

*A Year's Spiritual Journey through a Study of
New Testament Books*

Part #3

**Important Lessons to be learned from
NEW TESTAMENT
BOOKS OF THE
APOSTLE PAUL (#2)**

13 Lessons

**Prepared by:
PAUL E. CANTRELL**

2005

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THE APOSTLE PAUL (#2)

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Lessons One, Two, Three, & Four

“Justification by Grace Through Faith”
(Romans)

We continue our brief survey of the New Testament in a year’s time with a continued study of Paul’s letter. We will be surveying eight of the thirteen of his letters in this quarter that are indicated by the (*) below.

PAUL’S LETTERS	
1 Thessalonians (AD52)-----	A Great Example (1:7)
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*2 Timothy (AD 67)-----	Assurance of a Crown (4:6-8)

PAUL’S LIFE

Books have been written about his life and work. He was of Hebrew descent, but a native of Tarsus in Cilicia, which was a colony of the Romans which gave him free Roman citizenship. He was educated by Gamaliel, the great Pharisaic teacher. Saul, as he was known among the Jews, was a most unmerciful persecutor of early Christians, but was converted a few years after the church began. The Lord appeared to him to make him a chosen Apostle to the Gentiles, which consumed the rest of his life on earth. He began preaching at Damascus, but had to leave because of persecution and it is believed he went into Arabia. Upon returning, he went up to Jerusalem for a very short stay and then on to Tarsus, his former home. When the work began in Antioch a little later, Barnabas went up from Jerusalem, and after a while sought Paul to come and work with him, which he did for a year. Contributions were sent to Jerusalem by Barnabas and Paul when they learned of the famine. When they returned to Antioch, the Holy Spirit selected them to carry the Gospel to the other regions. Paul made three great missionary journeys before finally being carried to Rome as a prisoner. His stay in Rome was about two years and it is believed he was released. Afterwards he was arrested again, brought to Rome, and there suffered martyrdom in about the year AD 67. Here is a man that no single person that ever lived

can begin to compare with the greatness of his life, work, service, devotion, or zeal for the risen Lord.

ORIGIN OF THE CHURCH AT ROME

At the time of the writing of Paul's letter to the Christians at Rome, he had not as yet been there. There are two definite possibilities of its origin:

1. It is possible that the "strangers of Rome" that were present on the day of Pentecost could have been among the number who became Christians. It seems that most of these early converts stayed in Jerusalem for further instruction until the great persecution made them scatter. The church at Antioch was begun by those scattered abroad, and it is also possible that the Roman church was begun by the same means, though not recorded.
2. Another possibility that can be suggested is that as Paul traveled into areas close to Rome carrying the Gospel, that a few of these converts from different places may have moved to Rome. This was nothing unusual by any means, since Rome was the capital of the civilized world. One of the main reasons for believing that the church at Rome was at least made up of such, if not begun by such, is the fact that Paul knew so many of them by name and greeted them in his letter (16:1-16).

The idea that Peter founded the church at Rome and was its first Bishop (or Pope) is a figment of the imagination of prejudiced men! The church at Rome was known for its faith and obedience (1:8; 16:19). Since Rome was a large city, it is supposed that small groups of the church were meeting in different homes, and that they did not have any central meeting location. It is also evident that the church was made up of Jews and Gentiles, and that the Gentiles were the more numerous.

PURPOSE FOR WRITING THE LETTER

The book of Romans is looked upon as the greatest exposition of Christianity and its true meaning of any book in the New Testament. Several reasons could be suggested as to why Paul wrote this letter to the church at Rome:

1. He longed to go to Rome, but up to now was still unable; thus, he wrote to them till he could go (1:11-13).
2. He felt they needed to be better established in the faith since no Apostle had assisted them in their beginning (1:11-13).
3. Because of fear that Judaizing teachers might destroy the work before he had an opportunity to thoroughly ground them (16:17-18).
4. Phoebe could serve as a letter-bearer as she traveled to Rome (16:1-2).

TIME AND PLACE FOR WRITING OF THIS LETTER (AD 58)

This letter is believed to have been written towards the tail-end of Paul's third mission trip (AD 53-58). He had gone through the regions of Galatia and Phrygia (Acts 18:23) and came to Ephesus where he stayed about three years (Acts 18:24-19:41). While there he wrote his first letter to the church at Corinth. His next preaching was done at Troas (2 Corinthians 2:12-13).

From there he went to Macedonia to wait for Titus to bring news about the results of the letter to Corinth (possibly Philippi) (Acts 20:1-2; 2 Corinthians 7:5-7, 13). Titus finally brought the news that Paul wanted to hear and he sends Titus back with a second letter (2 Corinthians 8:6, 24; 9:3-5). Paul later worked his way down into Greece (Acts 20:2-3) and finally comes to Corinth where he stays with Gaius for about three months (Romans 16:23).

It is while at Corinth that Paul writes his letter to the Christians at Rome. Tertius was Paul's penman (Romans 16:22). Phoebe was evidently the one through whom the letter reached the church at Rome (Romans 16:1-2). She lived at Cenchrea, a short distance from Corinth. Erastus sent greetings, and Corinth seemed to have been his home (2 Timothy 4:20). Greetings were sent to Priscilla and Aquila (Romans 16:3). The last time we heard of these two was when Paul left them at Ephesus and upon his return they were still there. But he stayed over two years in Ephesus before going on to Corinth, which would be sufficient time for these two friends to return to their home in Rome, where the church was meeting. Aquila and Priscilla were forced to leave Rome because of the command of Claudius in AD 52, and now some four or five years later they had returned to Rome. In the letter, Paul expressed his desire to come to them (Romans 1:10). He wanted to impart some spiritual (miraculous) gifts to them (Romans 1:11). After going to Rome, he wanted to go even further into Spain to spread the Gospel (Romans 15:22-24). However, he planned to go to Jerusalem first to take the money that had been collected for the poor saints (Romans 15:25). Then, he hoped to go to Rome and be helped by them to go to Spain (Romans 15:28). Paul got to Rome, but not the way he expected—it was as a prisoner!

THE EMPHASIS OF THE LETTER

The letter strongly emphasizes that justification before God is on the basis of Grace through faith and not by a Law System. It was imperative that the two systems of justification be clearly seen. Justification by a Law System required perfect obedience to God's Law. Justification by a Grace System did not require perfect obedience, but man's faith in Christ made him righteous before God. However, it was not by a dead faith, but an obedient faith (strongly emphasized in the Letter also at the beginning, all the way in the letter, and at the end) (Romans 1:5; 6:1-18; 16:26).

OUTLINE OF ROMANS	
CHAPTER ONE	* <u>HIS DESIRE TO COME TO ROME</u>
	1. Greetings (1-7)
	2. Paul's thanksgiving for their faith (8)
	3. His prayer to come to them (9-15)
	4. His theme, the Gospel (16-17)
	5. The unrighteousness and ungodliness of men (18-32)
CHAPTER TWO	* <u>CONDEMNATION OF BOTH JEW AND GENTILE</u>
	1. Condemnation of both Jew and Gentile shown (1-16)
	2. Jews condemned for not practicing the Law (17-29)
	(Continued)

CHAPTER THREE * BOTH JEW AND GENTILE MUST BE SAVED BY FAITH

1. The advantage of the Jew over the Gentile (1-8)
2. The Jew is condemned by the Law he was given (9-20)
3. Righteousness is apart from the Law (21-31)

CHAPTER FOUR * JUSTIFICATION BY FAITH ARGUED & ILLUSTRATED

1. Abraham & David both justified by faith (1-8)
2. This blessedness is unto the Gentiles also (9-12)
3. Promise given through Abraham of this justification (13-25)

