

# More Golden Rules

*A Thirteen Lesson  
Bible Class Study*



*a study of certain well known, Biblically  
inspired expressions, which sometimes are  
misunderstood or misapplied*

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## *Introduction*

They are the axioms of uncertain origin. Some of our most repeated expressions are actually found in the Bible, but are so far removed from their contexts that the original intent of the Holy Spirit is all but forgotten.

In this second series of lessons, we will go back to the Bible to find the origin of these “Golden Rules” and then apply them according to the context provided.

## *Syllabus*

- Lesson 1 Spare the Rod, Spoil the Child
- Lesson 2 God Helps Those Who Help Themselves
- Lesson 3 Better To Remain Silent and Be Thought A Fool Than to  
Open One’s Mouth and Remove All Doubt
- Lesson 4 Baptized By Fire
- Lesson 5 No Man Is An Island
- Lesson 6 The Meek Will Inherit the Earth
- Lesson 7 O Ye of Little Faith
- Lesson 8 Beware of Dogs
- Lesson 9 Let He Who Is Without Sin Cast The First Stone
- Lesson 10 Kingdom Come
- Lesson 11 And A Little Child Will Lead Them
- Lesson 12 Salt of the Earth
- Lesson 13 Review



## Lesson 1: *Spare The Rod, Spoil the Child*

Everyone knows that the axiom, “Spare the rod, spoil the child” is found in the Proverbs, but which chapter? Actually, it is not found in the Proverbs at all, but the writings of seventeenth century satirist, Samuel Butler. Still, the notion does find inspiration in the Proverbs of Solomon and much truth can be derived for parenting from it.

### QUESTIONS FOR DISCUSSION

1. Consider Proverbs 13:24: “He who spares his rod hates his son, but he who loves him disciplines him promptly.” Describe what the writer means by suggesting that a parent who will not discipline his child actually hates him.

2. Why should this kind of correction be prompt? What difference does it make?

3. Preventative discipline can make corrective discipline more powerful and less frequent. What obligation does God place upon parents in Ephesians 6:4? What does this mean?

4. What method of instruction is recommended in Deuteronomy 6:6-9? What benefit is foreseen, according to Proverbs 22:6?

5. How did Timothy's mother and grandmother prepare him for adulthood (2 Tim. 1:3-5, 3:15)? Why did his father not participate in the same way (Acts 16:1)? What keeps many fathers from being involved in their children's spiritual upbringing today?

6. Consider Proverbs 19:18. At what point does hope expire?

7. Consider Proverbs 22:15. What does the rod of correction drive away?

8. Consider Proverbs 23:13-14. What is at stake every time there is a decision to make about disciplining a child or overlooking his rebellion?

9. Consider Proverbs 29:15-17. What gifts are given through correction? Why did Eli the judge's sons lack that gift (1 Sam. 3:11-14)?

10. Consider Colossians 3:21. How does this verse prevent parental abuses of their authority?

## Lesson 2: *God Helps Those Who Help Themselves*

The origin of this simple saying is unclear, but its intent to motivate people to action is not. To those who sit back and expect God to answer their every whim and supply their every want, the axiom cautions that without their participation, God is unlikely to bless them. Does the saying go too far, though, in suggesting that people should feel emboldened to transgress God's will and abandon his providence in favor of their own sometimes unethical methods?

### QUESTIONS FOR DISCUSSION

1. Read Matthew 6:25-34. How could this passage be misunderstood to encourage people to expect God to supply their needs without any human effort at all?

2. On occasion, God did miraculously provide food and shelter to his people. Consider two of those events and then identify how the recipients ruined them:

a. Numbers 11:1-23:

John 6:1-14, 22-31:

3. It appears the early Christians in Thessalonica were burdened with the thought that others should provide for them. How did Paul answer their reluctance to labor to support themselves (2 Thess. 3:6-15)?

4. Consider Matthew 7:7-12. How does a person ask, seek and knock when it comes to pursuing spiritual answers (cf. Acts 10:2, Acts 8:27-28, Acts 16:14)? Is a halfhearted search sufficient to arrive at truth (Heb. 11:6)?

