

# BIBLE STUDIES IN THE LIFE OF PAUL

by Henry T. Sell

---

*Sell's Bible study guide tracing the life and ministry of the Apostle Paul from his conversion on the Damascus Road through his missionary journeys, epistles, and final imprisonment, drawing practical lessons for contemporary believers.*

16 Chapters

# Table of Contents

0. Bible Studies In The Life Of Paul
1. PREFACE
2. CONTENTS I. PAUL'S PREPARATION
3. STUDY I EARLY LIFE THE PLACE OF PAUL +The Man
4. STUDY II CONVERSION
5. STUDY III FIRST MISSIONARY JOURNEY Scripture
6. STUDY IV SECOND MISSIONARY JOURNEY
7. STUDY V THIRD MISSIONARY JOURNEY
8. II. PAUL'S JOURNEYS Acts 13:1-38:31
9. STUDY VI JERUSALEM TO ROME
10. STUDY VII THE FUTURE OF CHRIST'S KINGDOM FIRST GROUP OF EPISTLES FIRST AND SECON...
11. STUDY VII THE FUTURE OF CHRIST'S KINGDOM FIRST GROUP OF EPISTLES THE FIRST AND S...
12. STUDY VIII THE OLD FAITHS AND THE NEW
13. STUDY IX THE SUPREMACY OF CHRIST
14. STUDY X PASTORAL AND PERSONAL
15. A New Method for Bible Classes

## Bible Studies In The Life Of Paul

---

## PREFACE

---

The book of Acts shows in a very graphic way the

rapid growth and marvelous progress of Christianity in the midst of great opposition. We see in process of fulfillment the promise of Jesus Christ to his disciples that they should receive power after the Holy Ghost had come upon them and that they should be witnesses unto Him "both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth." Those were

earnest times and full of stirring events, when men went forth to conquer a hostile world not with swords, but by the preaching of a gospel of peace and good will. As soon as this proclamation was made in Judea and Samaria a new instrument was chosen by Jesus Christ, in Paul, to carry His message to the uttermost part of the earth. He thus became at once the chief character in the larger work of planting and developing churches outside of Palestine. The study of Paul's life shows the difficulties encountered, the doctrines taught, and the organization perfected in the early churches. "We here watch the dawn of the gospel which the Savior preached as it broadens gradually into the boundless day." Bible Studies in the Life of Paul is designed to follow the author's Bible Studies in the Life of Christ and to show the work of the Great Apostle in carrying the

gospel to a Gentile world. The aim is to present the work of Paul in a constructive and historical way. While there has been a careful consideration, on the part of the author, of disputed questions, only conclusions upon which there is a general agreement amongst scholars, and which can be consistently held, are presented. The great main facts of Paul's life and work stand forth unchallenged and the emphasis is placed upon them. This book is divided into three parts, Paul's preparation for his work, his missionary journeys, and his writings. This is a text book, and, with the analysis of each study and questions, is prepared for the use of normal and advanced Sunday-school classes, teachers' meetings, schools, colleges, and private study. This is the sixth book of the kind which the author has prepared and sent forth. The large favor with which the other books have been received, and the desire, first of all, of making the life and work of Paul even better known, have been the motives which have led to its preparation. CHICAGO, ILL. HENRY T. SELL.

## CONTENTS I. PAUL'S PREPARATION

---

STUDY I. Early Life

II. Conversion II. PAUL'S JOURNEYS III. First Missionary Journey

IV. Second Missionary Journey

V. Third Missionary Journey

VI. Jerusalem to Rome III. PAUL'S WRITINGS VII. The Future of Christ's Kingdom

VIII. The Old Faiths and the New

IX. The Supremacy of Christ

X. Pastoral and Personal

## STUDY I EARLY LIFE THE PLACE OF PAUL +The Man

---

STUDY I EARLY LIFE THE PLACE OF PAUL +The Man, Paul,+ judged by the influence he has exerted in the world, is one of the greatest characters in all history. He is pre-eminent not only as a missionary, but as a marvelous thinker and writer. "He was a personality of vast power, force, and individuality." There are some men who seem to be born and prepared to do a large work for the world; Paul makes the impression upon those who carefully read the record of his life that he stands first in this class of men. +The Work of the Apostle.+ -- As John the Baptist preceded Christ and prepared the way for His coming, so Paul succeeded Christ and went throughout the heathen world proclaiming that the Christ had come, and calling upon all men, Jews and Gentiles, to repent and accept Him as their Lord and Savior. So wide was his work as a missionary of the cross, and an interpreter of the Christ, that a certain class of critics have sought to make him the creator of Christianity, as we know it; a position which Paul would be the first to repudiate. He sought of himself, before he was apprehended by Christ on the way to Damascus, to drive Christianity from the face of the earth. +The Leading Thought+ in Paul's mind, after his conversion, was personal devotion to Christ; this was the mainspring of every act. He said, "I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me": (Gal.2:20). "For me to live is Christ" (Phil.1:21). In his letters to the churches which he founded, there are found no picturesque descriptions of cities or of scenery; his one thought is to make known the Christ. He says, writing to the Corinthian church, "and I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ and Him crucified" (1 Cor.2:1, 2). In the evangelization of the heathen world, for which task he had been set apart by the Holy Spirit (Acts 13:2) and which he had accepted with all his heart, it is not only his leading, but his only thought to make known Jesus Christ as Lord and Savior. To miss this supreme purpose of Paul in the study of his life is to miss its whole significance (Phil.2:1-11; Col.1:12-20). BIRTH +Place.+ -- The world is interested in the birthplaces of its great men. Some of these birthplaces are in doubt. There is no doubt about the place in which Paul was born. He says, in making a speech to the Jews, "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia" (Acts 22:3). This city was the capital of Cilicia and was situated in the southeastern part of Asia Minor. It was but a few miles from the coast and was easily accessible from the Mediterranean sea by a navigable river. A large commerce was controlled by the merchants, on sea and on land. Tarsus, while one of three university centers of the period, ranking with Athens and Alexandria, was an exceedingly corrupt city. It was the chief seat of "a special Baal worship of an imposing but unspeakably degrading character." +Time.+ -- The date of Paul's birth is nowhere recorded, but from certain dates given in the Acts, from which we reckon back, it is thought that he was born about the same time as Jesus Christ. +Family.+ -- We are left, in this matter, without any uncertainty. Paul says, "I am a Pharisee, the son of a Pharisee" (Acts 23:6). I was "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the law, a Pharisee" (Phil.3:5). Paul's father and mother were Jews of the stricter sort. The expression which Paul uses, "An Hebrew of the Hebrews" is very significant. The Jews of the Dispersion were known at this time as Hebrews and

Hellenists. The Hebrews clung to the Hebrew tongue and followed Hebrew customs. The Hellenists spoke Greek by preference and adopted, more or less, Greek views and civilization. Paul had a married sister who lived in Jerusalem (Acts 23:16) and relatives in Rome (Rom.16:7, 11). TRAINING +Home.+ -- The instruction received in the home has often more influence and is more lasting than any other. Paul received the usual thorough training of the Jew boy accentuated in his case, in all probability, by the open iniquity which was daily practised in his native city. We never hear him expressing any regret that he received such thorough religious instruction at the hands of his parents. +Mental, Moral, and Religious.+ -- Good teachers were employed to instruct the boy, who was afterwards to make such a mark in the world. After going through the school, under the care of the synagogue at Tarsus, he was sent to Jerusalem to complete his education. Paul, speaking in this chief Jewish city, says, I was "brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers" (Acts 22:3). It is very evident that He had a profound knowledge of the Scriptures from the large use he makes of them in his Epistles. He seems also to have been quite well acquainted with Greek philosophy and literature. He quotes from the Greek poets, Aratus, Epimenides, and Menander. No man ever studied men and the motives which actuate them more than he. His inward life was pure (Acts 23:1; 24:16). Paul differed from Christ in that he was a man who sought the cities and drew his illustrations from them, while Christ was much in the country and drew his illustrations from country life. But in this study of and work for the city Paul was but carrying out the commands of Christ. +Industrial.+ -- It was required of every Jew father that his boy should learn some trade by which he might support himself should necessity require it. It was a common Jewish proverb that "he who taught his son no trade taught him to be a thief." Paul wa

## STUDY II CONVERSION

---

PAUL, THE PERSECUTOR #NAME? Paul first appears in the narrative of the Acts, under the name of Saul, at the martyrdom of Stephen, where he takes charge of the clothes of the witnesses (Acts

7:58, 59). From the Ascension of Christ to the martyrdom of

Stephen is an important period in the history of the infant church. On and after the day of Pentecost (Acts 2) the apostles and followers of the risen Lord assumed a very bold attitude. They did not hesitate to speak openly in the temple (Acts 3:12-16) of the crime of putting "The Prince of Life" to death and asserted that He was risen from the dead. The priests and Sadducees strongly

objected to this kind of preaching (Acts 4), laid hands upon the preachers, and put them in prison. When they were examined the next day before (Acts 4:5-13) the Jewish tribunal, the apostles spoke even more boldly of Jesus and his resurrection and refused to be silenced (Acts 4:13-20, 33). Again an attempt was made to stop the preaching of the apostles, but they refused to keep still (Acts 5:16-33). A remarkable prison deliverance by the "Angel of the Lord" (Acts 5:19, 20) gave them great courage in proclaiming "all the words of this life." At this point Gamaliel (Acts 5:34-42) proposes in the Jewish council a new policy, which was to let the followers of Christ alone, arguing that then they would speedily give up their preaching. This policy was adopted (Acts 5:40). But with the election of Stephen as a deacon (Acts 6:1-8) the followers of Christ began to multiply with great rapidity and it was soon seen that "the

let-alone policy" was a mistake (Acts 6:9-15). Persecution again breaks out which results in the death of Stephen (Acts 7), the bringing out of Saul as the arch persecutor, and the scattering of the church (Acts 8:1-4). #NAME? It was very soon plainly seen that Christianity could keep no truce, and proposed to keep no truce, which called in question or denied the supremacy of Christ. +The Cruelty of the Persecutor.+ -- To a man of Paul's temperament and zeal there could be no half way measures in a case like this. He could not be content to bide his time. Either the claims of Christ were true or false. If false, then they were doing In the first persecutions the Jews had been content to arrest and imprison those who publicly preached Christ, but now the policy was changed and Christianity was to be exterminated root and branch. All believers in Christ were to be hunted out. The character of Saul, the arch persecutor, is shown in the characterization of him by Luke, when he

represented him as breathing out, "threatenings and slaughter against the disciples of the Lord" (Acts 9:1). CONVERSION+Cause.+ -- The book of the Acts, opened at one place, shows a fierce hater and persecutor of the Christians (8:3), opened at another place it shows this same persecutor as an ardent and enthusiastic preacher of the faith in Jesus Christ (13:16-39) We seek for the cause of this

remarkable change. Luke tells us that Saul was on his way to Damascus, seeking victims for his persecuting zeal, when Jesus suddenly appeared to him and Saul was changed from a persecutor

to a believer in Christ (Acts 9:3-7). The account is very brief. For an event which has had such tremendous results, the narrator is very reticent; a light from heaven, a voice speaking, and a person

declaring that He is Jesus. Paul gives us two accounts of his conversion and how it took place (Acts 22:6-15;