CHAPTER FIVE * RECONCILIATION THROUGH CHRIST

1. Results of this justification (1-5)
2. Reconciliation through Christ (6-21)

CHAPTER SIX * THE DESTRUCTION OF SIN

1. Purpose of reconciliation is to destroy sin (1-7)
2. To live with God, we must crucify the old man of sin (8-15)
3. Recalling how they were made free from sin (16-23)

CHAPTER SEVEN * THE LAW AND SIN

1. The means of release from the Law of Moses (1-6)
2. The Law made sin manifest (7-13)
3. The bondage under the Law (14-23)
4. Deliverance through Christ (24-25)

CHAPTER EIGHT * WALKING AFTER THE SPIRIT

1. No condemnation to such (1-17)
2. The blessings of the child of God (18-39)

CHAPTER NINE * GOD'S RIGHTEOUSNESS IN SHOWING MERCY TO GENTILES

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2. The True Israelite (6-13)
3. God's righteousness in showing mercy (14-24)
4. The call of Gentiles foretold (25-33)

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1. Paul's prayer for Israel's salvation (1-3)
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3. Righteousness of Law and Faith (5-10)
4. Jew or Gentile to be saved by faith (11-15)
5. Faith comes through hearing the word of God (16-21)

(Continued)

CHAPTER ELEVEN * ISRAEL'S FALL, GENTILES GRAFTED IN

1. God has not cast away His people (1-5)
2. Their fall was through blindness (6-10)
3. Through their fall the Gentiles entered in (11-16)
4. Gentiles grafted into olive tree—His warning to them (17-22)
5. Israel will be saved if they turn from unbelief (23-36)

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1. Our need to serve God (1-2)
2. using our gifts to serve God (3-8)
3. General exhortations of living for Him (9-21)

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2. Love and its results (8-10)
3. Admonition to know the time (11-14)

CHAPTER FOURTEEN * HELP FOR WEAK BROTHER

1. Consideration of a weak brother (1-6)
2. Not to judge another (7-13)
3. Don't destroy a brother by lack of consideration (14-23)

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1. Strong to help the weak (1-7)
2. Reception of the Gentiles (8-21)
3. Paul's future plans to go to Rome (22-33)

CHAPTER SIXTEEN * PERSONAL SALUTATIONS AND GREETINGS

1. He commends Phoebe to them (1-2)
2. His salutations to certain individuals (3-16)
3. Mark and avoid certain persons (17-18)
4. Concerning their obedience (19)
5. Others send greetings to them (20-23)
6. His benediction upon them (24-27)

QUESTIONS FOR DISCUSSION

- 1. How was Christ declared to be the Son of God with power?**
- 2. What was spoken of throughout the whole world?**
- 3. What four reasons did Paul give for desiring to go to Rome?**

4. What is the power of God unto salvation?
5. What does the expression “from faith to faith,” have reference to in this passage (1:17)?
6. How was God’s eternal power and Godhead made known unto man from the early beginning of time?
7. What did man come to worship instead of God?
8. List the sins given in the first chapter:
9. Did the people realize that these sins were wrong?
10. Upon whom will the wrath of God descend?
11. Upon whom will His goodness come?
12. Who is under consideration when Paul said, “as many as have sinned without law?”
13. What kind of Law did the Gentiles have?
14. Why was the name of God blasphemed among the Gentiles?
15. When did Paul say that circumcision availed anything?
16. Who is the true Jew?
17. What specific advantage did the Jew have over the Gentile?
18. Is Justification by works of the Law?
19. How is justification to be had then?

20. Further explain the expression: “that God might be jus
21. Was Abraham justified by his own works or by God’s grace?
22. If Abraham could be justified by his own works, what could he have done?
23. What is meant by the expression: “God imputes righteousness?”
24. Was Abraham under the Law of Moses when he was justified?
25. Through what was the promise to Abraham given?
26. If the promise had come through the Law, could the Gentiles have been saved?
27. What promise did God make to Abraham that he staggered not at?
28. What comes as a result of justification before God?
29. How did God commend his love to us?
30. Define the word “reconciled.”
31. Define the word “atonement.”
32. Why did death pass upon all men?
33. When is sin not imputed to a person?
34. In what way does Paul compare Christ to Adam?
35. What must precede a walking in newness of life?
36. Who is freed from sin?

37. What are we to do with the members of our body?
38. What had the Romans done to cause them to be made free from sin and become the servants of righteousness?
39. What is the difference between wages and a gift?
40. Who is an adulteress?
41. Who would therefore be a spiritual adulterer?
42. Instead of the commandment being unto life, what was it unto?
43. What was the purpose of the Law, if not to give life?
44. To whom is there no condemnation?
45. Why was the Law not able to give life?
46. Who are the sons of God?
47. How does the Spirit bear witness with our spirit?
48. How are we saved by hope?
49. How does God's Spirit help us?
50. Define the word "predestinate."
51. What things does Paul say cannot separate us from the Love of God?

52. What was Paul's great sorrow?

53. What was God's purpose through Pharaoh?

54. Did God foretell about the Gentiles being saved?

55. What was the Jew's problem in the matter of justification and the reason why they rejected Christ?

56. Is zealousness and being religious sufficient enough to please God?

57. What does it mean to call upon the name of the Lord?

58. Had the Gospel been preached throughout the world?

59. How many had God said had not bowed the knee to Baal in the time of Elias?

60. Briefly explain the difference in salvation by works and by grace?

61. Explain the expression "but the election has obtained it."

62. Who were grafted in?

63. Why should the Gentiles not boast?

64. When will the Jews be grafted back in?

65. What is without repentance?

66. What is our reasonable service?

67. In what way does Paul compare the church to a human body?

68. What is to be done to our enemies?
69. Who permits governmental powers, as well as ordains that they be?
70. What warning is given concerning our resisting them?
71. Is it sinful to refuse to pay tribute?
72. How is love a fulfilling of the Law?
73. What will happen at the judgment seat of Christ?
74. To whom is meat an evil?
75. Why should a person not eat flesh, drink wine, etc.?
76. Why does the doubter have trouble?
77. Who should the strong as well as the weak try to please?
78. What use is here suggested for the Old Testament Scriptures?
79. Why did Paul strive to preach the Gospel where Christ had not been named?
80. Where did Paul want to go after visiting Rome?
81. Where did Paul want to go first before going to Rome?
82. Who had made a certain contribution for the poor saints in Jerusalem?
83. Was Paul concerned about his visit to Jerusalem?
84. What is the Greek word for “servant?”
85. What is to be done with those who cause divisions?
86. What was God to do shortly?
87. Who sent greetings along with Paul?
88. Who was Paul’s penman?
89. Who was Paul staying with?

Lesson Five & Six

“Maintaining Oneness”
(Ephesians)

The next four letters of Paul are usually referred to as the “prison epistles.” It is believed that all four were written about the same time and were delivered to people or churches in a close proximity of each other. The Ephesians were certainly acquainted with Paul for he had been there on more than one occasion.

THE CITY OF EPHEBUS

Along the sea coast of the province of Asia was the capital city of Ephesus whose inhabitants were half Greek and half Asiatic. It was one of the greatest religious, commercial, and political centers of Asia. The city was known for its great theatre that would seat 50,000 people; its library; gymnasia; baths; and burial monuments. The city had a half-mile long street to the harbor which was lined with halls, and at the harbor were monumental gateways. But the greatest of the sights of Ephesus was its beautiful temple of Diana, one of the seven wonders of the Ancient World. Diana was the goddess of fertility of nature, and she was worshipped by people throughout the world. Ephesus was looked upon as the seat of the most magnificent form of idolatrous worship then existing. The city was very superstitious, having many sorcerers and magicians. The Jews, many of whom were Roman citizens, had a synagogue there. Each of the heathen gods had public worship as well as private worship paid to him at Ephesus. Only those prepared by previous ceremonies could worship in private or secret. The secret forms of worship were called “the mysteries of the gods.” Soon one of these forms of secret worship became predominate over the others and was referred to as “the Eleusinian mysteries.” Then, in this secret type of idol worship, there came to be the lesser and greater mysteries. The greater mysteries were suppose to be for those who were smarter and their eyes opened, and thus initiated into the greater mysteries. Since the gods of the people were much like humans who had been elevated to a place of worship, there were many sins in which they indulged. The people, thinking they can please the gods, would indulge in those things too. Since these sensuous deeds were performed in the darkness of night in dark places, and under the greatest secrecy, the initiated indulged themselves on such occasions in all the debaucheries with which the patron god was supposed to be delighted. Paul in this Epistle, as well as others, condemned these heathen mysteries on account of the shameful things practiced in them (Ephesians 5:11-12).