5. If helping oneself is necessary to enlisting the help of God, why would persistence also be a necessary ingredient (Luke 18:1-9)?

6. Protestant creeds often deny that man has any responsibility in his own salvation. How do the following passages show that God saves those who help save themselves?

a. Acts 2:37-41:

Philippians 2:12-13:

James 2:14-26:

Matthew 7:21-27:

7. How did Abraham abuse the axiom about helping himself on these occasions?

a. Exodus 12:10-13:

Genesis 16:1-4:

Genesis 20:1-3:

8. How might people abuse the axiom today by helping themselves in ways that actually violate God's will?



## Lesson 3: *Better To Remain Silent and Be Thought a Fool Than To Open One's Mouth and Remove All Doubt*

No writer summarized the potential for evil in the tongue better than James, yet the Proverbs offer timeless wisdom in bringing that renegade member under some control. Sometimes quietness and even silence are preferable to words unfitly spoken.

### QUESTIONS FOR DISCUSSION

1. Read Proverbs 17:27-28.

- a. What does knowledge cause a man to spare?

What kind of spirit is produced by understanding?

How can a fool be considered perceptive?

2. List five sins committed by the tongue in these passages. Define each in your own words.

- a. 1 Timothy 5:13:
- b. 1 Timothy 3:11:
- c. Ephesians 4:25:
- d. Ephesians 5:4:
- e. James 5:12:

3. Consider Proverbs 13:3. Besides silence, how can a Christian guard his mouth against destruction by the sins of question 2 (cf. James 1:19)?

4. When is the tongue a particularly dangerous member, according to both Job 38:2 and Proverbs 18:13?

5. Consider Proverbs 26:3-5. Some times, a fool should be ignored and sometimes he should be corrected. How can you tell when to do which?

6. Read James 3:1-12. What does it mean to “curse men?” Why is such a thing such ready evidence that the speaker must be a fool (cf. 1:26, 4:11)?

7. How can the tongue be used wisely, according to Proverbs 15:1-2?

8. When Jesus was reviled, did he revile in return (1 Peter 2:23)? How can this example help us when we are insulted, persecuted or cursed (cf. Matt 5:44-48)?

9. How should Proverbs 26:17-23 affect our tongues?

10. What is the best thing to do in a situation where you don’t know what to say (Prov. 29:11, Amos 5:13 and Col. 4:6)?

11. According to 1 Peter 3:13-17, what is involved in answering the questions of nonbelievers?

## Lesson 4: *Baptized By Fire*

We hear the axiom “baptized by fire” used often to describe someone afflicted with great challenges at a very early stage in his development. That aside, what did Jesus mean when he promised to baptize some with the Holy Spirit and fire? Is it a baptism that we should crave or that should make us cringe?

### QUESTIONS FOR DISCUSSION

1. John the immerser has a mixed audience in Matthew 3:1-12. How would you describe the composition of the group that heard him speak?
2. John’s metaphors are many in this passage. To what does he compare the Pharisees and Sadducees in the following verses:
  - a. Matt. 3:7:
  - b. Matt. 3:8, 10:
  - c. Matt. 3:9:
  - d. Matt. 3:12:
3. Fire is mentioned three times in this passage, but only once in relation to baptism. Is the fire in these verses destructive or refining?
4. John’s promise about the baptismal effects of Christ’s ministry then applied to both sides of his audience. There was something positive for the faithful and something punishing for the unbeliever. When did Jesus finally exercise this baptism of the Holy Spirit (Acts 1:4-8, 2:1-4)?

5. John noted that the baptism in fire would be the punishment of the wicked in unquenchable fire. What place did Jesus describe in strikingly similar terms (Mark 9:42-48)?

6. What attitude will cause many to face this unquenchable fire, according to Jesus in Matthew 25:41-46?

7. The context of 1 Corinthians 3 is sometimes hard to follow precisely, but it supports the notion that what will be burned up are unfaithful souls, not individual habits. Look at verse 9 and identify what Paul calls "God's building." Then identify what is constructed by a preacher's work. Finally, identify what might be burned up without causing the preacher to be burned up as well.

