

The Book of 1 Corinthians

1 Corinthians 4:7-21

Session Eighteen: The Condition of the Apostles

If you recall, the book of 1 Corinthians is divided into three parts. The Reproof, Correction and Instruction in righteousness concerning their:

1. ungodly thinking (1:1 – 4:21)
2. ungodly living (5:1 – 10:33)
3. ungodly labor (11:1 – 16:24)

We are now in the last chapter of correction to their ungodly thinking. So far, we have seen Paul correct their ungodly thinking in connection with:

- their collective identity in Christ
- Paul's temporary and special use of water baptism from Israel's program
- their use of the "wisdom or words" in presenting the gospel
- their employment of the "excellency of speech or wisdom"
- thinking the wisdom of the world exceeds godly wisdom
- regarding ministers of Christ and the work of edification
- being wise in this world and who actually is wise
- judging and evaluating ministers

And now, we come to the present passage which deals with their ungodly thinking regarding the sufferings of Christ.

The breakdown of the doctrine:

Reproof – 4:7-8

Correction – 4:9-13

Instruction in righteousness – 4:14-17

With that introduction, think back to what Paul said back in vs. 6.

1 Corinthians 4:6 And these things, brethren, **I have in a figure transferred to myself and to Apollos for your sakes;** that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another.

Instead of using the names of ministers at Corinth, Paul uses his name and Apollos' to illustrate the error of making divisions among ministers. Paul may not want to call them out by name, but certainly, by using him and Apollos between whom there was no division, he is illustrating his point. The unity observed between them becomes the model for how the Corinthians are supposed to view the ministers at Corinth.

1 Corinthians 4:6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us **not to think of men above that which is written**, that no one of you be puffed up for one against another.

Paul says that “thinking of men above that which is written” will result in being puffed up for one against another.

What does Paul mean “above that which is written?” Evidently, some in Corinth were preaching something additional to Paul’s message in the form of a “wisdom-based” spirituality. It was because they went beyond scripture that led to the divisions within the assembly. For example, they are going beyond scripture when they insisted that, 1) the supernatural gifts of the Spirit reveal status within the assembly and 2) those gifts are an indicator of spiritual maturity.

We know that is not the case for the gifts were certainly in evidence among the Corinthians but Paul says he could not speak unto them as spiritual, but as unto carnal, as unto babes (immature).

Another example would be: They are going further than scripture when they judge ministers with a judgment that belongs to the Lord alone.

Then, to drive that point home for application, Paul asks three questions in vs. 7.

1 Corinthians 4:7 For who maketh thee to differ *from another*? and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it*?

In what context is Paul asking these questions? Is this about their life in general, such as their work or social status? Is this with regard to the spiritual gifts? Is this referring to their position within the assembly? I don’t think it matters too much, for the same answer answers all of these questions.

Essentially, Paul is telling them to stop being lifted up with pride because one differs from another. The implied answer to the first question is “Not yourself.” The ungodly thinking is to think that you are what you are because of yourself. How easy is it to start thinking like that? The Corinthians thought this way, just as people do today.

If you want to see an example of the right way to look at things, go back to chapter 3 where Paul says the only reason he is a “wise masterbuilder” with the ability to “lay the foundation” for this dispensation of gentile grace (DoGG) (which could lift him up with pride if he wasn’t careful) is because of “the grace given to him by God” and not because Paul was capable of that within himself.

1 Corinthians 3:10 **According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation**, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

It was God's grace that made Paul a wise masterbuilder. It was by God's grace that Paul could "lay the foundation."

Sometimes we look at someone and think, "Wow, what could that person do for God if they got saved!" What we should say is: "Wow, what could God do in that person if they got saved."

Paul could have tried to take credit for what he knew and for what he did, but he knew the truth, that it was God's grace in him that allowed him to be, or do, anything worthwhile.

And now, look at something which Paul writes later in this epistle when he is explaining his apostleship. One might be prideful about being an apostle, but Paul isn't. Why? Because that kind of ungodly thinking has been corrected in him; Paul knows what he deserves and apostleship is not it.

1 Corinthians 15:8 And last of all he was seen of me also, as of one born out of due time. **For I am the least of the apostles, that am not meet to be called an apostle**, because I persecuted the church of God.

This is not a pretend humility. God did not make Paul an apostle because he was so smart, or had good discipline or anything else about Paul. God made Paul an apostle by grace – it was undeserved and Paul knows that. Now look at what follows.

1 Corinthians 15:10 But **by the grace of God I am what I am...**

What is Paul? Paul is an apostle. And the only reason Paul is an apostle is by the grace of God. It is not as though if Paul didn't get saved God couldn't accomplish His will. The essential ingredient is not Paul, but God and God's grace in Paul.