ESTABLISHMENT OF THE CHURCH

The church was established at Ephesus on Paul’s third mission trip (or probably earlier). At the end of his second mission trip, he stopped over at Ephesus on his way to Jerusalem. He spoke briefly in the Synagogue and promised to return if the Lord willed it. He left Aquila and Priscilla at Ephesus as he continued his journey to Jerusalem (Acts 18:19-21).

Paul did return to Ephesus on his third mission trip (53-58 AD). Some work had already been done before he arrived—probably by Aquila, Priscilla, and Apollos (Acts 18:24-28). Apollos was taught the way of the Lord more perfectly and evidently had an effect for good on the Jewish people. Apollos left Ephesus and moved to Corinth. By the time Paul arrived at Ephesus—no mention is made of Aquila or Priscilla. They may have moved back to Rome by this time. But Paul did meet twelve persons who had been baptized with John’s baptism. He taught them and baptized them in the name of Christ (Acts 19:1-7).

Paul’s efforts in Ephesus lasted over two years (Acts 19:8-20:1). He spoke at first in the Synagogue for about three months. Being forced to leave, he taught in the School of Taranus for two years; and as a result, all Asia heard the word. Special miracles were done by the Apostle. Many believed and turned to the Lord. Opposition became so strong by Demetrius and others that Paul left Ephesus to go to Troas and later to Macedonia. But he left a big and strong church.

THE DATE OF WRITING

At the end of Paul’s third mission trip, he came to Jerusalem (Acts 21:15-23:22). After a short time he was taken captive by soldiers and had a trial. He was awaiting further trial when a plot was planned by some Jews to kill Him. He was then sent to Caesarea where he stayed for two years (Acts 23:23-26:32; 24:27). He was tried before Felix and Festus who were Roman Governors over Judea. They found no fault in him but left him in ward. Paul decided to appeal to Caesar’s judgment as a Roman citizen. He spoke before King Agrippa in order to have something to send as an accusation against him before Caesar. He was sent to Rome where he spent another two years awaiting his trial before Caesar (Acts 27:1-28:31). The dates were about AD 61-63). Paul probably wrote this letter towards the end of his imprisonment at Rome and sent it by the hand of Tychicus (Ephesians 3:1; 4:1; 6:21).

PURPOSE OF WRITING THE LETTER

After the Apostle Paul left Ephesus he went to Troas, Macedonia, and Corinth where he stayed for about three months. He began his journey to Jerusalem, but stopped by Ephesus briefly and spoke to the elders of the church (Acts 20:17-38). One of the things the Apostle told these brethren that there was going to be false teachers arising in their midst to lead away the disciples and that they were warned to watch carefully over God’s people. It is believed that during Paul’s 4-5 years of imprisonment that this had begun to occur. News of the condition may have been brought to the Apostle by Tychicus—for he was the one that took the letter to the church (Ephesians 6:21). Paul’s later letters to Timothy give insight to some of the possible problems that had to be dealt with: 1 Timothy 1:4; 2:7; 6:4-5, 21; 4:1-6; 2 Timothy 3:1-5; 2:16-17. The moral life was in constant danger of breaking down under the influences of the Eleusinian practices and corruptions (Ephesians 5:1-12). This letter was to arrest this tide of moral apostasy upon the part of the Gentile element, as well as to stop the mouths of the Jewish disturbers (Titus 1:9-10). Christ is greatly exalted in this book, and the redemption that He gives is stressed to be for both Jew and Gentile that they may be one. This unity therefore should ever be kept. He concludes by stressing the great need for Christians to put on the whole armor of God.

It is believed that Paul was released from his Roman imprisonment and traveled widely in his preaching and checking on churches. His letters to Timothy and Titus give some insights as to where he may have been in his travels. Timothy seems to have been at Ephesus by Paul's encouragement (1 Timothy 1:3). In later years, the Apostle John is said to have moved to Ephesus where he made it his home from about AD 70 on until his death. When John penned the Revelation Letter, a message was written to the seven churches of Asia, with Ephesus as the first one in the list. Evidently the other churches were established out of the work of Paul and others here in Ephesus as the Word began to spread throughout Asia. The Lord's rebuke to them was that they had fallen from their first love (Revelation 2:1-7).

OUTLINE OF EPHESIANS

CHAPTER ONE

* **BLESSINGS IN CHRIST**

1. Salutations (1-2)
2. Blessings in Christ Jesus (3-12)
3. Seal of our Redemption (13-14)
4. Paul's thanksgiving and prayer for them (15-23)

CHAPTER TWO

* **SALVATION IS BY GRACE THROUGH FAITH**

1. Made alive to reign with Christ (1-7)
2. Saved by Grace (8-10)
3. Gentiles made nigh by the blood of Christ (11-13)
4. Reconciled both Jew and Gentile in one body (14-22)

CHAPTER THREE

* **GOD'S MYSTERY MADE KNOWN THROUGH APOSTLES**

1. Mystery made known through Apostles (1-12)
2. Paul's prayer that they may fully understand (13-19)
3. Closing Prayer (20-21)

CHAPTER FOUR

* **UNITY IN THE ONE BODY**

1. Exhortation to Unity (1-6)
2. Gifts given to the church for growth (7-16)
3. Admonition to put off old man and put on the new (17-24)
4. Things to be put away and things to put on (25-32)

CHAPTER FIVE

* **HUSBAND & WIFE RELATIONSHIP – CHRIST & THE CHURCH**

1. Various admonitions (1-21)
2. Directions for husbands and wives (22-33)

CHAPTER SIX

* **THE CHRISTIAN'S ARMOR**

1. Admonitions to children, parents, servants, & masters (1-9)
2. The Christian's armor (10-20)
3. Conclusion (21-24)

QUESTIONS FOR DISCUSSION

- 1. Where are spiritual blessings to be found?**
- 2. List the blessings that God has granted unto those in Christ Jesus.**
- 3. What is the earnest of the Christian's inheritance?**
- 4. How did God show His great power?**
- 5. What is Christ's body?**
- 6. In what sense is a person dead in trespasses and sins?**
- 7. What will the Lord do for His followers in the ages to come?**
- 8. What is God's part in man's salvation as well as man's part in his own salvation?**
- 9. What is the gift of God?**
- 10. What was the middle wall of partition between Jew & Gentile?**
- 11. How were both Jew and Gentile reconciled in one body?**
- 12. What foundation does Paul speak of that they had been built upon?**
- 13. What is the temple that God dwells in today?**
- 14. Where was Paul at the time of writing this letter (3:1)?**
- 15. How did Paul learn about God's mystery?**
- 16. Does Paul say that God's mystery was not revealed in any way to the sons of men before being revealed through the apostles and prophets?**

17. What was this mystery?
18. What part does the church play in revealing God's mystery?
19. How does Christ dwell in our hearts?
20. Where does God receive glory through Christ Jesus?
21. What five ways are given to show them how they can walk worthy of the vocation wherewith they were called?
22. Give the seven one.
23. What group of people were placed in the church and why?
24. Why were others alienated from the life of God?
25. What kind of speech should a Christian have?
26. Who is given as an example for us to follow?
27. What should not once be named among Christians?
28. Who has no inheritance in the kingdom of God?
29. What were they to do about unfruitful works of darkness?
30. In what respect does the wife typify the relationship of the church to Christ?