- "God's building":

Result of preacher's work:

Burned up:

8. Apostasy then becomes a fuel for this fire also. How does the Hebrew writer warn his audience not to refuse Christ and shrink back into unbelief (Heb. 12:29)?

9. We might add the parable of the tares to our consideration of the purpose of fire in scripture (Matt. 13:24-30, 36-43). What do the tares represent and what is their fate?

10. Leaving baptism by fire aside then as a form of eternal punishment instead of a command to be obeyed (Eph. 4:5), in what sense are we tried and proven by challenges (1 Peter 1:6-9)?

## Lesson 5: *No Man Is An Island*

Poet John Donne (pronounced “Dunn”) lived in the sixteenth and seventeenth centuries and penned the following gem to his wife at one unfortunate point: “John Donne, Anne Donne, Un-done.” He was somewhat more remarkable in Meditation XVII, where he wrote, “No man is an Island, entire of it self; every man is a piece of the Continent, a part of the main .... And therefore never send to know for whom the bell tolls; It tolls for thee.” Donne’s reflections on the cohesion of mankind are reminiscent of Christ’s will both for society and the church. The apostle Paul taught, “For none of us lives to himself, and no one dies to himself” (Rom. 14:7). Indeed, no Christian is an island.

### QUESTIONS FOR DISCUSSION

1. Read Matthew 5:13-16. Jesus does not use the island imagery here, but his point is much the same. What metaphors for Christian influence does he employ? Summarize his teaching here in your own words. Make application of them in your answer.

2. The Pharisees knew that no man is an island. What did they seek from others in their prayers, alms and fasts, according to Matthew 6:1-18? How can you distinguish between the condemnation of their public actions and the command of Christ to let your light shine before men?

3. It is clear then that when a man is “part of the continent,” he can be an influence for good or evil. What metaphor did Christ use to describe the bad influence of the Pharisees in Matthew 16:1-12? Specifically, what was their problem (cf. Matt. 23:1-4)?

4. How does Paul illustrate the truth that no man is an island entirely to himself in 1 Corinthians 12:12-20?

5. According to 1 Corinthians 12:25-26, what should be produced and what should be prevented by participation in the body of Christ? Consider Hebrews 13:1-3 and Romans 12:3-13 in your answer as well.

6. What attribute, more excellent than healing and tongues, is described in 1 Corinthians 13? Explain verses 1-3 in your own words.

7. Consider the parable of the good Samaritan (Luke 10:25-37). Which two characters tried to be islands? How? What question did Jesus answer with this parable? What is the application (verse 37)?

8. List four ways in which we can become “part of the continent” and pursue helpful interaction with our neighbors or brethren.

- a.
- b.
- c.
- d.

9. How were the Roman saints harming one another (Rom. 14:1-12) ?

10. How should they have behaved instead (Rom. 14:19-21)?

## Lesson 6: *The Meek Will Inherit The Earth*

When Jesus promises the faithful residence in the mansions of his father' house, does your mind immediately begin to wonder how big the swimming pool there will be? Do you long for a gold one that's silver-lined? Christ did not intend to encourage such materialism and carnality with his spiritual promise in John 14 and he did not intend for people to think that Christianity would enable them to become owners and dictators over this planet either in Matthew 5. But what did he mean when he promised that the meek would be blessed by inheriting the Earth?

### QUESTIONS FOR DISCUSSION

1. Read over the beatitudes in Matthew 5:1-12. Would you characterize the blessing that results from godly behavior as primarily carnal or spiritual, temporal or eternal? (Consider especially verses 3 and 10 as possible parallels to our subject.)

2. An alternate, and probably more correct translation of "Earth" in verse 5 is "land." What land would have held special historical meaning to the Jews (Psalm 37, Gen. 15:7-8, Exod. 32:13)?

3. Commentator Albert Barnes concludes that the Jews of Christ's day used the phrase "inherit the land" "as a proverbial expression to denote any great blessing, perhaps as the sum of all blessings .... The Jews also considered the land of Canaan as a type of heaven, and of the blessings under the Messiah" (Barnes Notes: Gospels 44). Of the two possibilities of interpretation in this passage, which is more likely true: Jesus promises the meek ownership of the Earth or Jesus promises the meek spiritual blessing?