26:12-18). The men who were with Paul saw a light

and heard a voice, but not what was said. It is

impossible to describe or exaggerate what took place in Paul's mind in those brief moments while Jesus talked to him; but his beliefs, and his whole life plan were radically changed. It had been well if no explanation of this conversion had been attempted and the great fact had been left to stand as it does in the Acts. Attempts, however, have been made to minimize the power of this conversion and the marvelous and sudden change it wrought in the character and life of Paul. Some critics seeking a natural, rather than a supernatural, cause have attributed to Paul certain compunctions of conscience and misgivings about his persecution of the Christians, together with a hot day and a certain temperament, which led him to have a

subjective experience, which he thought was real. But there is no recorded evidence forthcoming that Paul ever had any compunctions of conscience about persecuting the Christians. Paul was an honest man to the very core of his being; in the two accounts he gives us of this

conversion, and in incidental references to it, he never even hints at any such state of mind. The expression used by Jesus, "It is hard for thee to kick against the pricks" (Acts 9-5), of which so much has been made, means no more than that Saul's opposition and hard work against the Christians (Acts 8:3; 9:1), would be of no avail. In doing what he did Paul thought he was doing God's

service. Again the language which Paul uses and the references which he makes to this appearance of Christ forbid us to think that it was only a mere vision of Christ which he saw. "He ranks it as the last of the appearances of the risen Savior to His disciples and places it on the same level as the appearances to Peter, to James, to the eleven, and to the five hundred" (1 Cor.15:1-8). In these appearances Jesus had eaten with his disciples and been touched by them (John 20:24-31; Luke 24:36-43),

appearing as a real being, according to the narrative."It was the appearance to Paul of the risen Lord,

which made him a Christian, gave him a gospel to preach, and sent him forth as the apostle of the Gentiles."The time of Paul's conversion was about 36 A.D.+Effects.+ -- There is no question as to the very marked results which followed the appearance of the risen Lord to Saul on the way to Damascus.1. Physical. He was smitten with blindness (Acts

9:8), and was without food for three days (Acts 9:9). His sight was restored by Ananias at the command of the Lord (Acts 9:15-18).2. Mental and spiritual. His whole outlook upon life and its significance was changed. He received baptism and was filled with the Holy Spirit (Acts 9:17). From being a persecutor he became an enthusiastic witness for Christ (Acts 9:20-22).3. Penalty.

The consequences of his former course of action were visited upon him; for the Jews sought to kill him and the disciples of Christ were at first afraid of him (Acts 9:23-26). But Barnabas vouched for his

sincerity (Acts 9:27).4. The relief to the Christians at Damascus, when

Saul was converted, was very great. They had looked forward to his coming with dread.5. The triumph of Christ. In Paul Christianity won its most efficient missionary and, next to Christ, its greatest thinker, preacher, and teacher.6. The estimates of the results of this conversion of Saul cannot be too large; they are world wide.PERIOD OF WAITING+Retirement of Paul.+ -- From the conversion of Paul

(Acts 9:3-7) to his call to the missionary work (Acts 13:2) is a period of about ten years. During this time we have only incidental notices of him and what he was doing. When we think of it there is nothing strange in this retirement. It is the divine method, as in the case of Moses, when a man is to do a very large work for God that he should be well prepared for it. The chief

scripture notices of this period of retirement are found in Acts 9:19-30; Gal.1:15-24; (Acts 11:25-30; 12:25). From these notices it is quite plain: (a) That Paul retired into Arabia. (b) That he preached in Damascus and

Jerusalem, but was compelled to flee from both cities on account of the persecutions of the Jews, who sought his life. (c) That he went to Tarsus and "into the regions of Syria and Cilicia." (d) That he came to Antioch, where there was a great revival (Acts 11:25-30), at the

solicitation of Barnabas. Luke in his account (Acts 9:19-30) does not mention the trip to Arabia spoken of by Paul in his epistle to the Galatians (1:15-24). It must be remembered however that each is writing from a

different point of view. Luke is a historian recording only the most salient facts and passing over the mention of many events. We see this in the compression in eight and a half short chapters of the events of the three missionary journeys. Paul writing to the Galatians is anxious to establish the fact that he received his commission, as an apostle, not from man, but from Christ himself (Gal.1:1); hence he enters more into details and we get from him the inside view. The accounts of Luke and Paul if read carefully, keeping in mind all the circumstances, are seen not to be in any way antagonistic, but to supplement each other. +Reasons.+ -- Many reasons have been given for the

retirement of Paul to Arabia, and what seems to be the period of comparative inactivity that followed it.1. Fierce opposition on the part of the Jews whenever Paul attempted to preach, as in the citi

## STUDY III FIRST MISSIONARY JOURNEY Scripture

---

STUDY III FIRST MISSIONARY JOURNEY Scripture, Acts 13:1-14:26 INTRODUCTION TO THE THREE MISSIONARY JOURNEYS Before taking up the study of the first missionary journey, attention is called to certain points which should be considered in regard to all three of them (Acts 13:1-21:17). We have now arrived at what we might call the watershed of the Acts of the Apostles. Hitherto we have had various scenes, characters, personages to consider. Henceforth Paul, his labors, his disputes, his speeches, occupy the entire field, and every other man who is introduced into the narrative plays a subordinate part. Our attention is now turned from the Jewish world, considered so largely in the first twelve chapters of the Acts, to the heathen world and the struggle which Paul and his fellow laborers had with it, in bringing it to Christ. +The Call+ to this work was by the Holy Ghost in the city of Antioch (Acts 13:1-4). Luke says, "As they ministered to the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2, 4). Contrast this with the beginning of the work in Jerusalem which was also inaugurated by the Holy Ghost on the day of Pentecost (Acts 1:14; 2:1-4). This call was in accordance with what Jesus had told his disciples before His ascension (Acts 1:8). The agency of the Holy Ghost in directing and promoting this missionary work is very manifest (Acts 13:2, 4, 9, 52; 15:8, 28; 16:6; 19:2, 6; 20:23, 28; 21:11; 28:25). +The Significance+ and importance of these journeys cannot be overestimated. It is probable, when the call came, that Paul had but little idea of their magnitude and that in the end they would result in changing not only the religion, but the philosophy and civilization of the world. +Extent and Time.+ -- It is estimated that the first journey was 1,400 miles long, the second 3,200, and the third 3,500, making 8,100 miles traveled by Paul. The time occupied for the three journeys was about ten years. +The Record+ of the three missionary journeys, is briefly comprised in eight and a half chapters (Acts 13:1-21:17), and it does not profess to be a complete one. Only the most striking incidents and events, and probably not all of these, are given. There were side trips not recorded by Luke; Paul speaks of one to Illyricum (Rom.15:19), and of others in which he underwent great perils (2 Cor.11:24-27). The purpose of Luke seems to be to show how, in accordance with the command and promise of Christ, the knowledge and power of the gospel was spread, beginning in Jerusalem, through Judea, and Samaria, throughout the heathen world (Acts 1:8); everything seems to be made to bend to this purpose. Certainly there could be no more graphic and concise account of these epoch making events than that given us by this wonderful narrator. +Other Long Journeys.+ -- 1. Paul's voyage to Rome as a prisoner. Luke gives a full account of this voyage, its many interesting incidents (Acts 27:1-28:16), and of the circumstances which led up to it (Acts 21:17-27:1). 2. There is every reason to believe that Paul was released at the end of his two years imprisonment in Rome (Acts 28:30) and that he made an Eastern journey as far as Colossae and a Western journey as far as Spain. NOTE. -- These last journeys are considered in chapter ten. +Method of Work and Support.+ -- Paul and his companion, or company, when they entered into a city would first seek for a lodging and then for work, going from one tent maker's door to another until finally a place was found. Then upon the following Sabbath they would seek the Jewish synagogue and after the reading of the Scriptures, when an opportunity was given, Paul would arise and begin to speak,

(Acts 13:14-16) leading up through the Old Testament message (Acts 13:17-43) to the great topic of Jesus Christ as the promised Messiah and closing with an exhortation to believe on Him. Such a speech would naturally excite great interest coming from the lips of one, who by his speech and the handling of the Old Testament, would be recognized as a cultivated Jewish Rabbi. Paul would be asked to speak again the next Sabbath (Acts 13:44-52), the synagogue would be full of people and he would set forth Jesus Christ more plainly as the Savior both of Jew and Gentile. This would generally be a signal for the Jews to contradict and oppose Paul, but some Jews would believe with a number of Gentiles. This would be the starting point of the Christian church in that community. The Jews, however, who were untouched by what Paul preached, and who looked upon him as the destroyer of their religion, would raise a cry against him and seek to have him expelled from the city. This experience was frequently repeated. There were great difficulties also to be encountered when the heathen thought that their worship was in danger (Acts 19:20-30).