31. In what respect does the husband typify the relationship of Christ to the church?

32. How was the church sanctified and cleansed?

33. What command does Paul give to children?

34. What command does Paul give to Fathers?

35. What command does Paul give to servants?

36. What command does Paul give to Masters?

37. Who is the Christian fighting against?

38. List the Christian's armor.

39. Who was to make known Paul's condition to them?

Lesson Seven

“Thinking Like Jesus”
(Philippians)

The letter to the church at Philippi was the second of four letters believed to have been written at about the same time while Paul was imprisoned at Rome (AD 61-63). Of all the congregations of the Lord’s people that the Apostle established this church undoubtedly was the closest to his heart. His letter to them is one of Christian love and spiritual counsel rather than one of correction in doctrine and practice.

THE CITY OF PHILIPPI

Philippi was one of the principal cities of Macedonia and the first place in Europe where the Gospel was preached. It was founded by Philip of Macedon, the father of Alexander the Great, and called after him. In Roman history, it was the scene of a victorious battle by Augustus and Antony over Brutus and Cassius in BC 42. Because of this great victory and its vital location between Asia and Rome, it was made a Roman colony. These colonies were set up primarily as military safeguards of the Empire and to keep in check any uprisings in the provinces. It served as a means of rewarding veterans who had served in war, also as a place for establishing freemen and other Italians whom it was desirable to remove to a distance from Rome. Roman citizenship gave special rights: (1) The right to trials no matter how small the matter; (2) The person could not be beaten as other common criminals were; and (3) A person could not be crucified. These were primary guarantees for those faithful to Rome. Citizenship was greatly desired and a prized possession. The land in that area was very fertile and gold and silver mines were numerous. The official language was Latin, but Greek was the common tongue. Since there was not a Synagogue at Philippi, it is assumed that very few Jews lived in the city. This can be readily seen when it is understood that the city was more of a military outpost rather than a mercantile or commercial city.

ESTABLISHMENT OF THE CHURCH

It was while Paul was on his second mission trip (50-53 AD) that the Spirit directed him not to preach the word in Asia, nor Bithynia, but showed him a vision while at the sea coast town of Troas of a man desiring him to come over into Macedonia. Thus, Paul and his companions (Silas, Timothy, and Luke) set sail for the province of Macedonia—landing at Neapolis—and going on to Philippi before preaching. The first converts were Lydia and her household who were either Jews or Jewish proselytes (Acts 16). Later, upon casting a demon out of a woman, he and Silas were beaten and cast into prison without trial, both in disregard of the rights of a Roman citizen. It was while here at midnight that the earthquake loosened the bonds in the prison and the events that led to the conversion of the Jailer. Paul and Silas were released the next day and departed for Thessalonica. When Paul had been in Thessalonica preaching for a short time, the Philippian church began to send financial help, time and again. Even when Paul went on to Corinth, it seems they helped him there. Time and again their love for the Apostle and

their desire to see the Gospel spread throughout the world was manifested to Paul. No other church gave him more joy and satisfaction. The Philippians had evidently noble qualities before becoming Christians, and the Gospel only helped to magnify them toward others. Their willingness to give to the poor saints in Jerusalem out of their deep poverty exemplifies the greatness of this church (2 Corinthians 8:1-5). The church had become a source of encouragement for Paul that led him to call them his “joy and crown.”

The church was composed of both Jews and Gentiles. By the time this letter was written (about nine years later), the church had “bishops” (elders) and “deacons.” (Philippi 1:1). The church had a dedicated minister in Epaphroditus (Philippians 2:25-30).

THE OCCASION AND PURPOSE OF THE LETTER (AD 63)

While Paul was a prisoner at Rome awaiting his trial, he was allowed to live in his own hired house with a soldier with him at all times. He could also see friends and teach people. According to Roman law Paul’s accusers had to be there in person before he could be tried. They do not seem to have showed up, so Paul was released.

During his imprisonment the church at Philippi sent a messenger to help Paul financially and to offer comforting words. The messenger’s name was Epaphroditus. As he worked with Paul he became seriously ill (almost dying). The news got back to the church at Philippi of his illness and they desired to know of his welfare. Finally, Paul decided to send Timothy unto them and also Epaphroditus—sending the letter by them. It is believed to have been written at the end of his stay in Rome (Philippians 1:25; 2:24; 1:7-13; 4:21)—about 63 AD.

Several reasons are suggested as to why this letter was written: (1) To express appreciation for their fellowship in the Gospel and their steadfastness in the truth; (2) He exhorts them to continue to work for unity and humility among themselves; (3) To inform them of his sending Timothy and Epaphroditus; (4) To warn against false teachers; (5) To instruct the two women to be reconciled to one another; (6) To exhort them to continue reaching after things that were higher; and (7) To express gratitude for their latest gift.

The Philippian church was free from errors of doctrine and false practices. No division or false teacher had led them from Christ. This church seems to have been the main one that he received support from, but possibly not the only one. He would therefore feel very close to them, and so expressed himself in this letter.

OUTLINE OF PHILIPPIANS

- | | |
|----------------------|---|
| CHAPTER ONE | * <u>PAUL'S THANKSGIVING & PRAYER FOR THEIR GROWTH</u> |
| | <ol style="list-style-type: none">1. Greetings (1-2)2. His thanksgiving & prayer for them (3-11)3. Paul's joy that the Gospel is preached (12-18)4. His desire to magnify Christ in life or death (19-26)5. Exhorts them to walk worthy of Gospel (27-30) |
| CHAPTER TWO | * <u>HAVE THE MIND OF CHRIST</u> |
| | <ol style="list-style-type: none">1. Exhortation to humility (1-11)2. How to live to hold forth the word of life (12-18)3. His future plans (19-30) |
| CHAPTER THREE | * <u>PAUL'S LIFE, AN EXAMPLE</u> |
| | <ol style="list-style-type: none">1. His warnings to them (1-3)2. Paul's life and desires (4-16)3. Follow him & avoid those who walk contrary to him (17-21) |
| CHAPTER FOUR | * <u>THEIR HELP TO PAUL</u> |
| | <ol style="list-style-type: none">1. General exhortation (1-9)2. About their help to Paul (10-19)3. Closing prayer (20-23) |

QUESTIONS FOR DISCUSSION

1. How does Paul address this letter?
2. What does the phrase "fellowship in the gospel" have reference to?
3. How can a person be filled with the fruits of righteousness?
4. What effect had Paul's boldness in preaching the Gospel, even though a prisoner, had upon others?
5. Did Paul expect to visit with the Philippians again?
6. What would believers be called upon to do?
7. What attitude should we show one towards another?
8. How could Christ have been in the form of God?

9. What is the name that is above every name?
10. How does a person “work out” his salvation with fear and trembling?
11. What two men were to be sent to them from Rome?
12. How soon did Paul hope for his release from prison?
13. Who was Epaphroditus?
14. Why was Epaphroditus sick near to death?
15. Who does Paul warn them to be aware of?
16. Describe Paul’s Jewish standing before his conversion?
17. How did Paul regard these things now?
18. In what sense does Paul speak of the righteousness which is of the Law?
19. What description does Paul give of the “enemies of the cross of Christ?”
20. How shall our vile bodies be fashioned after awhile?
21. Who were the two women that needed to be reconciled?
22. Who were the two women which labored with Paul in the Gospel?
23. Who was Clement?
24. What are we to think upon?
25. Was Paul discontent with his station in life?
26. How does Paul describe their gift to him?