1 Corinthians 15:10 But by the grace of God I am what I am: and **his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all...**

Paul is not bragging here; let him finish the verse.

1 Corinthians 15:10 But by the grace of God I am what I am: and his grace which was *bestowed* upon me was not in vain; but I laboured more abundantly than they all: **yet not I, but the grace of God which was with me.**

If there is anything godly that takes place, anything pleasing to God, then it isn't us, it is God working in us. Now, if you want to know what we can do on our own and take full credit for it, just look at what happens when we walk after the flesh. We can take full responsibility for that.

Paul understood that even the work that got accomplished in his ministry was not the result of his efforts, (even though he labored more than they all), but it was accomplished by the grace of God through him.

By the way, let me say something about this. Just because it the grace of God in us that produces the real work, that does not excuse us from needing to work. Paul claims that he worked hard and in Philippians 2:12-13, he commends working for the very reason that God is at work “in you.”

Philippians 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. 13 For **it is God which worketh in you** both to will and to do of *his* good pleasure.

If you are wondering what it means to “work out your own salvation” that is defined in vs. 13: it is doing God’s will. That is what you are “working with fear and trembling.”

Every preacher and every believer should think soberly about how they will accomplish God’s will in the details of their lives.

The answer to the question of 4:7 is God.

1 Corinthians 4:7 For who maketh thee to differ *from another*?

Now we look at the next question.

1 Corinthians 4:7 For who maketh thee to differ *from another*? **and what hast thou that thou didst not receive?**

The implied answer is “nothing,” especially if we are talking about spiritual gifts, which is most likely the intent.

However, this can be applied to just about anything, and I want us to talk about this for a moment. For example, your success in business, or your ability to do your job is not just about you. You received some kind of education that set you up to do the things you do.

Even reading your bible is not just about you. Someone taught you to read. And even for those things that you think you may have figured out how to do something on your own, (“I learned to do that on my own and nobody helped me!”), the requisite skills to do/learn it on your own came from someone else’s previous investment in you.

So, what do you have that you did not receive? (Nothing. You didn’t come into the world with anything. Everything you have is either from someone else who provided at least the means or

opportunity, or it came from God.) I am using this as a springboard for dealing with pride, selfishness, and self-sufficiency.

Anything worth having, that is to say, that which is not destined to perish and “come to nothing,” you did not produce on your own; it is ultimately from God. Those things which are not eternal therefore, should not be the source of our greatest pleasures and comfort.

Back to the point, I think Paul is preparing the Corinthians for one of his major topics; the supernatural gifts of the Spirit. The Corinthians thought that the spiritual gifts were indicators of spiritual maturity and position of importance in the assembly. So, answer these questions with that in mind: Who makes you to differ (in which gift you received) from another? The gifts were given by the Spirit, so don’t get to thinking that because you have one of the speaking or wisdom gifts that you are hot stuff; you had nothing to do with which gift you got.

The second question the same way: What hast thou that thou didst not receive? In other words, which spiritual gift did you get that wasn’t given to you? For them, the gifts were a source of personal pride and a measure of their worth. Ungodly thinking!

Now, the next question.

1 Corinthians 4:7 For who maketh thee to differ *from another*? and what hast thou that thou didst not receive? **now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it*?**

Paul is asking, “If God is the One who gave those gifts to you, why are you being so prideful as though it did not come from God?”

Keep in mind what Paul is doing here; he is correcting the Corinthians’ ungodly thinking as it pertains to their judging each other and determining worth based on the particular gift. But this also works to point out pride in other areas too.

In vv. 8-17, Paul introduces the next issue of the Corinthians ungodly thinking; this time, it concerns the sufferings of Christ.

1 Corinthians 4:8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. ⁹ For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. ¹⁰ We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised. ¹¹ Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; ¹² And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: ¹³ Being defamed, we

intreat: we are made as the filth of the world, *and are* the offscouring of all things unto this day. ¹⁴ I write not these things to shame you, but as my beloved sons I warn *you*.

¹⁵ For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel. ¹⁶ Wherefore I beseech you, be ye followers of me. ¹⁷ For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

Trust me when I say we could spend a lot of time on this. But, I want us to get through this education once, at least in a foundational way, so let me sum it up for us.

Let's start with the reproof.

1 Corinthians 4:8 Now **ye are full, now ye are rich, ye have reigned as kings without us:** and I would to God ye did reign, that we also might reign with you.

This is the way the Corinthians were thinking. "We are full, we are rich, we reign as kings." What does that mean?