+The Message+ which Paul bore to Jew and Gentile was the moving force of all his work. The starting point was the memorable day when Jesus Christ appeared to him on his way to Damascus. Paul believed that he received his commission as an apostle directly from Jesus Christ (Gal.1:1-24). The four main positions of Paul, set forth so plainly in his Epistle to the Romans, are: (a) All are guilty before God (Jew and Gentile). (b) All need a Savior. (c) Christ died for all. (d) We are all (through faith) one body in Christ. Paul leaves us in no doubt as to how he regards Jesus Christ. He is to him the Son of God, through whom God created all things and who is the Divine Savior of man (Eph.3:9-21; Phil.2:9-11; Rom.9:5). There is no doubt, no hesitation on Paul's part in delivering his message. He is a witness, testifying to the glory of his Divine Lord. He is a messenger who cannot alter or tamper with that which has been entrusted to him. To the rude inhabitants of the mountain regions of Asia Minor, to the philosophers in Athens, to the Roman governors in Caesarea, to the dwellers in Corinth and in Rome the purport of the Message is always the same. THE FIRST JOURNEY Scripture, Acts 13:1-14:28+Preparation.+ -- First, on the part of Paul. About ten years have passed since his conversion. During this time we have few notices of him, but he was undoubtedly making ready for this very important work of a missionary. Second, on the part of the church. The first step had already been taken, in the conversion of Cornelius, in the giving of the gospel to the Gentile world. Third, Paul was brought to Antioch by Barnabas to assist the church in the great revival which broke out in that second early center of Christian work and teaching (Acts 11:21-26). Fourth, the large success of the disciples who went throughout Judea and Samaria, preaching the gospel, after the death of Stephen (Acts 7:5-8:4; 11:19-21) made possible this new aggressive movement to the regions beyond. Fifth, the Christian prophets and teachers at Antioch "ministered to the Lord and fasted." They desired to know the will of the Lord and it was made known to them by the Holy Ghost. "And when they had fasted and prayed, and laid their hands on them, they sent them away." "So they being sent forth by the Holy Ghost, departed unto Seleucia (Acts 13:3, 4).+Companions of the Journey+, Barnabas and Saul (Acts 13:2) and John Mark (Acts 13:5). Barnabas has been called the discoverer of Saul. He was probably a convert of the day of Pentecost. He was a land proprietor of the island of Cyprus and early showed his zeal for Christ by selling his land and devoting the proceeds to the cause in which he so heartily believed (Acts 4:36, 37). He early sought out and manifested, in a very practical way, his friendship for Paul (Acts 9:27; 11:22, 25, 30; 12:25). John Mark, who started on this journey with Barnabas and Saul, was a nephew of Barnabas (Acts 13:5, 13; 12:25; Col.4:10).+Paul Comes to the Front+ when his company leave Paphos and ever after he has the

first place (Acts 13: 13). Here also he is called Paul for the first time, a name which he retains.+Extent and Time+ -- This was the shortest of the three journeys (about 1,400 miles). It extended over the island of Cyprus and a part of Asia Minor. In time it occupied about three years, 47-50 A.D.+Rulers+ -- Claudius was the emperor of Rome, since 41 A.D. Herod Agrippa was king of Chalcis, Ananias was high priest in Jerusalem.THE ITINERARYNOTE. -- The cities, which Paul visited in this and the other journeys, should be located upon the map by the student. It will greatly increase the interest to consult some good Bible dictionary and get well acquainted also with the history of the places.+Salamis+, on the island of Cyprus, was the first place reached, after sailing from Seleucia (Acts 13:4, 5) the sea-port of Antioch. It was the natural thing to go first to this island as it had been the home of Barnabas and many Jews had settled there; it was about eighty miles to the southwest of Seleucia.+Paphos.+ -- After passing through the island from east to west the missionaries came to Paphos. This city was the seat of the worship of Venus, the goddess of love. This worship was carried on with the most degrading of immoralities.The chief incidents in the ministry here were the smiting of the Jewish sorcerer, Elymas, with blindness for his persistent opposition and the conversion of the deputy of the country, Sergius Paulus (Acts 13:6-12). Saul is filled with an unusual power of the Spirit for his work in this city and takes the name of Paul. It is now no longer Barnabas and Saul, but Paul and Barnabas.+Perga in Pamphylia+ -- (Acts 13:13, 14). The missionaries take ship from Paphos and sail in a north-easterly direction across the Mediterranean Sea to this city of Asia Minor. John Mark, doubtless appalled by the difficulties which had already been experienced and now that the journey seemed to promise still greater hardships, left the company and returned to Jerusalem.+Antioch in Pisidia+ (Acts 13:14-52) was about ninety miles directly north of Perga. It was a good-sized city with a large Jewish population. Luke's account of this visit is notable in that we have the chief points in Paul's speech in the synagogue set down. This address is worth study from the fact that it is the first sermon of Paul of which we have any record, and is probably the usual way in which he began his work in a great many Jewish synagogues. Paul is asked to speak to the assembled Jews. He begins upon the common ground of the history of Israel. He declares the promise of a Savior. This Savior is to be of the seed of David. Then Paul sets forth that Jesus is the promised Savior. He reminds them of the testimony of John and of those who had seen Jesus before and after His resurrection. He declares unto them the glad tidings of a Savior. He warns them of their peril in rejecting Jesus Christ. Paul is invited to speak upon the next Sabbath, but there is a division and those who oppose Paul try to drive him out of their city which they finally succeed in doing. But the Word has fallen into good soil and there is the beginning of a Christian church. +Iconium in Lycaonia+ (Acts 14:1-5) is over one hundred miles distant from Antioch. The missionaries were now in a country of a people with strange ways. They remained here for some time and their ministry was attested by "signs and wonders." But again It should be borne in mind, however, that while the question of the relation of the Gentile Christians to the law of Moses was decided at this council, it was one which came up again and again to hamper and bother Paul in his missionary work.QUESTIONSWhat is to be considered in the introduction to the three missionary journeys? By whom was the call to this work? What is the significance of the journeys? The extent and time? What can be said of the record? Were there other long journeys by Paul? What was the method of work and support? What was the message? The first journey; what was the preparation for it? Who the companions? Time and extent? Rulers? Give some of the incidents that took place upon the Itinerary, at Salamis, Paphos, Perga, Antioch, Iconium, Lystra, and Derbe? What can be said of the return

journey? Why was the Jerusalem Council necessary, and what was decided by it?

## STUDY IV SECOND MISSIONARY JOURNEY

---

Scripture, Acts 15:36-18:22 +The Inception+ -- After the Jerusalem Council Paul

returned to Antioch where he spent some time, "teaching and preaching the Word of the Lord with many others also." "And some days after Paul said unto Barnabas, Let us go again and visit our brethren i +The Companions+ (Acts 15:37-40). -- Barnabas

proposed to take John Mark, his nephew, with them on this second journey. But Paul strenuously objected, basing his objection on the ground that this young man had deserted them (Acts 13:13) at a very import That Paul was afterwards reconciled to Barnabas and John Mark is shown by his kindly mention of them in his Epistles (1 Cor.9:6; Col.4:10; 2 Tim 4:11;

Philem.24). +The Wide Scope+ is a marked feature of this journey of about 3,200 miles. The first journey was through Cyprus, where Barnabas was well acquainted, and through that section of Asia Minor roundabout the province of Cilicia, where Paul was practically at home. Paul was born in Tarsus in Cilicia and it was to this region that he went for some part of the time between his conversion and his call to the missionary work (Acts 9:30; Gal.1:21). The second journey carries Paul into entirely, to him, new provinces of Asia Minor and into Macedonia and

Achaia. He comes into close contact not only with the rough native populations of the Asian provinces but with the cultivated philosophers of Greece and the effeminate voluptuaries of the heathen temples. Here are new tests for this missionary and the gospel which he preaches, but he meets them all. This journey had a large significance for the spread of Christianity. Had the gospel failed to meet the wants of all sorts and conditions of men, there would have been no further triumphs for it. +Value to the World.+ -- "This journey was not only the greatest which Paul achieved but perhaps the most

momentous recorded in the annals of the human race. In its issues it far outrivalled the expedition of Alexander the Great when he carried the arms To Paul's turning westward, instead of eastward, through the guidance of the Spirit, and his entering upon his work in Macedonia (Acts 16:7-11) Europe to-day

owes her advancement and Christian civilization. It is stating a sober fact when it is asserted that without Christianity Europeans would now be worshipping idols, the same as the inhabitants of other sections of the world where the gospel of Christ has not been made known. +Time and Rulers.+ -- In time this journey extended over about three years, 51-54 A.D. The rulers were: Claudius, Emperor of Rome (Nero became Emperor in 54 A.D.);

Herod Agrippa II., King of Chalcis (who also gets

Batanea and Trachontis); and Gallio, #NAME? 2. Thessalonica (Acts 17:1-9). Thinking it best

to leave Philippi, Paul and his company passed on their way along the Egnatian road through the two beautiful Greek cities of Amphipolis and Apollonia to Thessalonica, distant about

seventy-three miles from Philippi.

Thessalonica is one of the few cities which has retained its importance up to the present time. It was founded by Cassander, King of Macedon in 315 B.C. It came under the Roman rule in 168 B.C. In Paul's time it was a great commercial center, the inhabitants being Greeks, Romans, and Jews. Here was a Jewish synagogue and

for three Sabbath days Paul went into it and reasoned with the assembled Jews about Jesus Christ, declaring to them that He was the promised Messiah, and had suffered and was risen from the dead. We have the same results here which followed similar preaching elsewhere

(1 Thess. 1:8). Out of the storm again emerges a

Christian church. Paul and his company, after the

usual tumult, pass on to another city but the church remains to send its blessed influence through all that region. The Epistles to the Thessalonians (see Study 7) give us some graphic pictures of the converts and their ways of working.<sup>3</sup> Berea (Acts 17:10-14) was a secluded inland city. It must have been somewhat of a surprise to Paul to find the Jews of this place so ready to receive the Word of God, which he preached to them in their synagogue.

There was great searching of the Scriptures and many believed. A large work was in progress when Jews from Thessalonica, hearing of the success of Paul in Berea, came down and stirred up the people against him. It became quite evident now that there was a persistent and organized effort being made to drive Paul out of this section. As the opposition seemed to be directed against Paul alone, the brethren proposed to send him away, and to have Silas and Timotheus remain for a short time. This plan was carried out.<sup>4</sup> Athens (Acts 17:15-34) was the most cultivated

city of the old world; a statue was set upon every

corner and an altar in every street. "Here the human mind had blazed forth with a splendor it has never

exhibited elsewhere. In the golden age of its history Athens possessed more men of the very highest genius than have ever lived in any other city. To this day their names invest her with glory. Yet even in Paul's day the living Athens was a thing of the past. Four hundred years had elapsed since its golden age, and in the course of these centuries it had experienced a sad decline. Philosophy had degenerated into sophistry, art into dilettanteism, oratory into rhetoric, poetry into verse making. It was a city living on its past." Paul entered into the open places where the people gathered and talked with them. So much interest was aroused by what he had to say that he was asked to speak to them upon Mars Hill. Thither they all went. Paul as his custom was sought a common starting point in the altar to the unknown God. So long as he spoke of God and man in general terms he was

listened to, but when he came to touch their hearts and consciences and to apply what he said, speaking of the judgment through Christ and His resurrection from the dead, he was left alone. Paul did not fail, the trouble with the Athenians was that they possessed only intellectual curiosity; they had no appetite for the truth. But still some converts were made. "Certain men clave unto him and believed; among whom were Dionysius the