Lesson Eight

“In Whom are Wisdom & Knowledge” **(Colossians)**

When people are converted from other religious convictions, it usually takes some time to get their thinking straight in regards to the Will of God. Time, patience, and Teaching are the secret to grounding people in God’s Truth. But sometimes, because of pride or other factors, some come into the church determined to teach their own ideas. The first main problem that the Apostles faced was the Judaizing teachers coming into the church from Judaism. This was fairly quickly dealt with, but some Judaisers held on for a time. In the Colossian Letter we see a turning to some degree to another erroneous teaching that began in a small way, but which became a very threatening influence later in the church throughout this area—especially during the later life of the Apostle John. This new doctrine was an attempt to mix philosophies of men with the Doctrine of Christ. The general term that was used to designate this new doctrine was “Gnosticism.” More insights to this doctrine will show up more in the writings of the Apostle John.

THE CITY OF COLOSSE

Colosse at one time was a city of influence and wealth, but due to the change of the road systems, her two sister cities, Laodicea and Hierapolis overshadowed her. It is also suggested that Colosse was an old city and slow to change, but Laodicea was younger and rapidly changing and growing with the times; thus, causing Colosse to be of little importance at the time of the writing of this Letter. The city was situated in the Lycus Valley, ten and twelve miles from the other two cities. Phrygians, along with Greeks and Jews made up the population. Generally, the Phrygians were very religious or superstitious. They worshipped the idol god, Bacchus, and the goddess, Cybele. Their worship was one of indulgence and licentiousness.

ESTABLISHMENT OF THE CHURCH

One of the very first problems facing us in our study is who first preached the Gospel to the Colossians. From Luke’s statement in Acts 16:6--***“they had gone throughout Phrygia and the region of Galatia”***—many believe that Paul, Silas, and Timothy first preached the Gospel to them in their cities. The places in Phrygia are not mentioned by name, so we have no “sure word.” Yet, in Acts 18:23, Luke tells us that they went back through Phrygia strengthening all the disciples—indicating that congregations had evidently been established. But in what cities were the churches established, if not these three (Colosse, Laodicea, and Hierapolis). Again, Luke’s statement in Acts 19:10—***“all they which dwelt in Asia heard the word of the Lord Jesus”***—would give sufficient reason to believe that Paul and company first preached the Gospel to the Colossians. Paul said that the church at Colosse had known the truth from the beginning and that they had also heard or learned of Epaphras this same truth. Epaphras was evidently a Colossian as is indicated by Paul in Colosse 4:12, and he had become a minister of the Gospel. Paul also talks about the interest that Epaphras has for them—***“always laboring fervently for you***

in prayers, that you may stand perfect and complete in all the will of God. For I bear him record, that he has a great zeal for you, and them that are in Laodicea, and them in Hierapolis.” (4:12-13).

THE TIME AND PURPOSE OF WRITING THIS LETTER

The interest that Epaphras showed in these churches is indicated by his concern over the errors or false teachings trying to gain a foothold in the churches. He either went on his own accord or was sent to the Apostle Paul at Rome. While there, it is indicated in Philemon 23 and Colossians 4:10 that both he and Aristarchus may have been imprisoned with Paul in some way. Therefore, if Paul desired to write a letter unto them someone else would have to take the letter to the church at Colosse. We know that Tychicus was being sent with the Letter to Ephesus. Also, we know that Onesimus (a converted slave who had run away from his master, Philemon) was being encouraged by Paul to go back to his master. Philemon lived in Colosse. Thus, these two could easily have been the bearer of both the Colossian and Philemon Letters (4:7-9). The date would be about the same as the other two letters—about AD 63.

Basically, the reason given for writing this letter was in answer to the false teaching that had started in the church at Colosse. They didn't seem to have trouble with immorality or improper conduct. The Apostle deals with four specific areas of false teaching or practice:

1. They were warned not to be deceived by the vain philosophies and traditions of men (2:3, 4, 8).
2. They were warned against letting someone bind upon them the observance of certain rituals, keeping of days, etc. (2:11, 14, 16-17).
3. He warns against the worshipping of Angels (2:18).
4. He warns them to abstain from ascetic practices that in the real of will worship are useless (2:20-23).

In doing the above things men were using their wisdom and reasoning trying to work out their own salvation without Christ. This tendency would eventually lead to a repudiation of the completeness and the authority of Christ, as well as believing that His revelation was incomplete. Paul shows these Colossians the superiority of Christ, His headship, His completeness, His work of creation, and His Divinity.

Upon a close examination it can be seen that Ephesians and Colossians are very similar, and yet their purposes are different. Ephesians emphasizes the unity, greatness and fullness of the church in Christ, while Colossians emphasizes the Divinity and all-sufficiency of Christ as the head over the body, the church. For additional study about the false teaching, one might want to look up the following things:

1. Plato's "Inferiority-Superiority-Creature" doctrine that was held to by Phrygians.
2. Philo's "Cabala" that was taught among the Jews.
3. Pythagoras' theory of "Pre-existent State," "Abstaining of Meats," and the bodily torture adopted by the Essenes (a sect of the Jews).
4. Add to this the "Ministry of Angels" in the Old Testament as mentioned in the New Testament (Acts 7:38, 53; Galatians 3:19; Hebrews 2:2).

OUTLINE OF COLOSSIANS

- | | |
|----------------------|--|
| CHAPTER ONE | * <u>HIS THANKSGIVING AND PRAYER FOR THEM</u> <ol style="list-style-type: none">1. Greetings (1-2)2. Thanksgiving and prayer for them (3-17)3. The preeminence of Christ (18-20)4. Their reconciliation through the Gospel (21-29) |
| CHAPTER TWO | * <u>COMPLETENESS IN CHRIST</u> <ol style="list-style-type: none">1. His concern for them and those at Laodicea (1-8)2. Completeness in Christ (9-17)3. Danger of following after the wisdom of men (18-23) |
| CHAPTER THREE | * <u>PUT OFF THE OLD MAN & PUT ON THE NEW MAN</u> <ol style="list-style-type: none">1. Seek things above (1-4)2. mortify members of the flesh (5-11)3. Put on the New Man (12-17)4. Various admonitions (18-25) |
| CHAPTER FOUR | * <u>FINAL ADMONITIONS</u> <ol style="list-style-type: none">1. Various admonitions (1-6)2. Tychicus and Onesimus to make know his condition (7-9)3. Greetings (10-18) |

QUESTIONS FOR DISCUSSION

1. How does Paul address the church at Colosse?
2. Does the statement that Paul said he had heard of their faith and love mean that he had never been to the city of Colosse, or knew any of them?
3. Who told Paul of the condition of the Colossian church?
4. How did these people get into the kingdom of God's dear Son?
5. Who is the image of the invisible God?
6. What was created by the Son of God?
7. Are Angels created beings?
8. In whom does all fullness dwell?

9. How was it possible for the Gospel to have literally been “preached to every creature under heaven” by AD 63?

10. Had the Colossians not seen Paul’s face in the flesh?

11. In whom is hid all the treasures of wisdom and knowledge?

12. What four things does Paul warn them to beware of?

13. What is said about baptism?

14. What was taken out of the way and nailed to the cross?

15. What value is “will worship?”

16. Where should our affections be placed?

17. What are some things mentioned that must be put off?

18. What are some things mentioned that need to be put on?

19. What admonition is given to the wife?

20. What admonition is given to the husband?

21. What admonition is given to fathers?

22. What admonition is given to servants?

23. What admonition is given to masters?

24. What kind of speech are we to use?

25. Who all sent greetings to Colosse?

26. What special request was made concerning this letter?

Lesson Nine

“When Duty Becomes Desire”

(Philemon)

This letter is different from the other letters of Paul in several ways. Even though Paul addressed letters to Timothy and Titus, this letter to Philemon was of a different type. It is interesting to note that Paul does not identify himself as an Apostle, but as a prisoner of Jesus Christ. It is certainly a letter of great politeness and courtesy and one that is making a very special request of Philemon.