4. Beyond the immediate context in the sermon on the mount, the remainder of the New Testament characterizes the Christian's inheritance as inconsistent with an eternal paradise on Earth. What does 2 Peter 3:10-13 say about the fate of this Earth?

5. The meek then will inherit the Earth, as Christ taught, but not this terrestrial ball. What do the following passages say about the eternal fate of the redeemed?

- a. 2 Corinthians 5:1:  
1 Thessalonians 4:13-17:  
Hebrews 10:34:  
1 Peter 1:4:

6. Some would suggest that heaven only belongs to the special saints. How did Paul teach that all Christians share the hope of heaven in the following passages?

- a. 1 Timothy 4:6-8:  
Ephesians 4:4:

7. What makes our inheritance possible (Heb. 9:16-17, Titus 3:7)?

8. The most important facet of this expression is the one most often overlooked -- the meekness necessary to receive the inheritance. What is meekness? What is it not?

9. Read Colossians 3:12-17. What blessing results from a meek spirit?

10. Read 1 Peter 2:16-25. How might we apply the meek example of Christ to our own lives?



## Lesson 7: *O Ye Of Little Faith*

Littleness of faith implies that faith is present, but in a quantity too small to accept its current demands. Littleness of faith may be perceived as an insult or a challenge or a state to which many Christians are happily resigned. Plainly, though, we hope to exceed littleness of faith.

### QUESTIONS FOR DISCUSSION

1. Read Hebrews 11:8-12. Would you describe Abraham's and Sarah's faith as little or great? Even if great, would you believe that there could have been moments of smallness in their lives? Give one example of smallness of faith for each of them.

2. The first time that Jesus accuses his followers of possessing little faith is in the sermon on the mount. Read Matthew 6:25-34. What did he identify as the cause for littleness of faith among them? What was his solution for making such faith bigger?

3. Read Matthew 8:23-27. What caused Jesus to label their faith as little this time? Distinct from worry, how can simple fear cripple a person's faith and make it little (cf. 2 Tim. 1:6-18)?

4. Read Matthew 14:22-33. What caused Peter's faith to go from tentative strength to futile smallness? Apply this to our discipleship.

5. Consider Matthew 15:32-16:12. What caused their faith to be little this time (especially verse 9)? Apply this to our discipleship (2 Peter 3:18, Heb. 5:12-14).

6. How would you characterize the faith of the scribes and Pharisees, which Jesus criticized in Matthew 5:17-20 (cf. Matt. 23:23-24)?

7. What caused the disciples to recognize their own smallness of faith in Luke 17:1-6? How do we obtain “mustard seed faith”?

8. The disciples’ plea for increased faith is a wise and humble one. List three things that should increase the power of your faith:

- a.
- b.
- c.

9. We find greatness of faith in Luke 7:1-10. Why did Jesus commend the faith of the centurion?

10. The opposite of the centurion’s attitude is described in James 1:6-7. How is it characterized?

11. According to the following passages, what should we do with whatever measure of strength we possess?

- a. Rev. 3:8, 10-11:
- b. Luke 16:10-12:

## Lesson 8: Beware of Dogs

It is a common expression on signs near fences and doors, warning all who would enter to do so at their own risk. The sign-makers, however, borrowed the phrase from the apostle Paul, who first warned his readers about a different kind of canine threat.

### QUESTIONS FOR DISCUSSION

1. Paul's letter to the Philippians is considered to be the most positive and upbeat of all the epistles, yet it contains this solemn warning about dogs in chapter three. Read Philippians 3:1-3. Is Paul actually concerned about real dogs here? About whom is he concerned?

2. This space is reserved for criticizing the apostle for being so mean-spirited and unkind in his comments about these false teachers. Or, if you prefer, explain from the context why Paul was so forceful.

3. How had Paul handled the Judaizing teachers in person? What might have happened if he had decided to go along to get along with them, by practicing unity-in-doctrinal-diversity?