Areopagite and a woman named Damaris and others with them" (Acts 17:34).5. Corinth. (Acts 18:1-18) was the largest and most important city in Greece. From Athens Paul came to Corinth and remained over a year and a half. We have a graphic picture of this church in the Epistles to the Corinthians. (See Study 8.) Probably no better place than this highway of all peoples could have been selected in which to preach the gospel. No one knew better than Paul how to select strategic places. A stream of travelers, merchants, scholars, and sailors was constantly passing through this great commercial city; what was preached here would be carried to the ends of the earth. It was a city of art and culture and yet a place where the vices of the east and west met and held high carnival. Religion itself was put to ignoble uses; a thousand priestesses ministered to a base worship in the magnificent temple of the goddess Aphrodite. Greek philosophy showed its decay in endless discussions about words and the tendency to set intellectual above moral distinctions. There was a denial of the future life for the sake of unlimited enjoyment in the present. Paul, when he came into the city, found a lodging with Aquila and his wife Priscilla, and wrought with them at the occupation of tent making. When Silas and Timotheus joined him he openly testified to the Jews that Jesus was the Christ. Crispus, the chief ruler of the synagogue, was converted together with many Corinthians. Paul was comforted at this time by a vision of the Lord which bade him to speak and not to hold his peace. After a year and a half of earnest preaching an attempt was made by the Jews to drive Paul out of the city by bringing accusations against him before the Roman proconsul Gallio, but in this they were unsuccessful. Paul tarried and worked here until it seemed best for him to turn his steps homeward again to Antioch. The keynote of his preaching in this city is given by him in his First Epistle to the Corinthians where he says (2:2), "For I determined not to know anything among you save Jesus Christ and him crucified." If this gospel could win converts in Corinth, it can win converts anywhere. +The Return Voyage+ (Acts 18:18-22) was by way of

Ephesus where he entered into the synagogue and

reasoned with the Jews. Leaving Ephesus he sailed for Caesarea where he landed. After he had gone up and saluted the church he went down to Antioch.<

## STUDY V THIRD MISSIONARY JOURNEY

---

Scripture, Acts 18:23-21:17 [Illustration: Outline map illustrating the third missionary journey of Paul and the voyage to Italy.]

## II. PAUL'S JOURNEYS Acts 13:1-38:31

---

#NAME? On this third journey he was already planning to go to Rome (Acts 19:21) and wrote an epistle to the Romans announcing his coming (Rom.1:7, 15). +The Chief City+, in which Paul spent most of his time (Acts 19:1, 8, 10), between two and three years upon this journey, was Ephesus in Asia Minor. This city situated midway between the extreme points of his former missionary journeys was a place where Ephesus has been thus described: "It had been one

of the early Greek colonies, later the capital of Ionia, and in Paul's day it was by far the largest and busiest of all the cities of proconsular Asia. All the roads in Asia Minor centered in Ephesus and from its position it was almost as much a meeting place of eastern and western thought as Alexandria. Its religion was oriental. Its goddess called Artemis or Diana, had a Greek name but was the representative of an old Phrygian nature worship. The goddess was an inartistic, many-breasted figure, the body carved with strange figures of animals, flowers, and fruits. The temple built by Alexander the Great was the most magnificent religious edifice in the world. It was kept by a corporation of priests and priestesses, who were supported by the rents of vast estates. For

centuries Ephesus was a great center of pilgrimage, and pilgrims came from all parts of Asia to visit the famous shrine." "The first great blow which this worship received was given by Paul during his two years' stay in Ephesus, and the story told in this chapter is the history of the beginning of a decline from which the worship of Diana never recovered. The speech of Demetrius perhaps exaggerates the effects of Paul's work, but it should be remembered that the gospel took firm hold of proconsular Asia

from a very early period. Paul's Epistles tell us of the churches in Ephesus, Laodicea, and Colossae, and the Apocalypse adds churches in Pergamos, Smyrna, Thyatira, Sardis, and Philadelphia. Half a century later, Pliny asserted that in this region the temples were deserted, the worship was neglected, and the sacrificial victims were unsold." During his long stay in Ephesus, Paul doubtless received many delegations and visitors from the churches formerly organized by him. The character of the Ephesian Christians can be seen from the Epistle addressed to them (See Study 9). +Time and Extent.+ -- About four years, 54-58 A.D.,

were occupied by Paul in going about among the churches and about 3,500 miles were traveled. +Epistles.+ -- This journey was prolific in masterly

writings. Paul wrote the First and Second Epistles to the Corinthians from Ephesus about 57 A.D., Galatians from the same city (somewhere between 54 and 56 A.D.), and Romans at Corinth in 58 A.D. (See ITINERARY +Through Galatia and Phrygia+ (Acts 18:23). -- After

Paul had spent some time at Antioch, at the close

of the second missionary journey, "He departed and

went over all the country of Galatia and Phrygia in order strengthening all the disciples." T 2. Troas to Miletus (Acts 20:13-15). Paul's

company went by ship first to Assos, where Paul met them; he having covered the distance of about twenty miles on foot. At Assos Paul joined the company on the ship and they sailed from Assos to Mitylene. "And we sailed thence," says Luke, "and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus."3. At Miletus (Acts 20:17-38) Paul sent for the elders of the Ephesian church to come to him. When they

came he spoke to them in a very touching and tender way. This address has been divided into four parts: (a) What was behind Paul; he called them to witness that he had been faithful in declaring to them the full gospel of Jesus Christ, repentance toward God and faith in the Lord Jesus Christ. (b) What was before Paul; he said that in every city the Holy Ghost witnessed that bonds and afflictions awaited him. (c) What was before the elders of the Ephesian church; it was theirs to take care of the flock over which they presided and "to feed the church of God." (d) Commendation of the elders to

God in their good work. (e) Paul's earnest prayer for their welfare. (f) The farewell words.4. Miletus to Caesarea and Jerusalem (Acts 21:1-15) by way of Coos, Rhodes, Patara, Tyre, and Caesarea. At Tyre there was a wait of seven days and a change of ships; in this city it was testified to Paul that he should not go up to Jerusalem. At the parting, when Paul and his company took ship to go to Caesarea, the disciples of Tyre came out to see them off and all kneeled down

on the shore and prayed. At Caesarea where Paul's

company tarried many days, it was again made known to Paul by the Holy Ghost that bonds and imprisonment

awaited him at Jerusalem, but still he pressed on saying, "The will of the Lord be done." Arriving in Jerusalem they were gladly received by the brethren.QUESTIONSWhat was the method of evangelizing the ancient world? How did the three missionary journeys differ from each other? What can be said of the chief city in which Paul spent so much of the time of this journey? Time and extent of this journey? What Epistles were written? Give the chief incidents of the itinerary; through Galatia and Phrygia; in Ephesus; through Macedonia and Greece; the return voyage.

## STUDY VI JERUSALEM TO ROME

---

Acts 21:17-28:31 THIS JOURNEY Scripture, Acts 21:17-28:31 #NAME? #NAME? 1. The speech before the Jewish mob in the temple

(Acts 22:1-29) in which Paul tells the Jews how he was changed from a persecutor to a believer in Christ. He relates also the story of his conversion. 2. The speech before the Jewish council (Acts 22:30; 23:1-10) in which he creates confusion by raising the question of the resurrection. But the provocation was great for the high-priest had commanded that Paul be smitten on the mouth when he began to speak. 3. The speech before Felix, the Roman governor

(Acts 24:10-22) in which he makes his defense against Jewish accusers, and affirms his belief in the new "Way" and in the resurrection. 4. The speech before Felix and Brasia, his wife, (Acts 24:24-27). Paul, being sent for by Felix to tell him of his faith in Christ, reasons "of righteousness, temperance, and judgment to come." 5. The speech before Festus the Roman governor

(Acts 25:7-11) in which Paul appeals to Caesar. 6. The speech before Festus, the Roman governor,

and King Agrippa and his wife, Bernice, (Acts 25:13; 26:1-32). Here Paul again relates the story of his conversion and shows that Jesus is the Christ. 7. The speech before the chief Jews in Rome (Acts

28:17-31) showing that Jesus is the Christ. +The Writings.+ -- During the two years' imprisonment of Paul in Caesarea we have no account of any Epistles written by him. But when he arrives in Rome he again begins to indite those writings which have made his name so famous. From his prison in Rome he sent out four letters which have been called, "The Epistles of the First Imprisonment"; Colossians, Philemon, Ephesians, and Philippians (See Chapter 9). For profound expositions of the Christian doctrines, lofty ethical teaching, and mellowness of feeling they stand unequalled. +Time and Extent.+ -- Paul arrived in Jerusalem in 58 A.D. He was imprisoned two years in Caesarea, 58 to 60 A.D. The voyage to Rome was in the winter of 60 and 61 A.D. He was imprisoned in Rome two years, 61 to 63 A.D. In extent the journey which Paul took from Caesarea to Rome was about 2,300 miles. +The Historical Connections.+ -- Nero was Emperor of

Rome (since 54 A.D.). Felix was Procurator of Judea from 51 to 60 A.D., when he was succeeded by Festus. We fix the date of Paul's going to Rome by the fact that when Festus came in 60 A.D., he made his appeal to

Caesar. PAUL AT JERUSALEM +The Return+ to Jerusalem (Acts 21:17-23:23) was at the feast of Pentecost when it was crowded with strangers from all parts of the world. Paul had been warned not to come back to this city (Acts 21:10-14) and it might have been possible for him to have remained away, passing the last years of his life in high honor and peace as the Great Apostle and Head of the Gentile churches. But he seems to have felt it incumbent upon him to return to Jerusalem and testify for his faith (Acts 21:14), and to carry alms (Acts 24:17). Paul was now

about sixty

years of age and for more than ten years had been

engaged in the most arduous missionary labors, enduring stonings, beatings, and contumelies of all kinds, for the sake of preaching Jesus Christ. More than twenty years had elapsed since his conversion; and before his

well-known three missionary journeys he had been actively engaged in the work which he loved so well. In his body he must have borne the marks of these incessant labors, but his spirit was as fresh and undaunted as ever.