PERSONALITIES IN THE LETTER

TIMOTHY was Paul’s son in the Gospel (2 Timothy 1:2) and a constant traveling companion of Paul. He is now with Paul in his prison confinement and serving him as an assistant.

PHILEMON was the one to whom the letter was addressed. He was a resident of Colosse, Phrygia (Colossians 4:9). He may have been converted by Paul (verse 19). He was a man of considerable means and had distinguished himself by deeds of charity (verses 4-7). He was a prominent worker in the Colossian church (verse 1). His home was a meeting place for the church (verse 2).

APPIA probably was Philemon’s wife (verse 2).

ARCHIPPUS was a minister of the Gospel (Colossians 4:17) that may have been staying in the home of Philemon.

ONESIMUS was a runaway slave (verses 11-12). He had possibly stolen from his master (verse 18) in order to have something to live on. Upon reaching Rome, he came into contact with Paul and was converted (verse 10). He served Paul with great devotion. He had come to the conclusion that he needed to return to his master and make things right. Paul’s letter would help to pave the way for their reconciliation.

EPAPHRAS had been sent by the church at Colosse to inquire after Paul and may have been arrested while there (verse 23; Colossians 1:7).

OCCASION AND PURPOSE OF WRITING THIS LETTER

Slavery was one of the curses of the ancient world. The Greeks and Romans saw no wrong basically in having them, and many were treated cruelly. The reason why Onesimus fled from his master is not known, but upon his conversion he was faced with the need of making right the wrong he had done. Paul had found Onesimus a very helpful fellow-worker and consented for him to go back only because he felt it was not right to keep him without Philemon himself offering to let him stay with Paul. Thus, Paul writes this letter to help Onesimus to be

better received, no longer as a servant, but more, as a brother in Christ. Tychicus was being sent back with a letter to Colosse and Onesimus was sent along with him to the city. This letter was written about the same time as the other three prison letters—about AD 63.

The main purpose of the letter was to conciliate a man to his slave or servant who had run away. The Apostle did not use his authority, but petitioned as a friend to a friend that he show love, forgiveness and favor upon his new brother in Christ. Paul made his appeal to Philemon based on his age, his imprisonment, his relationship to Onesimus and Philemon, and offered to pay whatever Onesimus owed to Philemon. He expressed his hope that Philemon would rejoice in his heart over Onesimus. Inspiration does not tell us whether Onesimus was forgiven, but what Christian could have refused such a request on the part of an Apostle.

OUTLINE OF PHILEMON

CHAPTER ONE

*** PAUL'S REQUEST OF PHILEMON ON BEHALF OF ONESIMUS**

1. Greetings to Philemon, Apphia, and Archippus (1-3)
2. His thanksgiving for them (4-7)
3. His request concerning Onesimus (8-21)
4. Paul's plan to come by (22)
5. Final salutations (23-25)

QUESTIONS FOR DISCUSSION

- 1. Who sent greetings along with Paul?**
- 2. Who would you think that Apphia and Archippus were?**
- 3. What had Paul heard about Philemon?**
- 4. What did Paul prefer to do with Onesimus?**
- 5. How did Paul want Philemon to receive Onesimus?**
- 6. What did Paul promise to do about any debt that Onesimus owed?**
- 7. What indicates Paul's hope of release?**
- 8. Who sent greetings along with Paul and Timothy?**

Lesson Ten

“Living Righteously & Godly”

(Titus)

While the letters to Titus and Timothy are considered personal, yet it would seem obvious that the letters were intended for instruction as they worked with churches and that they would pass the information on to the churches from his letters to them. The last four letters were written from Rome while Paul was awaiting his trial before Caesar. It is generally believed that he was released in AD 63 and made a fourth mission trip that could have been as follows:

1. **He desired to go to Spain from Rome (Romans 15:24).**
2. **He goes to Crete where he left Titus (Titus 1:5)**
3. **He may have gone to Jerusalem and then back up into Asia Minor where he encouraged Timothy to remain at Ephesus (1 Timothy 1:3).**
4. **He sends a letter to Titus by Artemas or Tychicus asking him to meet him at Nicopolis (Titus 3:12).**
5. **Titus is encouraged to help send Zenas the lawyer and Apollos on their journey with haste (Titus 3:13).**
6. **He goes into Macedonia where he writes his first letter to Timothy (1 Timothy 1:3).**
7. **Paul is arrested (possibly at Miletus or that area—2 Timothy 4:20) and taken to Rome where he writes his second letter to Timothy (2 Timothy 4:6-8).**

THE LIFE OF TITUS

For some reason Luke does not mention Titus by name in the book of Acts, but we know that he was with the Apostle in several places by information from Paul's letters. Titus was a Greek (Galatians 2:3) and probably converted on Paul's first mission trip (Galatians 2:1; Titus 1:4). We first hear of him going with the Apostle to the Jerusalem conference (Acts 15) where the Judaisers tried to have Titus circumcised. However, the conclusion drawn at the conference was in Titus' favor and Paul would not let him be circumcised (Galatians 2:1-5). Upon their return to Antioch, it is supposed that Titus went with them and journeyed with Paul on his second tour (2 Corinthians 8:23). But we know he was with Paul on the third mission trip because he sent the first letter to Corinth by the hands of Titus (2 Corinthians 7:6, 7, 13, 14; 12:18). He rejoined Paul in Macedonia giving a report on the outcome of the first letter and was sent back to them with a second letter. He was commissioned to gather the collection for the poor saints in Judea (2 Corinthians 8:6, 16, 23) as he carried the second letter to Corinth (2 Corinthians 8:16, 17, 23). It is supposed that Titus went back with Paul and others to Jerusalem with the collection from the churches.

We next hear of Titus being with Paul after his release from prison in Rome. He and Paul were at Crete preaching and Paul left him to continue working with the churches that were established (Titus 1:5). It is possible that the first converts on Pentecost in Jerusalem came back

to Crete and preached to the Jews only (Acts 2:11). This may explain why they had trouble so quickly with Judaisers. Titus was left on the Island to further set the churches in order and appoint elders in every city. The last we hear of Titus is that he was asked to join the Apostle at Nicopolis and then was sent into Dalmatia (Titus 3:12; 2 Timothy 4:9). Tradition says that he died in Crete at the age of 94.

OCCASION AND PURPOSE FOR WRITING THIS LETTER

The exact place where Paul wrote this letter is not stated, but there are definite possibilities that it was sent from Colosse or Ephesus. A reason for supposing this is that Paul was going to send Artemas or Tychicus to Titus and their names are associated with the province of Asia. The occasion would necessarily be some time shortly after leaving Titus at Crete in AD 65-66.