4. Read Galatians 5:1-12. Can false teaching actually cause hearers to fall from grace? How?

5. Identify the false teachings exposed in the following passages:

a. Acts 18:24-28:

b. 1 Cor. 15:12-19:

c. 2 Tim. 2:14-18:

d. 1 Tim. 4:1-5:

e. 1 John 3:7-9: Gnostics taught that sin was permissible

6. How can Christians avoid being taken in by false teaching?
  - a. Acts 17:11:
  - b. 2 Tim. 2:15-16:
  - c. 1 Peter 3:15:
  
7. Why is false teaching so effective (2 Tim. 4:1-5, Jer. 5:30-31)
  
  
  
  
  
  
  
  
  
  
8. Peter's second epistle contains the most complete treatise on false teachers. Read 2 Peter 2:1-3. How does heresy begin? Then what happens (cf. 2 Tim. 2:17)?
  
  
  
  
  
  
  
  
  
  
9. What do false teachers do to believers (2 Peter 2:20-22)?
  
  
  
  
  
  
  
  
  
  
10. What must we do for the false teacher, according to these passages?
  - a. Titus 3:9-11:
  - b. Romans 16:17-20:
  - c. 2 John 7-11:
  
  
  
  
  
  
  
  
  
  
11. What is the end for the dogs whom we were told to beware (Rev. 22:14-15, 21:6-8)?

## Lesson 9: Let He Who Is Without Sin Cast The First Stone

Criticizing the religious expressions of another is hardly popular in any age, but Jesus met with great resistance when he excoriated the Jewish sects of his day. So often he accused the Pharisees and Sadducees, as well as the scribes and others, of being hypocrites. That hypocrisy is exposed in John 8, but the Lord's cautionary words do not provide quite the solace to sinners that moderns believe.

### QUESTIONS FOR DISCUSSION

1. Read Matthew 23:1-4. What were the scribes and Pharisees like?
2. Consider Matthew 12:1-8. How did the Pharisees expose their hypocritical leanings in this passage?
3. Read John 8:2-11. Why did the accusers bring the adulteress to Jesus?
  - a. to seek justice
  - b. to avenge her husband
  - c. because they respected his opinion
  - d. to test him and corner him
4. Was there any doubt about her guilt? Had she sinned alone?
5. What did the law of Moses prescribe for adulterers (Lev. 20:10, Deut. 22:22-24, Deut. 17:7)? (Each of these references is necessary to your answer.) Can you find any adulterers that were stoned in the Bible?

6. If the accusers were really such supporters of Moses, what should they have done instead of coming to Jesus?

7. How did Jesus respond to their question at first?

8. In verse 7, did Jesus contradict or overthrow the law of Moses? What did he accomplish?

9. What convicted their consciences, so that they left Jesus and the adulteress and went away?

10. Did Jesus find her guilty of sin? Did he condemn her to die immediately? How did he terminate their conversation?

11. Learning from this passage, what should we do and not do when we find a friend or brother in sin?

## Lesson 10: Kingdom Come

“Kingdom come” is phrase used without much reference to its original and obvious parts of speech. It is often used with the idea of the end of time or some cataclysmic event, but when Jesus used the phrase, the coming of the kingdom was a blessing to be sought.

### QUESTIONS FOR DISCUSSION

1. What do we generally call the passage in which Jesus said, “Kingdom come” (Matt. 6:8-13)?

2. Were Israel or Judah then the kingdom Christ prayed would come?

3. Would it be likely that God envisioned a new kingdom like the one that Saul first led (1 Sam. 8:1-9)? Why or why not?

4. Several passages in the Old Testament, however, foretell a coming kingdom. In which tribe was the scepter of power to rest (Gen. 49:10)?