Whatever awaited him in Jerusalem he was ready for it.+The Meeting with James and the Elders of the

Church+ (Acts 21:17-25) seems to have been a pleasant one. Paul told his story of the wonders wrought in the Gentile world, and God was glorified, but there seems to have been a certain constraint upon the company. Paul was well known everywhere as an exponent of that liberty in Christ by which the Gentiles when they became

Christians were not obliged to become Jews and obey the laws of Moses. We find the elders, while freely admitting the binding nature of the decision of the Jerusalem Council upon this matter, advising him to show the

many thousands of Jews who believed and kept the law, that he himself still held to the observance of the law. Hence the urgency with which they requested him to

purify himself in the temple, with certain men who had a vow, so that the Jews might see that he was not a renegade. The consequences of this advice soon became evident.+The Temple Riot and Paul's Imprisonment+ (Acts

21:26-39). -- When the days of purification for his

companions were almost completed some Jews of Asia saw him and at once raised a great tumult. It is a wonder that he was not seen and recognized earlier. Doubtless the Asian Jews had been restrained in their own cities from wreaking their hatred upon Paul to the full, by the strong arm of the Roman magistrate. At once a great outcry was raised and Paul would have fared badly if he had not been rescued by the Roman soldiers, to be

imprisoned by them.+The Speech of Paul to the Rioters+ (Acts 21:40-22:23). -- He requested that he be permitted to speak to

this angry crowd of fanatic Jews, who were howling for his life. What would he say? What defense could he make? Listen to him! He is telling the story of his life and conversion, on the way to Damascus. He is glorifying Jesus and urging them to believe in Him. There is

not one word about the indignities that have been heaped upon himself. This personal testimony in this city where Paul had been the chief persecutor was wonderful. But as the Jews had demanded the life of Christ, when he was upon earth and testified to His mission, so now they demanded the life of Paul.+Before the Jewish Council+ (Acts 22:24-23:10). -- Paul, rescued from the clutches of

the mob, would have

been scourged by the Romans had he not declared himself a Roman. On the morrow, taken before the Sanhedrin, and seeing no hope of any justice being done him, he sets one party of it over against the other by declaring that he was a Pharisee and "of the hope of the resurrection of the dead I am called in question." So great was the dissension that arose over this matter that Paul was faring badly when he was rescued by the chief captain and his soldiers. +Paul Comforted by God+ (Acts 23:10). -- Paul must

have been quite worn out with the tumults and mobs of the last two days. The encouragement of God speaking to him and telling him to be of good cheer, and that as he had testified of Him in Jerusalem, h +Fourth Defense; before Festus and King Agrippa II.+ -- In Acts 25:13-27 we have an account of the visit of

Jewish King Agrippa II. to Festus and the statement of the latter in regard to the case of Paul. Festus is at a loss what to write about the pris +The Island of Melita to Rome+, or the adventures of Paul on the third ship (Acts 28:11-16). Three months were spent at Melita. Then Paul and the company

embarked on another Alexandrian grain ship for Puteoli, "eight miles southwest of Naples and the

**STUDY VII THE FUTURE OF CHRIST'S KINGDOM FIRST GROUP OF EPISTLES FIRST AND SECOND EPISTLES TO THE THESSALONIANS ANALYSIS +Introduction to the Epistles of Paul+--Epistolary Writings. Some Reasons for Paul's Writings. Qualifications of Paul. How the Epistle**

---

STUDY VII THE FUTURE OF CHRIST'S KINGDOM FIRST GROUP OF EPISTLES FIRST AND SECOND EPISTLES TO THE THESSALONIANS ANALYSIS +Introduction to the Epistles of Paul+ -- Epistolary Writings. Some Reasons for Paul's Writings. Qualifications of Paul. How the Epistles are Best Understood. Titles and Groups. Common Plan. Supreme Purpose. +The Future of Christ's Kingdom+ -- The First Group of Epistles. The Chief Doctrinal Point. +The First Epistle to the Thessalonians+ -- The Founding of the Church. Occasion, Time, and Place of Writing. Contents. Analysis. +The Second Epistle to the Thessalonians+ -- Occasion, Time, and Place of Writing. Principal Divisions and Chief Points.

**STUDY VII THE FUTURE OF CHRIST'S KINGDOM FIRST GROUP OF EPISTLES THE FIRST AND SECOND EPISTLES TO THE THESSALONIANS INTRODUCTION TO THE EPISTLES OF PAUL +Epistolary Writings.+--The New Testament is composed of twenty-seven books**

---

STUDY VII THE FUTURE OF CHRIST'S KINGDOM FIRST GROUP OF EPISTLES THE FIRST AND SECOND EPISTLES TO THE THESSALONIANS INTRODUCTION TO THE EPISTLES OF PAUL +Epistolary Writings.+ -- The New Testament is composed of twenty-seven books, twenty-one of which are Epistles. Of this latter number thirteen are ascribed to Paul. It is thus seen how largely the New Testament is made up of Epistles and how many of these are attributed to the Great Apostle. In the letters of men of great prominence and power of any age we get closer to the real condition of the affairs of that age than by any other means. In this way, we get information at first hand from the participants in the events of which they write. It is fortunate for us that we have this first hand material with which to deal, when we come to study the early growth and development of Christianity. By means of the New Testament Epistles (which are real letters and written with a definite purpose in view) we look directly into the faith, the customs, and practices of the early Christian churches. We see how they were organized and how they conducted their services. We see the marvelous changes wrought in the lives and characters of the converts. We note that the triumphs of faith were won through a belief in the Divine Son of God and the power of the Holy Ghost. The struggles and difficulties of these early Christians in coming out of heathenism are depicted in a masterly way. Paul, in his endeavor to guide aright the churches, of which he had been the spiritual father, shows what he believes and teaches about God, the Holy Ghost, Jesus Christ, sin, redemption, and the future state of the soul. In these letters the incidental and indirect references to the doctrines taught, and the customs of the early churches, are as valuable as the direct. +Some Reasons for Paul's Writings.+ -- The Apostle was the founder of churches over a large area of territory. He soon realized, however, that it was impossible to visit them as often as he desired and as frequently as he ought. Many of the converts had come out of heathenism and needed doctrinal and ethical instruction in the way of Christ. They also needed encouragement, comfort, and sometimes sharp correction for outbreking sins. As means of communication were open and easy along the well kept Roman roads, what was more natural than that Paul should begin to write letters which were not only to be read by the particular churches to which they were addressed, but passed on to the other churches. +Qualifications of Paul.+ 1. Intellectual. He was not only pre-eminent as a missionary, but even more remarkable as a writer. "He was the greatest thinker of his age, if not of any age, who in the midst of his outward labors was producing writings which have ever since been among the mightiest intellectual forces of the world and are still growing." 2. Spiritual. He had been converted in a wonderful way and had received a special revelation from Christ (Acts 9:3-15; 1 Cor.15:3; Gal.1:11, 12). He had been called to his great work among the Gentiles by Christ and the Holy Ghost (Acts 9:15; 13:2). He was absolutely absorbed in

the work of Christ and in making known His gospel. +How the Epistles are Best Understood.+ -- Each one should be studied in the light of the occasion which called it forth and in connection with the church, group of churches, or the individual to which it is addressed. +Titles and Groups.+ -- The thirteen Epistles fall naturally into four groups; in each of which is set forth some great doctrinal and ethical truth. First Group, First and Second Thessalonians. "These Epistles are short, simple, and practical. They may be regarded as illustrating Paul's earlier missionary instruction to his converts -- hence the name 'Missionary Epistles,' sometimes applied to them. They treat of but one doctrinal subject -- the second coming of Christ." It should be borne in mind, however, that Paul speaks of Jesus Christ as "The Lord," "Our Lord," about twenty-five times in First Thessalonians; this shows how thoroughly he believed in the Deity of Christ. Second Group, Galatians, First and Second Corinthians and Romans. "This group is the great repertory of Paul's doctrinal and ethical teaching. Galatians and Romans deal chiefly with his doctrine of justification by faith. They are designed to disprove the current Jewish teaching (which was invading the churches) that men might be saved by obedience to the Mosaic law. On the contrary Paul maintained that the sole basis of salvation is the grace of God to be appropriated by faith on man's part." Third Group, Colossians, Philemon, Ephesians, and Philippians. "This group is predominantly Christological. Errors had invaded the churches addressed, which tended to degrade the person and work of Christ, and the Apostle writes with a view to showing his pre-eminence and saving power, so that the readers may be induced to keep their allegiance to Christ and His gospel." Fourth Group, First Timothy, Titus and Second Timothy. "These are called 'The Pastoral Epistles,' and were designed to instruct Timothy and Titus as superintendents of the churches in Ephesus and Crete, and were thus semi-official in character. But they have also a strong personal element and a tone of warm sympathy and affection." The above characterization of the four groups of these Epistles by Prof. G. B. Stevens is brief and to the point. +Common Plan.+ -- The plan in all of Paul's Epistles, with slight variations, is much the same. The outlines of these letters fall uniformly into six divisions. "First, a greeting sometimes very brief, sometimes extending over several verses, in which he The time was, in all probability, in the winter of 52-53 A.D., and the place of writing was at Corinth, where Paul remained for over a year and a half (Acts 18:1, 11, 18).+Contents.+ -- The first three chapters are of a personal character and show how dear to Paul's heart were these converts of Thessalonica. They also show the good record made for the short time since they had embraced Christianity. But nothing could be more revolutionary in those days than to become a Christian; therefore Paul takes occasion to correct social, moral, and doctrinal faults and to instruct them more fully in the faith, in Christ, which they professed. In the matter of doctrine Paul mentions Christ as "the Lord," "our Lord" about twenty-five times, showing his belief in and teaching of the Deity of Christ. In regard to Christ's speedy second coming, of which many seem to have had a lively expectation so that they were troubled when some died lest these had lost their opportunity to see this glorious event, Paul writes to reassure them that all believers, those who have died and those who are alive at that time, "will enter together and share equally in the blessings of Christ's heavenly kingdom" (4:13-18). The Epistle closes with exhortations to be joyful, thankful, and prayerful.+Principal Divisions and Chief Points.+1. Introduction (1:1-10). Personal address and salutation. Thanksgiving for their faith, love and hope in Jesus Christ and for their conversion.2. Narrative (2:1-4:12). How the gospel was given and how it was received at Thessalonica. An account of Paul's care and anxiety for the church. Paul's prayer for their establishment in the faith of Jesus Christ. Exhortation to abstain as followers of

Christ from impurity and fraud; to follow after holiness and brotherly love.<sup>3</sup> Doctrinal (4:13-5:11). The second advent of Christ. The parts which the dead and living will have when Christ shall come again. The uncertainty of the time. The need of constant watchfulness.<sup>4</sup> Practical (5:12-28). Rules for the conduct of the church, its overseers and members. Exhortation to be joyful, prayerful, and thankful. Closing prayer that they may be preserved blameless unto the coming of the Lord Jesus Christ. Greeting and benediction.

