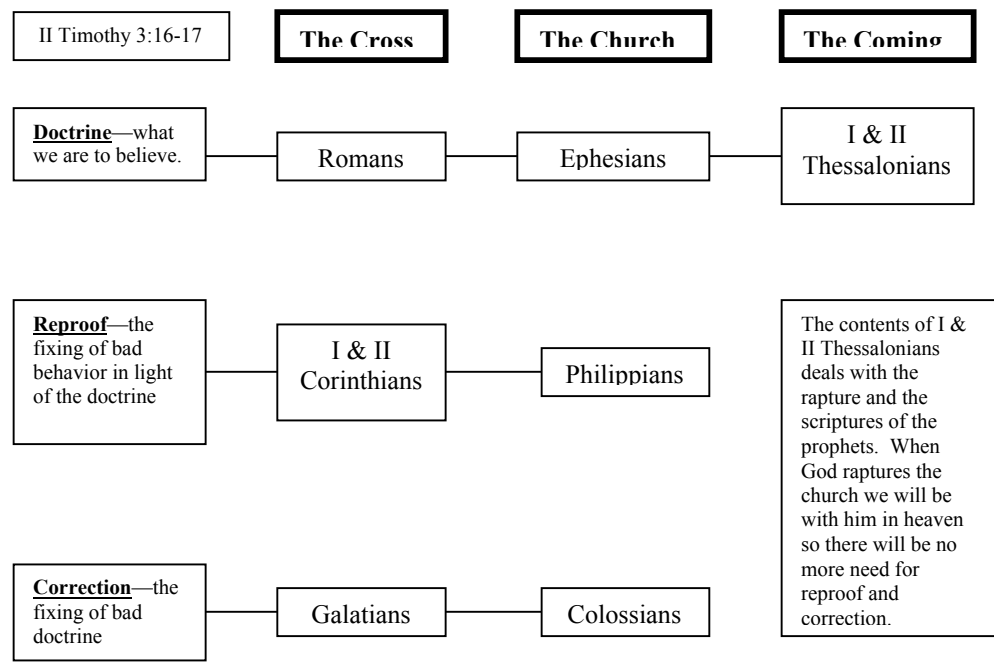
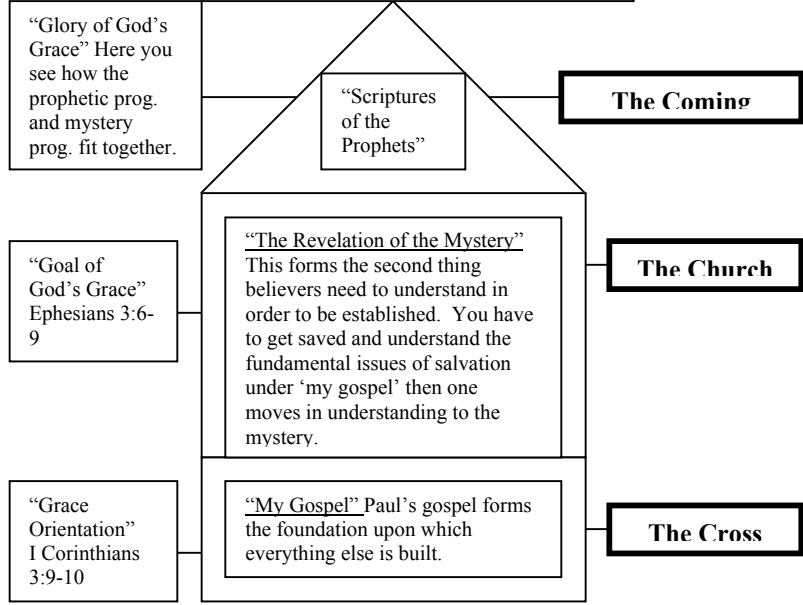


The House of Doctrine
 Rom. 16:25-26 contain the basic plan for the establishment of the believer. These are the doctrines, which create the form of sound words II Tim. 1:13



This portion of the chart is to put in picture form the plan of establishment the Paul lays out in Romans 16:25-26. The other portion of the page is to show you how the arrangement of Paul's epistles teach in their order and content the Godly plan for the edification of the believer. If one just reads from the begging of Paul's epistles to the end they would get all of the information God intended members of the Body of Christ to understand in the order he intended for them to understand it. The Pauline epistles were not just placed in the Bible from biggest to smallest rather their placement reflects the plan of establishment for members of the Body of Christ. Furthermore, this places a minimal value on trying to study them in their chronological order. Paul would not try and teach Ephesians truth before a church understood the basic issues of the gospel presented in Romans. So although the Thessalonian letters were written first they appear last because their content is the most advanced.

Instruction In Righteousness
 I & II Timothy, Titus, Philemon
 These books were written to individuals and deal with how to handle things within the congregation.

This reading only deals with the Pauline letters addressed to the 7 churches (not to individuals). Three epistles stand out distinct from all the others as containing more doctrinal matter as compared with that which is explanatory. These epistles are Romans, Ephesians, and I & II Thessalonians. In Romans we have the gospel, in Ephesians the Mystery, and in Thessalonians the Rapture. In Romans the sinner is shown as dead and risen with Christ, in Ephesians as seated in the heavenlies with Christ, while in Thessalonians he is seen forever in glory with Christ. Romans takes up the sinner in his lowest depths of degradation; and Thessalonians leaves him on the throne of glory for ever with the Lord, while midway between Ephesians views us now by faith as already seated with him there. Our feet are taken out of the mire and clay in Romans 1, they are set upon the rock in Ephesians 1, and finally with Christ for all eternity in I Thess. 4. This leaves us four churches their letters are divided into 2 pairs. The first pair (Corinthians and Galatians) follow Romans because they exhibit departure from its special teaching. The second pair (Philippians and Colossians) follow Ephesians because they exhibit departure from its special teaching. The first of each pair (Corinthians and Philippians) exhibit practical departure, while the second of each pair (Galatians and Colossians) exhibit doctrinal departure. That is to say, in Corinthians we have practical failure as to the teaching of Romans, while in Philippians we have a failure to exhibit in practical life the teaching of Ephesians as to the unity of the members of Christ's Body. On the other hand in Galatians we have doctrinal failure as to the teaching of Romans. This is why Galatians and Romans are so much alike, what is stated as doctrine in Romans is repeated as correction in Galatians. So in Colossians we have doctrinal failure as to the teaching of Ephesian truth. In Ephesians, Christ is revealed and set forth as "the head of the Body". In Colossians we have the doctrinal evils, which come from "not holding the Head" (Col. 2:19). There are no more Epistles after Thessalonians addressed to churches because there is no higher truth to be thought. We are led from the depths of degradation in Romans to the heights of glory in I & II Thessalonians where we are caught up to be with the Lord to receive or eternal blessings with and in Christ.