The fact that Paul sent Titus to carry his first letter to Corinth and to straighten out the trouble that existed strongly indicates that Titus was a very capable, wise, and tactful man in dealing with others. Thus, Paul could confidently leave him at Crete with the same thing in mind and to further set the churches in order. There seems to have been several reasons indicated for writing this letter:

1. The need for giving further instructions on the appointment of elders.
2. The Character of the Cretans was characterized by insincerity and falsehood—thus, the need of warning to watch out for their hollow and insincere side.
3. To further warn Titus against the Judaizing teachers.
4. To further exhort Titus to be an example in good works before the people.
5. To request that he join Paul as soon as possible at Nicopolis (Titus 3:12)

OUTLINE OF TITUS	
CHAPTER ONE	* <u>QUALIFICATIONS OF ELDERS</u> <ol style="list-style-type: none"> 1. Salutations (1-4) 2. Purpose for his being left in Crete (5) 3. Qualifications of Elders (6-9) 4. Warnings against deceivers (10-16)
CHAPTER TWO	* <u>VARIOUS ADMONITIONS TO DIFFERENT GROUPS</u> <ol style="list-style-type: none"> 1. Various admonition to different groups (1-10) 2. God’s people are taught to live righteously (11-15)
CHAPTER THREE	* <u>WHAT TITUS IS TO TEACH</u> <ol style="list-style-type: none"> 1. To be submissive and kind (1-2) 2. Reminder of how we are saved (3-7) 3. Exhort believers to do good works (8) 4. How to deal with heretics & final thoughts (9-15)

QUESTIONS FOR DISCUSSION

- 1. Is there any indication that Paul may have converted Titus?**
- 2. Why was Titus left in Crete?**
- 3. Who were subverting whole houses and why?**
- 4. What accusation is laid against the Cretans?**
- 5. Why is Titus to rebuke them sharply?**
- 6. What causes people to turn from the truth?**
- 7. How do those who profess they know God, deny him?**
- 8. What admonition is to be given to older men?**
- 9. What admonition is to be given to older women?**
- 10. What are the older women to teach the younger women?**
- 11. What special admonition is given to Titus?**
- 12. What admonition was given to servants?**
- 13. What does the grace of God teach us?**
- 14. What does Paul say was the former life of many?**
- 15. By what have we not been saved, and by what have we been saved?**
- 16. What are believers exhorted to do?**
- 17. What is Titus warned to avoid?**

18. What is to be done with a heretic?

19. Who was Paul planning to send to Titus?

20. What did Paul want Titus to do?

21. What two men did Paul want Titus to help on their journey?

22. Who sends greets with Paul?

Lessons Eleven & Twelve

“Spiritual Leadership”

(1 Timothy)

Four of Paul’s letters were addressed to individuals (Philemon, Titus, 1 & 2 Timothy). Two of these were addressed to one of Paul’s closest and constant companion and fellow-helper, Timothy! Since both Timothy and Titus were ministers of the Gospel, it is presumed that the three letters to them are especially designed for preachers to take heed unto.

THE LIFE OF TIMOTHY

When Paul and Barnabas went into Lycaonia, they were successful in converting Jews and Gentiles. Among those converted was a young man named Timothy. His Jewish mother and grandmother had taught him very early the Old Testament Scriptures, but having a Greek father he was never circumcised. Upon Paul and Silas returning to Lystra on the second mission trip (AD 50-53), they asked Timothy to join them on their journey (for he was well spoken of by all the brethren). Since so much of Paul’s work was to go into the Synagogues and preach, he felt it best that Timothy be circumcised to prevent any problems that might arise over his father being a Greek. It is possible that at this time the elders at Lystra laid their hands on Timothy to set him apart for this work (1 Timothy 4:14), and the Apostle also laid hands on him at the same time to impart some spiritual (miraculous) gift (2 Timothy 1:6). Thus, he leaves with Paul and Silas and becomes a constant companion of the Apostle. They visit the churches of Phrygia and go on to the sea coast town of Troas. Luke joins with them to go into Philippi in Macedonia. After establishing the church, Paul and Silas go on to Thessalonica, but Luke and possibly Timothy stay at Philippi. Timothy rejoins them at Berea. Paul goes to Athens and Timothy follows him there to be sent back again to Thessalonica. Paul then goes on to Corinth, where Timothy and Silas both join him. After Paul leaves Corinth, we hear no more of Silas being with him, and the narrative only mentioned Timothy being with Paul when on the third mission trip at Ephesus (Acts 19:22). Towards the end of their stay there, Timothy and Erastus were sent on to Macedonia while Titus had been sent to Corinth with the first letter. Paul was disappointed not to find Titus at Troas where he had hoped to meet him with news from Corinth (2 Corinthians 2:12-13). So, he went on to Macedonia to join Timothy and Erastus and to wait for Titus’ return. Timothy is then listed among those who upon returning from Corinth traveled on ahead of the Apostle as far as Troas. It is strongly indicated by Acts 21:29 that most of these brethren went on to Jerusalem with Paul where he was imprisoned, carried to Caesarea for two years, and later was sent to Rome for two years. We next find Timothy mentioned as being with Paul while he was in prison at Rome (Philippians 1:1). After Paul’s release Timothy travels some with the Apostle, but we cannot say with any exactness just how much. There is a strong indication that Timothy was requested to stay at Ephesus for a number of months to help straighten out the problems existing there and to further appoint elders (1 Timothy 1:3-4; 3:1-15). Then, when Paul was again imprisoned, he wrote his second letter to Timothy requesting him to come to Rome to be with him in his dying hour if possible (2 Timothy 4:21). We don’t know if Timothy ever made it

to Rome in time before Paul's death. Early tradition says that Timothy went back to Ephesus and worked until his own martyrdom.

OCCASION AND DATE OF WRITING THIS LETTER

There are some who believe that Paul was put to death at the close of his first imprisonment, but there are several difficulties involved in trying to fit these two letters to Timothy and the one to Titus into the narrative in Acts. There is even greater difficulty in harmonizing the time element in Acts with the Epistles. Also, there is almost unanimous tradition coming from a very early period that Paul was released and even went into Spain to preach as he had desired formerly. Since Luke did not continue his narrative in Acts it is next to impossible to give with certainty the route which Paul and his companions followed upon his release. Please see the lesson on Titus for a suggested possible course that they may have traveled as derived from references in the three letters.

Paul indicated that he encouraged Timothy to remain at Ephesus because of the need being so great, but that he was going on into Macedonia as planned (1 Timothy 1:3). He wrote this first letter back to Timothy from Macedonia about AD 65-66.

PURPOSE FOR WRITING THIS LETTER

There is evidence in the two letters to Timothy that he was more desirous to be with the Apostle rather than to combat the false teachers at Ephesus. But Paul was soon to leave this life and Timothy must be on his own. He is left at Ephesus to correct the problems and false teachers, to help the elders, and also to appoint more elders. Also, it was needful to exhort Timothy to do his work well and live a life beyond reproach. Qualifications for elders and deacons are given and exhortations to the evangelists. Instructions about church government, public worship, and to take care of those in need, are given in the first letter.

OUTLINE OF 1 TIMOTHY

CHAPTER ONE

*** THE PREACHING OF THE GOSPEL**

1. Salutations (1-2)
2. Reasons for wanting him to stay at Ephesus (3-4)
3. Right use of the Old Testament (5-11)
4. Paul's being chosen to preach the gospel (12-17)
5. His charge to Timothy (18-20)

CHAPTER TWO

*** WOMEN'S PLACE IN THE CHURCH**

1. General instruction on prayer (1-8)
2. Women's place (9-15)

CHAPTER THREE	* <u>QUALIFICATIONS OF BISHOPS AND DEACONS</u> <ol style="list-style-type: none">1. Qualifications of elders (1-7)2. Qualifications of deacons (8-13)3. Paul's desire to come shortly (14-16)
CHAPTER FOUR	* <u>PERSONAL ENCOURAGEMENT TO TIMOTHY</u> <ol style="list-style-type: none">1. Some shall depart from the faith (1-6)2. Personal exhortation and encouragement (7-16)
CHAPTER FIVE	* <u>SPECIFIC INSTRUCTIONS ABOUT WIDOWS & ELDERS</u> <ol style="list-style-type: none">1. How to act toward others (1-2)2. Concerning the care of widows (3-16)3. Concerning elders (17-25)
CHAPTER SIX	* <u>WARNINGS TO THE RICH</u> <ol style="list-style-type: none">1. Concerning servants (1-2)2. False teaching (3-5)3. Godliness with contentment (6-8)4. The rich and love of money (9-10)5. his exhortation and charge to Timothy (11-21)