**THE SECOND EPISTLE TO THE THESSALONIANS**+Occasion, Time, and Place of Writing.+ -- What Paul wrote about the second coming of Christ, in the First Epistle, seems to have been misunderstood by the church at Thessalonica (1:7-3:11). Then too there was probably a spurious epistle (and this may have occasioned much of the trouble) in circulation, in which Paul is evidently made to declare that the day of Christ is close at hand (2:2). He writes of this false epistle very vigorously that they be not troubled in spirit by a letter, "as from us, as that the day of Christ is at hand." Evidently some were neglecting their work, becoming impatient at the delay in Christ's coming (3:5, 11, 12) and walking disorderly. The Epistle opens, with an expression of thanks for the general condition of the church and that it was enduring persecutions and tribulations well (1:2-6). Hence it is evident that some but not all of the church members were out of accord with an earnest sensible faith in Christ. This Epistle reflects certain conditions which Paul had to meet in his work and shows how he sought to check any defections from right conceptions of true Christian doctrine and life. In the second chapter Paul shows that the "day of Christ" may not speedily come, that certain other things must come to pass before it is revealed (compare Matthew ch.24), and that the true Christian way is to stand fast always in the Lord. In thus standing fast every believer will grow in faith and grace. The duties taught are "courage and faith under persecution and calmness and quiet industry in the presence of the greatest expectations." The time of writing was probably, a few months after that of the First Epistle, in 53 A.D. The place of writing was Corinth.+Principal Divisions and Chief Points.+1. Introduction (1:1-4). Salutation. Thanksgiving for the growth of faith in the Thessalonian church.<sup>2</sup> Doctrinal (1:5-2:17). The great day of the Lord. The Thessalonians seemingly misunderstood Paul's first letter and he now more fully explains the second advent of Christ. It will be a day of terrible retribution for the unbeliever but one of glory for all who trust in Him. A warning is given not to think the day near at hand. Certain things must first come to pass; "a falling away," "a man of sin," "signs and lying wonders." Thanksgiving that the Thessalonians have been chosen to salvation through the sanctification of the Spirit.<sup>3</sup> Conclusion (Ch.3). Paul requests prayer for himself that "the word of the Lord may have free course and be glorified" with him; he also desires that the Lord may direct their "hearts into the love of God and into the patient waiting for Christ." Paul gives command to discipline the disorderly and that every man earn his own living. Exhortation to be not weary in well doing. Salutation and benediction.

**QUESTIONS**What can be said of epistolary writings; their place and usefulness? Give some reasons for Paul's writings. What were the qualifications of Paul? How are the Epistles best understood? What can be said of the four groups and their characteristics? What is the common plan? What is the supreme purpose? What can be said of the first group of Epistles; First and Second Thessalonians? What is the chief doctrinal point? The First Epistle; what can be said of the founding of the church at Thessalonica? What can be said of the occasion, time, and place of writing? What are the contents? Give the four parts of the principal divisions and chief points. The Second Epistle; what can be said of the occasion, time, and place of writing? Give the three parts of the principal divisions and chief points.

## STUDY VIII THE OLD FAITHS AND THE NEW

---

SECOND GROUP OF EPISTLES GALATIANS. FIRST AND SECOND CORINTHIANS. ROMANS. PROBLEMS OF EARLY CHRISTIANITY #NAME? The new faith in Christ made large claims for itself. It marked an advance upon Judaism and maintained that in Christ was fulfilled all the promises made by the prophets of the coming of the Jewish Messiah. It radically antagonized the heathen religions. It had a double task to win men out of Judaism and heathenism. Only by a careful study of these great doctrinal Epistles, and the circumstances out of which they arose, can it be seen how really

great was this task. +The Great Question+ was: "On what terms does God

save men? Does He owe salvation to any because of

what they have done, or does He bestow it as an

unmerited favor upon condition of trust and self-surrender?" Paul maintained that the sole basis #NAME? It is the contention of Paul in these Epistles that this Messiah has come in the person of Jesus Christ and

fulfilled all the promises made to Israel, and that, through faith in Him, believers are released from the observance of the precepts of the Mosaic law. There were two parties of Jews who sought to check

the advance of the early church, with its all sufficient Savior. First, there were the Jews who denied any and every claim of Christ to be the Messiah; of this party were the rioters who drove Paul out of city after city and sought to kill him in the temple. Second, there were the Jewish Christians who "asserted that their faith was Judaism with a new prophet; that the law of Moses and Mosaic ceremonial practices were binding on Christians as well as on unbelieving Jews; that Gentile believers must first become proselytes to Judaism before they could become Christians; and lastly that circumcision was the only gateway to baptism." With the first class of Jews it was not so difficult to deal, for they were out and out antagonists, but the Jewish Christians, (who still clung to the Jewish law) were constantly making trouble not only amongst the Christian Jews, who had fully come out from under the law of Moses and expressed their faith in Christ, but also among the Christian Gentiles who had come out of the heathen religions. The masterly arguments of Paul, presented in Galatians and Romans, deal chiefly with the doctrine of justification by faith in Jesus Christ alone. In Gal.5:1-4 he calls the return to Jewish belief and practice, "falling from grace." #NAME? #NAME? THE EPISTLES TO THE CORINTHIANS+The Church at Corinth+ was founded during Paul's

second missionary journey (Acts 18:1-18). When the Apostle came to Corinth he found a home with Aquila and Priscilla and worked with them at his trade as a tent-maker. He preached in Corinth for over a year and a half. Although Paul was the means of converting

Crispus, the ruler of the synagogue, and his family, he had no large success with the Jews and consequently turned to the Gentiles. The Gentiles gladly heard him and there was a great ingathering into the church. Paul's sole purpose was to preach Christ for he says, "I determined not to know anything among you, save

Jesus Christ and Him crucified" (1 Cor.2:2).+The City of Corinth+ was the largest and most

important city of Greece. The commerce of the world flowed through its two harbours. The population consisted of Greeks, Jews, Italians, and a mixed multitude; it was excitable, pleasure loving, and mercurial. In this city was held a perpetual vanity fair. The vices of the east and west met and clasped hands in the work of human degradation. The Greek goddess Aphrodite had a

magnificent temple in which a thousand priestesses ministered to a base worship. While it was a center of wealth and fashion it was a city of gilded vice. In the philosophical schools there was an endless discussion about words and non-essentials and a strong tendency to set intellectual above moral distinctions.THE FIRST EPISTLE TO THE CORINTHIANS+Occasion and Purpose.+--It was natural that the

pressure of heathen customs and practices should be very great upon this young church. It was also to be expected that parties and divisions would arise. The immediate cause of this Epistle was that strifes and divisions had arisen in the church. It was the reporting of these matters to Paul by those "of the house of Chloe" (1 Cor.1:11) that led him to write in the way in which he did. To settle the strifes of this church and to define the relations which Christians should assume towards the political, religious, and domestic institutions of the heathen was a matter of no little delicacy and difficulty. The mastery of Paul is shown in the laying down of principles, in accordance with the gospel of Christ, that were effective not only for the Corinthian church but which are applicable to-day to all such church difficulties and the conduct of Christians towards non-Christians.+A Former Epistle.+ -- Previous to the one now called "The First," had been written to the Corinthians (1 Cor.5:9) and "it appears that the church had replied and requested further explanation and instruction on certain points" (5:11; 7:1; 8:1; 12:1; 16:12).+Place and Time.+ -- This Epistle was written during

Paul's long stay in Ephesus (Acts 19:10; 1 Cor.16:19) and the date is in all probability 57 A.D.+The Supremacy of Christ+ over all parties, His love as the touchstone of all service, and His resurrection are the great subjects of this Epistle.+Principal Divisions and Chief Points.+1. Salutation and thanksgiving (1:1-9).2. Correction of divisions of party spirit (1:10-4:21). It having been reported to Paul that four parties

were striving for mastery in the church and there was great contention; he rebukes the party spirit, sets forth the principles of his teaching, and declares that Christ alone is the center of the Christian system. Faith stands not in the wisdom of men. The only foundation is in Christ.3. Correction of moral disorders (ch.5-7). In

consequence of the close contact of the church with heathendom grave moral evils found their way into the fold. (a) The case of an incestuous person, Paul writes that such a person is to be expelled because the leaven of evil separates men from Christ. (b) The sin of going to law in heathen courts. Christians ought to settle their own disputes. (c) Sins of the body. No man should commit a sin as his body is the temple of the Holy Ghost.(d) Advice concerning marriage. The

purpose of the gospel is not to antagonize but to Christianize the natural relations between society and the believer.<sup>4</sup> Correction of social and ecclesiastical misconceptions (ch.8-14). (a) The question of eating of meats

offered in idol worship is decided on the ground of love rather than knowledge. (b) The preacher of the gospel has the right to be supported by the church. (c) The true Christian liberty to be observed in the matters of eating and drinking. The proper celebration of the Lord's Supper. (d) The use and abuse of spiritual gifts.(e) The greatness of love (ch.13) The touchstone

of all is love. (f) The end to be sought in every spiritual gift is the edification and upbuilding of the church.<sup>5</sup> The true doctrine of the resurrection (ch.15), Paul lays great stress upon this doctrine. "If Christ be not risen from the dead, then is our preaching vain and your faith is also vain."<sup>6</sup> Parting directions, exhortations, and salutations (ch.16).**THE SECOND EPISTLE TO THE CORINTHIANS**  
+Occasion and Purpose.+ -- Paul was quite anxious about the reception of his first letter by the Corinthian church. Not long after its dispatch he sent Titus (2 Cor.2:13) to see how it was received and to note whether the strife of parties had ceased, the +Place and Time+. -- This Epistle was in all probability written from Corinth during Paul's stay there in the course of his third missionary journey 58 A.D. (compare Acts 19:21; 20:1-3; Rom.16:23; 1 Cor.1:14; 2 Tim.4:20).+Central Thought.+ -- The theme

## STUDY IX THE SUPREMACY OF CHRIST

---

THIRD GROUP OF EPISTLES COLOSSIANS. PHILEMON. EPHESIANS. PHILIPPIANS. THE QUESTION AT ISSUE +The Supremacy of Christ.+ -- These Epistles mark a

new stage in the writings of Paul. The great question discussed in the second group of Epistles was in regard to the terms of salvation. The question now at issue (in Colossians, Ephesians, Philippian +The Reason for the Raising of this Question+ was the development of certain false religious beliefs among which were, "asceticism, the worship of angels, revelings in supposed visions and belief in emanations." These "degraded the object of faith and so +The Answer to the Question.+ -- Paul is in no doubt as to the supremacy of Christ. All his argument is to show the Deity of Christ. He holds "aloft the true object of faith namely, the supreme Divine Savior Himself, in opposition to speculation which wou #NAME? THE WRITING OF THE EPISTLES +The Interest+ in these Epistles is heightened by the fact that they were written during Paul's first Roman imprisonment of which Luke gives all too brief an account (Acts 28:30,31). They have been called from this fact, "The Epistles of the First Impris +The Sending of the Epistles+ -- Colossians, Philemon, and Ephesians were evidently dispatched from Rome by the same messenger, Tychicus (Col.4:7, 9; Eph.6:21). Philippians was sent by the hand of Epaphroditus