Generally speaking, the Corinthians were living a life of ease while the apostles were suffering. They were "full, rich and reigning" which is a way of describing how they felt about themselves and their situation.

The fact that Paul says "without us" is in reference to the apostles. In other words, the Corinthians thought they were enjoying life "without Paul and the rest of the apostles." I do think there is a bit of sarcasm in Paul's statement to them, but even so, he is still talking to them as a "father."

1 Corinthians 4:15 For though ye have ten thousand instructors in Christ, yet *have ye not many fathers:* for in Christ Jesus **I have begotten you through** the gospel.

Paul is talking to them as his beloved children and he expects them to respond to him as children to a father. He believes his relationship with them is deep and personal. Paul thinks he carries enough authority with them that they will not only listen, but heed his call to "follow him as he follows Christ."

1 Corinthians 4:16 Wherefore I beseech you, **be ye followers of me.**

Because Paul does not believe his relationship to them is adversarial, he knows his sarcasm will be hurtful to them, just as it would if your friend said something like this to you, but Paul does not mean for his statements to hurt or destroy them. He says this.

1 Corinthians 4:14 **I write not these things to shame you,** but as my beloved sons I warn *you*.

The “fullness, riches and reigning” attitudes of the Corinthians was in a secular sense which the lost world around them would have recognized. They (the Corinthians) reflected the values of the wisdom of their age. They occupied a position at the opposite end of the spectrum from the apostles, which we will examine momentarily.

So, what are we supposed to get from vs. 8? Paul is describing their ungodly thinking about themselves and their situation.

This now brings us to the correction portion of the doctrine.

1 Corinthians 4:9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. ¹⁰ We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised. ¹¹ Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; ¹² And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: ¹³ Being defamed, we intreat: we are made as the filth of the world, *and are* the offscouring of all things unto this day.

Notice how Paul starts this out.

1 Corinthians 4:9 For I think that **God hath set forth us the apostles last, as it were appointed to death**: for we are made a spectacle unto the world, and to angels, and to men.

This isn't just saying that the apostles have chosen one lifestyle and the Corinthians another. Paul says that what is happening to the apostles is the work of God. Their life and the dire situation they find themselves in is because “God hath set forth” them in that lifestyle. God is the subject of the sentence and it is God who has set forth the apostles in this fashion.

This does not mean that God is the source of the suffering. God is not the one doing things to them. Neither is He using Satan to attack them. Neither is He punishing them.

It is God who has put the apostles on display as men who are doomed to die (“as it were appointed unto death”). Why has God done this? He did it to make a spectacle of them to the world, and to angels and to men; God is putting something on display!

By saying it this way, Paul admits that his suffering is not a lifestyle which he has voluntarily adopted, but it is what God has called him and the apostles to. But we should also understand that Paul is not limiting this to the apostles. In these matters, all believers are called to be followers of Paul and therefore of Christ, in accordance with the mystery. Every believer should be experiencing the things which the apostles are suffering, and if they are not (like the Corinthians) then they are not living the life God has called them to.

The picture painted by vs. 9 is that of captives, at the end of the triumphant procession, about to enter the arena to their death, as the spectacles they are.

The Book of 1 Corinthians

1 Corinthians 4:8-17

Session Nineteen: The Condition of the Apostles, cont.

1 Corinthians 4:10 **We are fools** for Christ's sake, but ye *are* wise in Christ; **we are weak**, but ye *are* strong; ye *are* honourable, but **we are despised**.

In vs. 10, Paul lays out three contrasts between the apostles and the Corinthian leaders.

Paul begins by talking about the apostles being “fools” because he is talking from the world’s (and the Corinthians’) perspective. The “we” of vs. 10 refers to the apostles and the “ye” is the Corinthians, and especially their leaders.

So, to the lost world (and ungodly believers), the apostles appear to be fools, but the Corinthians appear to be “wise.” The apostles appear to be “weak” while the Corinthians are “strong.” The apostles are “despised” while the Corinthians are “honorable.”

Without going into all the details of these adjectives right now, suffice it to say that the Corinthians, by how they are perceived by the world in contrast to the apostles, are living the very opposite lifestyle; which is unto godliness.

In other words, the Corinthians have the wrong thinking when they look at themselves and what is happening to them when compared to the apostles and what is happening to them.

The lifestyle of the Corinthians which convinces them they are “full, rich, and reigning” is the very opposite of what it is for the apostles.

Now Paul introduces his list of sufferings.

