tour.

Who was Jesus Justus? 11. (There is mention made of a Justus at Corinth (Acts 18:7) but that was Titus Justus.) Jesus, or Joshua (the Hebrew for Jesus) was the name by which this brother was known among the Jews and Justus was the name he had among the Romans and Greeks. He is supposed to have been bishop of Eleutheropolis later.

What does the writer say about Epaphras in verses 12 and 13?

What other cities are mentioned here? 13. Where were they?

Who was Luke? 14. He was the evangelist who wrote the book of Luke and also the Book of Acts.

Who was Demas? 14. Also Philemon 24, but see II Tim. 4:11.

Who was Nymphas? 15. Probably lived in Laodicea and whose house was used by the church as a place of assembly. There were no special "church houses" then.

What exchange does Paul recommend in 16?

What has become of the letter to Laodicea? 16. It was evidently destroyed with many other valuable possessions of the early churches.

What message does Paul send to Archippus? 17.

With what benediction does the letter close? 18.