(Phil.2:25; 4:18). THE EPISTLE TO THE COLOSSIANSThe Church at Colossae -- The city of Colossae was

situated about 110 miles east of Ephesus where Paul spent so long a time during his third missionary journey (Acts 19:10). We have no record of any visit of Paul to this city or how the church was founded (Col.2:1). It is supposed that Ephaphras might have organized this church (Col.1:7).+The Occasion+ (and purpose) of this Epistle was

evidently the coming of Epaphras to Rome to consult Paul about the affairs of this church (1:7, 8).In chapter 2:8-23 we have some account of the things which were troubling this Christian community and

drawing them away from faith in Jesus Christ as their Savior. False teachers had appeared at Colossae who were

confusing the minds of the Christian converts. The starting point of the error of teaching was the old oriental dogma that matter is evil and the source of evil (2:8), that as God is good the world could not have come directly from God. To bridge the chasm between God and the

matter of the world a long chain of intermediate beings was conceived to exist. This doctrine played havoc with the simplest moral conceptions for if matter is evil, and its source, then man's sin is not in his will, but in his body. Redemption from sin can come only through

asceticism and the mortification of the flesh.The result of all this was a lowering of the dignity of Christ, taking away His saving power and the "substitution of various ascetic abstinences and ritualistic practices (2:20) for trust in Him, the worship of angels (2:18), and a reveling in dreams

and visions." "This was kindred to a type of speculation which later became rife under the name of Gnosticism." To these ideas Paul opposed the true doctrine of the Headship of Christ (2:19) and that He is the only link between God and the universe (1:15-17). "By Him

were all things created (1:16) that are in heaven and that are in earth." Christ is the only Mediator (1:13, 14). In this faith there is no place for ascetic mortification. Evil is in our unwillingness to live the life in Christ. In Christ we are dead to sin and risen with Him to a life of holiness (2:20-23; 3:1-4). Christ is not only our Redeemer (1:14) and the Head of the church, but the source of creation and its Lord (1:16, 17). We have a similar error (against which Paul warns) taught to-day by the speculative thinker, who fills the world with forces which leave no room for the working of a personal will. +Central Thought+ -- Jesus Christ the sole Savior of

men and Mediator between God and men (1:13-14), the Creator (1:16; 2:9) and Head of the church (1:18).

Exhortation to follow Christ (3:1-4). +Time and Place.+ -- This Epistle was written at Rome and sent by the messenger, Tychicus, (4:7, 8, 18) to the church at Colossae about 63 A.D. Paul also directed that it be read to the church at Laodicea (4:16). +Principal Divisions and Chief Points.+ 1. Introduction (1:1-12) Salutation. Thanksgiving for their faith and prayer for their increase and knowledge of the will of God. 2. Doctrinal. "The sole Headship of Christ"

(1:13-3:4). (a) Christ the Mediator. There is redemption for us through His blood. (b) Christ, the image of the invisible God, Creator and Preserver of all things. (c) He is the Head of the church, reconciliation is only through Him. The Colossians were reconciled to God through the mediation of Christ. It is the earnest desire of Paul that the church at Colossae should remain rooted in the faith which it had been taught. (d) Warning against wrong speculation; lest any man "through philosophy or vain deceit" obscure or cause the Colossians to deny the true Godhead of Christ (2:8-15). (e)

Renewed warnings against errors in worship; Jewish

observances, ordinances and asceticisms, and the

adoration of angels. (f) In Christ we are dead to the rudiments of the world and risen into communion with God in Christ. 3. Practical (3:5-4:6). (a) Exhortations to cast

out all sins of the unregenerate nature and to put on the new man in Christ. Then Christ will be all and in all. (b) All family and social duties are to be performed as in the sight of Christ. (c) Renewed exhortations to prayer and watchfulness. 4. Conclusion (4:7-18). (a) The mission of

Tychicus and Onesimus, the greetings of the companions of Paul and his expressed desire that the churches of Colossae and Laodicea exchange Epistles. (b) The Salutation. THE EPISTLE TO PHILEMON +Occasion.+ -- This is the only purely personal letter of Paul that we possess. It is placed in this group because it was sent with the Epistle to the Colossians and by the same messenger, Tychicus (Col. 4:7-9). Philemon was a member (with his wife Apphia) of the church at

Colossae (Philemon 2). Onesimus was a runaway slave, belonging to Philemon, who had found his way to Rome and been converted by Paul (Philemon 10), who returned him, with this letter, to

his master (Col.4:9; Philemon 10-12). In this letter we have a picture of the Apostle's

kindness of heart and a carrying out of the principles which Paul had advocated in his First Epistle to the Corinthians (7:20-24), "Let every man abide in the same calling wherein he was called." We find also this same principle set forth, in another way, in his letter to the Colossians upon the "Supremacy of Christ." These principles will make all men brethren in Christ and every man will strive to serve Christ in his own place, whatever that place is. Paul exhorts Philemon, along this very line, to receive Onesimus not as a servant but as a brother beloved

(Philemon 16). The practical teaching of this letter upon the relations between masters and servants and employers and employees is very pertinent to the present times. The true

solution of all labor troubles is that men should regard each other as brethren under the leadership of Jesus Christ.+Principal Divisions and Chief Points.+1. Salutation and Thanksgiving (1-7).2. Statement of the object of the letter (8-21). As a favor for love's sake Philemon is asked to receive back Onesimus no longer a runaway slave but Paul's spiritual child. Emphasis is laid upon the fact that he is now a Christian brother and should be received as such.3. Conclusion (22-25). (a) In expectation of a

speedy release from imprisonment the Apostle asks that a lodging be secured for him (22 v.). (b) Salutation and benediction (23-25).THE EPISTLE TO THE EPHESIANS+The City of Ephesus and the Church.+ -- This city

was, next to Rome, the most important visited by Paul. It was the capital of Asia Minor and a great commercial center. It was the seat of the worship of the goddess Diana. Paul first visited the city when he was returning from his second missionary tour, but, while asked to prolong his stay, he remained only for a short time (Acts 18:19-21). During his third missionary journey he again visited the city and remained for three years (Acts 20:31,

compare 19:10, 22). His success in Ephesus was very great (Acts 19:18-20, 26) and extended beyond the city. The letters to the churches at Colossae (Col.1:2) and Laodicea (this letter is lost) (Col.4:16) show his care for the churches that were adjacent to Ephesus and of which we have no account of his visiting.+Title and Time of Writing.+ -- Many scholars think

that this Epistle was a circular letter written for the edification of the churches of Asia Minor and sent to the church of the capital city. This opinion is strengthened by the lack of local allusions and the naming of friends, as in other epistles. The inscription "at Ephesus" is wanting in two of the more important manuscripts. "On this view it may be supposed that a space was left in the salutation in which could be inserted the name of the particular place where the letter was being read, that the letter finally fell wholly into the keeping of the Ephesian church, and that the space was at length permanently filled by the phrase 'at Ephesus.'"The time and place of writing was at Rome about 63

A.D. This Epistle was sent by the messenger, Tychicus, (Eph.6:21) who also carried the letters to the church at Colossae and to Philemon (Col.4:7-9).+Subject.+ -- As in Colossians, the subject is the

Headship of Christ (3:9-11); His person and work. God's eternal purpose is disclosed. Christ is given sway over all things "both which are in heaven and which are on earth" (1:10, 21). The unity

of the church in Christ is set forth; the unity of the Gentile and Jewish branches in Him; the unity of all the individual members in Him. This union is spiritual and not mechanical; it is holy and pure; therefore sin is excluded. Paul looks upon this as the mystery of the ages, now revealed to him. There is one great kingdom, the risen and glorified Christ is the Head of this kingdom (1:19-23). Redemption and

reception into this kingdom is through Jesus Christ (1-7). Paul in this epistle rises above the controversies of the hour and sees in clear vision the eternal realities and the great plan of God for the saving of men.+Principal Divisions and Chief Points.+1. Introduction (1:1-23). (a) Salutation. (b)

Thanksgiving and Thesis (1:3-14). Unity in Christ. He who is the Head of the church is the Center of the universe (1:10). The eternal purpose of God in

Salvation is now made known. Before the foundation of the world, man and the redeemed church of Christ were in the thought of God. Christ in whom we have redemption looked forward to His mission from eternity. "Creation, nature, and redemption are all parts of one system"; in the reconciliation of the cross all orders of beings are concerned. "That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth; even in Him" (1:10). (c) Prayer. A petition that the

understanding of believers may be illuminated; that they may know the hope of their calling and the riches of their heritage, which comes through unity with their risen and ascended Lord.2. Doctrinal. Unity in Christ (ch.2-3). (a) The calling of the Gentiles out of "trespasses and sins" into a new life in Christ. (b) Jews and Gentiles are

reconciled and brought together in one body by the cross; "no more strangers and foreigners but fellow citizens with the saints, and of the household of God." All built upon the foundation of Jesus Christ, through the Spirit. (c) The mystery of the universal call was made known to Paul by a new revelation. Prayer for a more full

comprehension of this unity.3. Practical. The new life in unity with Christ

(4:1-6:17). (a) Exhortation to walk worthy of this new life. (b) Exhortation to gain the victory over sin "in virtue of the sense of unity with man in Christ." (c) Social duties. The regeneration and consecration in this new life of the relations of husbands and wives, children and parents, and slaves and masters, (d) Final entreaty, in the battle against the powers of evil, to put "on the whole armour of God." 4. Conclusion (6:18-24). (a) Personal. Paul requests special prayer for himself in captivity. Tychicus

is commended. (b) Farewell and blessing.THE EPISTLE TO THE PHILIPPIANSThe City of Philippi and the Church. -- This city is

notable from the fact that it was the first, in Europe, in which the gospel tidings were made known. Accounts of how Paul came to visit Macedonia and to begin the work in Philippi are given in Acts (16:10, 12-40).

Going out of the city as he did by the river side, where prayer was wont to be made, and talking to a number of women about the "New Way" would not seem to be a

very favorable beginning for a movement which was to produce such exceedingly large results. But Paul was so full of zeal for Christ that he seized every opportunity, no matter how small, to make Him known. This church afterwards was a great comfort to the Apostle. This letter shows how he loved it and how he exhorted them to rejoice in the Lord (4:4).+Occasion.+ -- Paul was in prison in Rome. The

Philippian converts were greatly concerned about him, therefore they sent Epaphroditus with gifts and offerings to him (4:18). This was not the first time that they had taken thought of and remembered their founder, in a similar way (4:15, 16). The Apostle was very grateful for their care (4:10-14). While in Rome, Epaphroditus

was taken very sick and came near death (2:25-28).