1 Corinthians 4:11 Even unto this present hour **we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;** ¹² **And labour, working with our own hands:** being reviled, we bless; being persecuted, we suffer it:

When Paul says “even unto this present hour,” Paul is telling them that things have not changed in his life since he left them. In other words, this is not some temporary phase which the apostles grow out of as they mature and become more spiritual. Even as he writes, the apostles are suffering for the sake of Christ.

Today, when we talk about “suffering for the gospel,” we are mainly referring to some persecutions and occasional privations that missionaries have when they travel to their field. In some areas of the world, just being a Christian puts you in mortal danger. This is the way it was with Paul and the apostles.

But here in vv. 11-12, Paul puts together all the sufferings that are related to his life as an apostle. He does not distinguish between grades of suffering. For example, the beatings (buffeted) are no more significant than having to work for his own support (and labor, working with our own hands).

By the way, why would Paul include working to support himself in this list of sufferings? Why would that even be a suffering? Because in addition to working a job to support himself and his ministry, Paul has to prepare messages and preach them, something Paul is constantly doing. All of this means Paul is probably operating on a few hours of sleep and his is always tired.

This kind of commitment to ministry reminds me of the Lord Jesus where, getting into a boat to cross the Sea of Galilee, He is so physically worn out that he is down in the hold of boat sleeping and does not even notice the storm that is about to sink the boat!

Mark 4:35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. ³⁶ And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. ³⁷ And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. ³⁸ And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

How tired do you have to be to sleep through that? I think that was Paul. He not only worked a job, but he preached until midnight, he was often in the synagogue on the Sabbath. He was teaching daily with converts to his gospel. He traveled great distances, much of which was by foot. And I know we don't think about it much, but Paul had to study. What would he study? He studied his own inspired writings.

But there is one more aspect to this: if these are all the sufferings of Christ (SoC), which we know to be direct attacks of the policy of evil (PoE) to make Paul quit, then it may be that the reason Paul can include working with his own hands is because Satan has worked to strip away Paul's support, forcing him to take time away from ministry just to make a living and perhaps limiting Paul's ministry at the same time.

The spiritual elite in Corinth would not have been beaten and would not have to "work with their own hands." Paul is describing the unpleasantness of life that distinguishes him from the honored citizen of Corinth. Paul is talking about his own real-life experiences, and here is the shocking part – he is offering them by way of example for the Corinthians to follow!

Think of the things in Paul's list: hunger, thirst, naked, buffeted; no certain dwellingplace, and compare them with Paul's list in Romans 8: distress, persecution, famine, nakedness, peril or sword.

These six sufferings were not in the thinking of the spiritual elite at Corinth. But what was Paul thinking? Was Paul annoyed that he and the apostles were suffering and the Corinthians were not, as though it was unfair? Did he wish he could have it easy like the Corinthians? Did Paul feel like he was deserving of greater respect and honor from the world? Did he envy what the Corinthians had? The answer to all of these is “no.”

Paul understands that in their condition at that time, the Corinthians will never have the impact on the world God wants them to have. Also, the work they desperately need in their inner man will never be accomplished. In their condition, the work of God would never be accomplished. They are not in the fight, they are drinking soft drinks and eating hot dogs with their feet propped up, while watching the fight.

Now, do you want to see the doctrine at work in Paul? The next set of contrasts will show it to us.

1 Corinthians 4:12 And labour, working with our own hands: **being reviled, we bless; being persecuted, we suffer it:** ¹³ **Being defamed, we intreat:** we are made as the filth of the world, *and are* the offscouring of all things unto this day.

What does it mean to be reviled?

OED: revile, v. - transitive. **To subject to insult or abuse; to talk to or criticize in an abusive, angry, or insulting manner; to rail at.**

This reviling would be over the message or ministry. Think of the first component of the PoE’s attack: **Attack the message.**

When Paul is subjected to verbal insult and abuse, when he is criticized, he responds by “blessing” those who oppose him. What does it mean, “we bless.” It means Paul is not giving back to them what they are giving to him; he is saying good and beneficial things to them. I am not talking about Paul complimenting them or making up good stuff to say about them. We are talking about expressing his desire for God to be at work in them and make of them what they were created to be.

Blessing them does not mean Paul is arguing or defending himself or his message. Neither is he okay with their error. He is refusing to render evil for evil, just as he wrote in Romans 12.

Paul then says, when the apostles are persecuted, they “suffer it.” That is not what the ordinary believer in America wants to hear. We feel like if we are persecuted, we have earned the right to persecute them back. We are talking about being persecuted for Christ’s sake.

When it comes to persecution, think of the second step in the PoE’s attack: **attack the messenger.** This is for the purpose of making the messenger stop proclaiming the message.