5. Isaiah suggests that Jerusalem would play a part in the coming of that kingdom. What part (Isa. 2:1-5)?

6. A later prophet, Daniel, helped to identify when the kingdom was to come. Read Daniel 2:31-46. Complete the chart below:

	IMAGE'S BODY PART	HISTORICAL EMPIRE
Kingdom 1:		Golden head
Kingdom 2:		Silver chest and arms
Kingdom 3:		Bronze belly and thighs
Kingdom 4:		Legs of iron, feet of iron and clay

7. At what point on this chart would God establish his kingdom?
8. What era is most likely to be the right one for the kingdom to come?  
a. 500 B.C.    c. A.D. 1874                    e. anytime after yesterday  
b. A.D. 1914    d. the first century A.D.
9. What effort did Jesus make regarding the kingdom in his early ministry (Matt. 4:23)?
10. What role did Jesus promise to Peter and the apostles in the kingdom (Matt. 16:18, 18:18)?
11. What term is alternated with “kingdom” in Matthew 16:13-18?
12. What time frame did Jesus prophesy for the coming of the kingdom in Matthew 16:21-28? How did Peter inspire this speech?
13. How did the apostles’ experience on the mount of transfiguration reveal to them Christ’s future power?
14. Peter used his keys on the day of Pentecost after Christ’s resurrection and ascension (Acts 2). Where did he see Christ seated (2:22-33)?
15. Are we still waiting for the kingdom to come (Col. 1:13)?



## Lesson II: And A Little Child Will Lead Them

We hear the phrase “And a little child will lead them” today when some precocious youngster steps out in front and says or does that which adults were unwilling to do. The child unexpectedly leads the way and carries the day. When the expression was used in the Bible, though, it had reference to the security of Christ’s kingdom.

### QUESTIONS FOR DISCUSSION

1. Read Isaiah 11:1-9. This passage is indicative of Oriental poetry, in which a “golden age” is described with almost utopian effects and a universal taming of the ferocious (see Barnes Notes on this passage). Verse one, however, sets the stage for the prophecy. Whose coming instigated this golden age (cf. John 7:24, Matt. 5:5)?

2. This passage is not to be taken literally, but is poetically figurative of the effects of the reign of Christ. What do you think the image of the little child leading leopards and wolves is meant to illustrate?

3. While Jesus is not represented by the little child of Isaiah 11, his childhood did foreshadow the leadership he would one day assume. While Jesus dwelt in the womb of Mary, what did Gabriel predict for him (Matt. 1:18-23)? What prophecy of Micah’s did Jesus fulfill at his birth (Matt. 2:6)?

4. In creating this poetic golden age, Jesus began as a little child to lead spiritual people. How did he show his qualifications in Luke 2:41-52?

5. The leadership by child message returns as an adult Jesus preaches the gospel of that golden age kingdom. Consider Matthew 18:1-5. What does it mean to be “converted and become as little children”?

6. With the symbols abounding in Isaiah 11 of vicious animals suddenly tamed, we consider what this must mean for the kingdom of that prophecy. How does that episode symbolize the kingdom’s security, as the following passages describe Christianity?

- Romans 8:31-39:

Jude 20-21:

2 Timothy 1:12:

7. How is the image of peace transferred from Isaiah’s poetic prophecy to the kingdom’s reality in the church of Jesus Christ, according to these passages?

- Luke 2:8-14:

Acts 10:34-37:

Matthew 5:9:

Luke 12:49-53:

8. Describe one positive lesson that you have learned from observing your children or others.

9. What can we do to ensure that our own children will be prepared to lead families and churches when their time comes (Eph. 6:1-4, 2 Tim. 1:5, Eccl. 12:1, Prov. 22:6)?

## Lesson 12: Salt of the Earth

“She’s the salt of the Earth,” we’re told. Because she is magnanimous, compassionate, forgiving and morally upright, someone bestows upon her the designation, “salt of the Earth.” Most everyone, therefore, wants to be known as the “salt of the Earth,” but when Jesus created that axiom, it was within a spiritual context and with Christian influence as its aim.

### QUESTIONS FOR DISCUSSION

1. Read Matthew 5:13-16. Actually, “salt of the Earth” has two companion metaphors in this passage. What are they?
2. One of the verses in this reading identifies the “moral of the story” concerning “salt of the Earth.” Identify the theme of this passage.
3. What gives the Christian his flavor, then (cf. Eph. 2:8-10, Titus 3:14)?
4. Jesus warns in Matthew 5:13 about a Christian who loses his flavor. How would that occur?
5. What is the ultimate objective in doing good works (cf. 1 Peter 2:12)?
6. Why is love a necessary ingredient in making one the salt of the Earth (1 Cor. 13:1-3)?