QUESTIONS FOR DISCUSSION

- 1. What indication do we have that Timothy was taught the truth by Paul?**
- 2. Where did Paul leave Timothy when he went into Macedonia?**
- 3. For what purpose did he leave him there?**
- 4. For whom is the law made?**
- 5. What was Paul before he became a Christian>**
- 6. How does Paul describe God?**
- 7. Who had made shipwreck of the faith?**
- 8. What should be the prayer of every Christian?**
- 9. How many mediators between God and man?**

10. What special admonition does he give for women?

11. Are women to teach men?

12. Why has God given the woman a subjected role?

13. What special work has God given the woman?

14. List the qualifications for elders.

15. List the qualifications for deacons.

16. How soon did Paul expect to see Timothy?

17. What is the house of God?

18. What will happen in the latter times?

19. How will they apostates be identified?

20. What was Timothy to refuse?

21. What special exhortations were given to Timothy?

22. How was Timothy to treat older men and women as well as younger men and women?

23. Who was considered a “widow indeed?”

24. Who is worse than an infidel?

25. Why are the younger widows to be refused?

26. What advice does he give to the younger women?

27. What does he say about elders that rule well, especially those who labor in word & doctrine?

28. When only is an accusation to be received against an elder?

29. Why did Paul advise Timothy to use a little wine?

30. What special admonitions are given to servants?

31. From whom does was Timothy to withdraw from?

32. What problem do the rich fall into?

33. What is the root of all kinds of evil?

34. What does Paul tell Timothy to follow after?

35. Who is the blessed and only Potentate, the King of kings, and Lord of lords?

36. What charge is to be given to the rich?

37. What was Timothy to avoid?

Lesson Thirteen

“Assurance of a Crown”

(2 Timothy)

This letter is the last that we know of from the pen of the Apostle Paul and is very personal and touching as the last words of a grand old soldier of the cross writing to his young son in the Gospel who had been with him through much of his service as a missionary among the Gentiles. Please see the introduction to the first letter to Timothy that gives a survey of Timothy’s life.

PAUL’S POSSIBLE SECOND IMPRISONMENT AT ROME

Bible scholars feel that Paul was released from his first Roman imprisonment in 63 AD and was able to make a 4th mission trip (63-67 AD). The suggested route and places is given in the lesson on Titus (please see this). We are not sure exactly where he may have been arrested and brought to Rome again, but the second letter has him in prison at Rome with no hope of escaping death. The reason may have been that Nero had brought about a wave of persecution against Christians, particularly in Rome, followed by the burning of Rome, July 10, AD 64. The ever-increasing number of Christians in Rome stirred Nero into action against them. Tacitus describes it as “Diabolical.” During Paul’s second imprisonment his treatment is severe. He is now suffering as a malefactor (2 Timothy 2:9). Ministering to him were: Onesiphorus (1:16); Eubulus, Pudens, Linus, and Claudia (4:21). It became more and more dangerous to be connected with Paul. Yet, he was allowed to make his defense before “all the Gentiles,” which indicates that there was a large audience in the court room (4:17). He was acquitted of at least one of the charges brought against him (delivered from the mouth of the lion—4:17). While awaiting the next court summons, he writes this second letter urging Timothy to come to him with all dispatch (4:9) (AD 67-68). Paul could see the “blood-stained sword” of the executioner, but he looked beyond the sword to his awaiting crown (4:6-8). He was soon to exchange the chains of a criminal for the wreath of the conqueror. Nero’s court gave way to the heavenly mansion.

Those fellow-workers that had been with Paul were scattered to other places: Timothy was at Ephesus; Trophimus was at Miletus sick; Erastus was at Corinth; and Titus was at Dalmatia (2 Timothy 4:10, 20). Only Luke was with him as an habitual attendant (4:11). Linus (an elder in the Roman church), Pudens (the son of a Senator), and Claudia (the bride of Pudens and daughter of a British King), were unable to supply the sympathy and love for which Paul now longed for from his beloved son, Timothy. Tychicus takes the letter to Timothy and gives additional words of admonition from Paul to Timothy (4:12).

PURPOSE FOR WRITING TO TIMOTHY

There are several reasons that could be given for Paul’s writing to Timothy a second letter:

1. To let Timothy know of his condition as a prisoner at Rome, of how his trial was going, that his friends were afraid to stay with him during the trial, and that he had no hopes of being released.
2. To again encourage Timothy and express his great concern for him in his work that was ahead of him.
3. To let him know of his longing to see him and to request him to come to Rome if possible.
4. To request of him when he comes to please bring the cloak, books, etc., that were left with Carpus at Troas.

One of the things that makes this book stand out above others is its revelation of the great faith of Paul as he stood facing death on behalf of the cause he loved so dearly—such serves as a great example for us even today.

OUTLINE OF 2 TIMOTHY	
CHAPTER ONE	* <u>PAUL'S ENCOURAGEMENT TO TIMOTHY</u> <ol style="list-style-type: none">1. Salutations (1-2)2. Thanksgiving (3-5)3. Encourages him to do the work of God (6-14)4. Tells of those who have turned from him (15-18)
CHAPTER TWO	* <u>PERSEVERE AND TO WATCH HIS CONDUCT</u> <ol style="list-style-type: none">1. Exhorts him to be strong and persevere (1-7)2. Paul's sufferings for the Gospel (8-14)3. Dangers of false teachings (15-21)4. Govern his conduct carefully (22-26)
CHAPTER THREE	* <u>EVIL DAYS AND EVIL MEN SHALL INCREASE</u> <ol style="list-style-type: none">1. Last days shall be perilous days (1-5)2. Evil men shall wax worse (6-9)3. Godly men shall suffer (10-12)4. But evil men shall increase (13)5. Exhorts him to continue in that he has learned (14-17)
CHAPTER FOUR	* <u>PAUL'S DEPARTURE NEAR AND HIS ASSURANCE</u> <ol style="list-style-type: none">1. His final charge to preach the word (1-5)2. Paul's death is at hand (6-8)3. Paul's desire for him to come (9)4. Location of the men who were with him (10-12)5. Request of things to bring (13)6. His first trial (14-18)7. Final salutations (19-22)

QUESTIONS FOR DISCUSSION

- 1. What was Paul's desire concerning Timothy?**
- 2. Who had first taught Timothy?**
- 3. What does Paul request that Timothy not be ashamed of?**
- 4. How has life and immortality been brought to light?**
- 5. Who in particular had turned away from Paul?**
- 6. Who was of especial help to Paul while in chains?**
- 7. Why was Timothy to teach faithful men?**
- 8. What does a soldier not do as concerning this life?**
- 9. When only is a man crowned?**
- 10. If we suffer with Christ, what will happen to us?**
- 11. What is to be done with the word of truth?**
- 12. What was Timothy to shun and why?**

- 13. Who was teaching that the resurrection was already past?**
- 14. Who will be a vessel unto honor in the Lord's house?**
- 15. What is Timothy warned to flee and to follow?**
- 16. Why avoid foolish and unlearned questions?**
- 17. What are the requirements for the servant of the Lord?**

- 18. What will happen in the last days?**

- 19. Who withstood Moses to the face?**

20. What had happened to Paul at Antioch, Iconium, and Lystra?
21. What will happen to all who live godly in Christ Jesus?
22. Why is all Scripture given?
23. What was Paul's charge to Timothy?
24. Why is he to be so diligent about his work?
25. Did Paul expect death shortly?
26. What had happened to Demas?
27. Where had Cresens and Titus gone?
28. Who only was with him?
29. Where had Paul sent Tychicus?
30. What had Paul left at Troas?
31. Who did Paul much evil?
32. What does Paul mean when he said he was delivered out of the mouth of the lion?
33. Who does Paul desire to salute?
34. What had happened to Erastus and Trophimus?
35. How soon did Paul want Timothy to come?
36. Who sent their greetings?