If you are persecuted for talking about the mystery, if you are persecuted for living according to godliness, if you are persecuted because you do not follow the world's wisdom, if you are persecuted because of the gospel, if you are persecuted over your allegiance to Paul's doctrine, if you are persecuted for making known the manifold wisdom of God, if you are persecuted over the fellowship of the mystery, if you are persecuted for living righteously, if you are persecuted for the work of the ministry, then "suffer it" for the glory of God. Suffer it gladly, like your apostle.

2 Corinthians 12:10 Therefore **I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake:** for when I am weak, then am I strong.

Paul can take pleasure in all these things because he realizes that something is being made manifest about God (being the rightful possessor of Heaven and Earth (H&E), that He is the only wise God). Paul realizes the power of God's grace is on display in him. He realizes something is being accomplished in Paul's inner man (edification) which is also to the glory of God. By these things God is working in Paul to conform him to the image of Christ and because Paul knows what is at stake in this, he takes pleasure in those things which most would seek to avoid at all costs.

Notice that Paul does not take time here to talk about what is being accomplished through the sufferings. He is pointing out the results of a life which is in accordance with God's will to stand in contrast with the Corinthians.

Lastly, Paul says when the apostles are defamed, they intreat. What does it mean to "defame" someone? It means to slander them, to impugn their name or reputation. It means to bring dishonor and shame upon them, to disgrace them.

Think about the third phase of the PoE's attack: **Discredit the messenger.**

Paul says when someone slanders or discredits him, he intreats? What does that mean? It means he invites them to believe his message. When defamed, the apostles continued to speak truthfully of Christ, entreating people with kindness, despite the deliberate distortions of their character and their positions by those who slander them. It means they did not stop the message to defend themselves, they just kept preaching the truth and inviting (intreating) people to believe it!

Verse 13 ends with a two-part summary.

1 Corinthians 4:13 Being defamed, we intreat: **we are made as the filth of the world, and are the offscouring of all things unto this day.**

Both of these phrases carry the idea of that which is to be scraped off or wiped away. Today, it might be said, “the scum of the earth” or “the dregs of society.” Again, this is all from the world’s point of view.

So, we have a reproof of the Corinthians thinking and a correction of their behavior.

Now, we come to the Instruction in Righteousness part of the doctrine.

1 Corinthians 4:14 I write not these things to shame you, but as my beloved sons I warn *you*.¹⁵ For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.¹⁶ Wherefore I beseech you, be ye followers of me.¹⁷ For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

There is something interesting here. The word translated “instructors” in vs. 15 was well known in Greek society to be well trusted slaves who would keep a child of a wealthy family at his studies. This “instructor” was usually pictured with a stick in hand, and was regarded as a taskmaster. (Think of the “tutor and governor” principle.)

Paul contrasts himself by referring to himself as a loving father, not a taskmaster with a stick in hand. I bring this up because at the end of the chapter, Paul seems to give them the choice as to which they want.

1 Corinthians 4:21 What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

The point here is that the Corinthians have had plenty of instructors in Christ but not many fathers. Not just because of his great love for them does Paul use the “father” metaphor, but in the sense that by bringing them the gospel, he became their “father” through the gospel.

1 Corinthians 4:15 For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus **I have begotten you through the gospel.**

They have had plenty of babysitters, and plenty of instructors, but not many fathers. It is because Paul is the one who brought them the gospel that he can make the appeal of vs. 16.

1 Corinthians 4:16 Wherefore I beseech you, be ye followers of me.

Paul wants the Corinthians to reflect Christ. As strange as it might sound to those with only a worldly wisdom, Paul knows his life can help the Corinthians see what this looks like in everyday practice.

But let's be clear, Paul is not just asking them to imitate what he says and does. He wants them to do this intelligently, with understanding behind what they are doing. That means they must know the doctrine and have it work in their inner man to transform them. He is not asking them to simply be copycats.

By saying it the way he does, Paul wants the Corinthians to follow his teaching and practice in their own lives. He wants them to reflect the saving gospel of Christ, which is NOT a life of triumphalism, elitism, arrogance or status seeking, but a life that reflects the crucified Christ.

If they truly follow Paul, they also will be considered the filth of the earth and the offscouring of all things. They also will be seen as fools for Christ. They will participate in the sufferings of both his physical privations and the persecutions. He is asking them to take on all of this.

1 Corinthians 4:17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

So, here is what we have in this form of doctrine:

Reproof: Don't think that full, rich and reigning is the life for now

- Correction: The godly life God wants will result in suffering
- Instruction in Righteousness: Be ye followers of me (Paul)