7. Why did the hypocrite's good deeds fail to make him the salt of the Earth (Matt. 6:1-4)?

8. What keeps the doer of so many good deeds from boasting or feeling as if he has put God in his debt?

a. Romans 3:27:

b. Luke 17:7-10:

9. Although it may mix the metaphors considerably, Galatians 5:16-26 describes the savory fruits of the Spirit and spoiled works of the flesh. Briefly tell why each would lend itself to Christian influence.

a. love:

b. joy:

c. peace:

d. longsuffering:

e. kindness:

f. goodness:

g. faithfulness:

h. gentleness:

i. self-control:

10. Leviticus 2:13 indicates that salt was a necessary ingredient in the Hebrews' animal sacrifices. What does it take today to make a worthy sacrifice (Rom. 12:1-2)?

11. What is one particular area in which we are commanded to apply our salt (Col. 4:5-6)? How do we accomplish this (1 Peter 3:15)?

12. How can the wife of an unbelieving husband win him to Christ by being the salt of the Earth (1 Peter 3:1-6)?

## Lesson 13: Review

These axioms of uncertain origin are Biblically inspired expressions, often very far from their original meaning. When the reader reconsiders the intent of the Holy Spirit, the words are returned to their proper perspective and made all the more meaningful. This review lesson should further solidify the clarified understanding of these expressions.

### QUESTIONS FOR DISCUSSION

1. *Spare the Rod and Spoil the Child.* Consider Proverbs 13:24. Describe what the writer means by suggesting that a parent who will not discipline his child actually hates him.

2. *God Helps Those Who Help Themselves.* If helping oneself is needed to enlist God's help, why is persistence necessary (Luke 18:1-9)?

3. *Better To Be Thought a Fool ...* How can the tongue be used wisely, according to Proverbs 15:1-2?

4. *Baptized By Fire.* In what sense are we tried and proven by challenges (1 Peter 1:6-9)?

5. *No Man Is An Island.* How does Paul illustrate the truth that no man is an island entirely to himself in 1 Corinthians 12:12-20?

6. *The Meek Will Inherit the Earth.* What makes our inheritance possible (Heb. 9:16-17, Titus 3:7)?

7. *O Ye of Little Faith.* Read Matthew 14:22-33. What caused Peter's faith to go from tentative strength to futile smallness?

8. *Beware of Dogs.* Read Philippians 3:1-3. Is Paul actually concerned about real dogs here? About whom is he concerned?

9. *Cast the First Stone.* Read John 8:2-11. 6. If the accusers were such supporters of Moses, what should they have done?

10. *Kingdom Come.* What term is alternated with "kingdom" in Matthew 16:13-18?

11. *And A Little Child Will Lead Them.* The leadership by child message returns as an adult Jesus preaches the gospel of that golden age kingdom. Consider Matthew 18:1-5. What does it mean to be "converted and become as little children"?

12. *Salt of the Earth.* Matthew 5:13-16 identifies the "moral of the story" concerning "salt of the Earth." Identify the theme of this passage.



## *Other Class Material By This Author*

### **A Passage Through the Old Testament**

OT1 In The Beginning	OT5 Israel and Judah
OT2 From Egypt to Canaan	OT6 The Major Prophets
OT3 Taming Canaan	OT7 The Minor Prophets
OT4 The Throne of David	OT8 Wisdom Lit./Post-Exile

### **A Passage Through the New Testament**

NT01 Harmonized Gospels	NT07 Prison Epistles
NT02 Acts of the Apostles	NT08 Preacher Epistles
NT03 Early Epistles	NT09 Hebrew Epistle
NT04 Liberty Epistles	NT10 Minor Epistles
NT05 First Corinthians	NT11 Revelation to John
NT06 Second Corinthians	

### **Topical Studies**

Biblical Typology	Proverbs
Brotherly Love	Sermon on the Mount
Characters of The Acts	Special Studies
Characters of The Old Testament	The 10 Commandments Today
Golden Rules	The Church of Christ
Great Themes of Isaiah	The Life and Times of Jesus
More Golden Rules	The Spirit World
New Testament Churches	Walking In The Spirit
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