As soon as he had recovered from his sickness Paul sent him back to Philippi (2:28), with this letter. The reference to Caesar's household shows how strong a hold Christianity was getting in Rome (4:22; 1:12-14), and that there was great boldness in proclaiming the gospel.+Objects.+ -- It is an Epistle of thanks to the Philippians for their kindness (4:10-18) in remembering the Apostle with substantial gifts in his work and for their fellowship (1:5) in the gospel. Another object is to give them friendly advices and warnings (2:12-24; 3:2-3, 17-21). Paul does not

forget, in this connection, to remind them of Him to whom they owe a whole-hearted allegiance, their Lord and Master, Jesus Christ (4:1). The great doctrinal object, the Supremacy of Christ, is also set forth as is markedly manifest in the Epistles of Colossians and Ephesians. The whole Christian creed, "the incarnation, passion, and exaltation of Christ" is expressed in the second chapter (2:5-11), "That at the name of Jesus every knee should bow, of things in heaven, and things in earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." The great end to be

attained is likeness to Christ (2:5).+Time of Writing.+ -- This epistle is generally regarded as the latest of the letters written during the first imprisonment in Rome, and in the same year with those to the churches at Colossae, and Ephesus. It was probably sent to Philippi shortly after the other Epistles (Colossians, Philemon, and Ephesians) had been dispatched to Asia Minor.+Principal Divisions and Chief Points.+ -- This epistle is divided into two parts. First part (1:1-3:1). I. Introduction (1:1-2:4). (a) Greeting. (b) Paul's thanksgiving, joy in the fellowship, and prayer for the Philippians. (c) An account of the rapid spread of the gospel in Rome and the apostle's rejoicing that Christ is preached. (d) Exhortation to unity in Christ. 2. Doctrinal (2:5-12). In this short passage we

have the Christian creed in brief form. "The Godhead of Christ and His Manhood -- His Pre-existence and His Incarnation -- His Passion and His Exaltation." 3. Conclusion of the first part (2:13-3:1). (a)

Renewed exhortation to an upright and blameless Christian life. (b) The return of Epaphroditus. (c) Farewell message. Second part (3:2-4:23). This section seems to

have been added after the letter had been finished. 1. Warnings (3:2-21). (a) Against Judaic errors.

Paul could boast that he had been a good Jew and

scrupulously kept the law, yet he renounced all that he might win Christ. True righteousness can come only through faith in Christ. (b) Against a false idea of the liberty of the gospel; whereby men, claiming to be Christians, walked in evil ways.<sup>2</sup> Final exhortations (4:1-9) to steadfastness, unity, joy, and the following of all good in Christ. Acknowledgment of gifts and benedictions (4:10-23).

**QUESTIONS** What is the question at issue in this group of Epistles? What the reason for raising this question? What answer is given? What attention is now paid to this question? When were these Epistles written? How were they sent? What can be said of the Epistles to the Colossians? The church at Colossae, how was it organized? What was the occasion of this Epistle? What the central thought? What the time and place of writing? Give the principal divisions and chief points. What was the occasion of the Epistle to Philemon? Give the principal divisions and chief points. What can be said of the Epistle to the Ephesians? Give an account of the founding of this church. What can be said of the title and time of writing? What is the subject? Give the principal divisions and chief points. What can be said of the Epistle to the Philippians? How was this church organized? What was the occasion of the Epistle? What the objects? Give the time of writing. Give the principal divisions and chief points.

## STUDY X PASTORAL AND PERSONAL

FOURTH GROUP OF EPISTLES FIRST TIMOTHY. TITUS. SECOND TIMOTHY. THE PLACE OF THE EPISTLES +When Written.+ -- It is generally agreed among scholars that no place can be found for the writing of First Timothy, Titus, and Second Timothy in the period covered by Luke in his narrative in Acts. Agreeing with the tradition of the church, however, the opinion of many eminent scholars is that Paul was released from the first Roman imprisonment (Acts 28:16, 30), that he again took up his missionary work, and at the end of a few years of such work, he was a second time imprisoned and suffered martyrdom under the Roman Emperor Nero. It was during this period between the first and second imprisonments that First Timothy and Titus were written. Second Timothy was written during the second imprisonment at Rome, and at the time when Paul was expecting his sentence of death. Eusebius (H. E.2:22-2) says, that "at the end of the two years of imprisonment, according to tradition, Paul went forth again upon the ministry of preaching; and in a second visit to the city ended his life by martyrdom under Nero, and that during his imprisonment he wrote the Second Epistle to Timothy." PAUL'S FOURTH MISSIONARY JOURNEY +Notices and Time.+ -- From the notices given in the Epistles and other sources the probable course of the missionary travels of Paul from 63-67 A.D. has been reconstructed. +The First Trip Eastward.+ -- When Paul wrote to the church at Philippi (2:24) and to Philemon at Colossae (22 v.) he evidently expected to be released from his imprisonment very soon and to see his beloved Philippian church and Philemon. He was so sure of +The Trip Westward to Spain.+ -- In the Epistle to the Romans Paul declared his intention to visit Spain (Rom.15:24, 28). It is probable that he, upon his return from the visit to Asia Minor, remained for a very short time in Rome and then made a voyage to Spain. The tradition of the early church is very pronounced upon this voyage to Spain. Clement of Rome (Cor.5) speaks of Paul "having reached the furthest bound of the west." This could hardly mean anything but Spain. The Muratorian Fragment names "the departure of Paul from the city to Spain." +The Second Trip Eastward.+ -- We can now, from notices in First and Second Timothy and Titus, quite closely follow Paul in his travels. From Spain he probably went by various stages to Ephesus, where as he tells us (1 Tim.1:3) he left Timothy in charge when he went into Macedonia. From Macedonia he probably wrote his first letter to Timothy (1:3). From Macedonia he went to Troas and from Troas to Miletus (2 Tim.4:13). On account of sickness Trophimus was left at Miletus (2 Tim.4:20). He next probably visited Crete, where he left Titus (Titus 1:5). From Crete it is thought that Paul went to Corinth (2 Tim.4:20) where he left Erastus and in all probability wrote to Titus (1:5). In the letter to Titus Paul speaks of being at Nicopolis and of his intention to spend the winter in that city (Titus 3:12). But these notices of places are by no means exhaustive. They show, however, how wide were Paul's last travels. +The Second Imprisonment of Paul.+ -- It is by no means unlikely that the enemies of Paul, of whom we hear so much in the first three missionary journeys, were stirred to renewed activity by again seeing him at liberty and conducting an active missionary campaign. But with a prisoner on parole from the Imperial Court the local magistrates could do nothing. But a new element came in. The great fire, which destroyed so large a part of the city of Rome on the 18th of July, 64 A.D., was used by the Emperor Nero as an excuse for starting a great persecution against the Christians.

This was done to divert the odium of the starting of the fire from himself, for he had sung and danced the "Mime of the Burning of Troy" from a turret of his palace during this great conflagration. It was some time before this persecution was extended to the provinces and Paul's enemies saw their opportunity to accuse him to the Imperial Court, where under the circumstances they would then find a ready hearing. Paul was probably rearrested at Nicopolis where he intended to winter (Titus 3:12) and hurried off to Rome. This time he endured no light imprisonment. Onesiphorus had difficulty in finding him (2 Tim.1:16, 17) and he was closely confined in a common criminal dungeon (2 Tim.2:9). From this dungeon he wrote the Second Epistle to Timothy and from thence he went to his death.

**THE QUESTIONS DISCUSSED+The Personal Element+** in these epistles is quite large both in respect to Timothy and Titus and Paul himself, but it is quite evident that this element is not the chief cause for the writing.+**The Doctrinal Part.** -- Paul is here as strenuous for the need of repentance, the atonement through Jesus Christ and His sole sufficiency as Mediator, Savior, and Lord of all (1 Tim.1:15-17; Titus 2:13; 3:4-7), as in his other Epistles. There are also enemies of the truth who are to be opposed (2 Tim.3). It is quite evident from what Paul says in the second chapter and elsewhere in Titus and Second Timothy that the Colossian heresy is already bearing its evil fruit and is likely in the future to do great injury to the churches.+**The Practical Teaching+** about the necessity of developing and conserving the Church's system of government occupies, however, the chief place. "The two notes which are struck again and again are: First, 'Hold fast the tradition, the deposit of faith.' Second, 'Preserve order in the church.' In short this group of Epistles constitutes Paul's last will and testament in which he gives his final instructions for the maintenance and continuity of the faith." "The church of Jesus Christ must have form and order. The truth must have a proper shelter. Churches must have and observe certain regulations. There must be proper officers. The gospel is applied to outward conduct. Great stress is laid upon the character of church officers (1 Tim.3:1-13; Titus 1:5-7). Pastors are directed how they should bear themselves toward church members and what they should teach (1 Tim.5; Titus 2). The conduct of the Church in the presence of the heathen world and its magistrates is set forth (Titus 3). Instruction is given in regard to public worship (1 Tim.2). The most effective barrier against all forms of evil, it is declared, is a diligent study of the Scriptures and a fervent preaching of the word (2 Tim.3:13-4:5).+**The Special Theme+** then is, "The constitution, methods, and conduct of the early churches." (1 Tim.2:1, 2, 8, 9-12; 3:1-13; Titus 1:5-14; 2:1-10; 3:1, 2, 8-11, 13, 14; 2 Tim.2:2, 14-18; 3:6-9).

**PAUL'S LAST DECLARATION OF HIS FAITH**The famous passage in 2 Timothy (4:6-8) shows how the Great Apostle went triumphantly to his death. It is a declaration of the sustaining power of his faith in the Savior whom he had everywhere proclaimed. "I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."

**THE FIRST EPISTLE TO TIMOTHY+Timothy+** was one of the close companions of Paul. His father was a Greek and his mother a Jewess, by the name of Eunice, (2 Tim.1:5; Acts 16:1). He was a native of Lystra, Paul took him as his companion in travel and addressed two Epistles to him; he was sent on a number of important missions. Timothy is mentioned twenty-four times by name in the Acts and Epistles; from these notices we can construct his itinerary with Paul and see how beloved and how trusted he was by the Great Apostle. During Paul's last journey he left him in charge of the affairs of the church at Ephesus (1 Tim.1:3). When Paul was apprehended a second time and lying in a dungeon at Rome, in

expectation of death, he wrote Timothy the last letter (2 Timothy) he ever penned, and besought him to come to him as speedily as possible (2 Tim.4:9).+Time and Place of Writing.+ -- Paul in all probability wrote the First Epistle to Timothy from Macedonia (1 Tim.1:3) in the year 66 A.D.+The Purpose+ "involved is through the instruction and exhortation of Timothy, to purify, strengthen, and elevate the Christian life of the church in Ephesus." This teaching is put in such a way that it is applicable to every Christian minister and church.+Principal Divisions and Chief Points.+1. Greeting (1:1, 2).2. The True teaching of the gospel (ch.1). Timothy is warned against false teachers and reminded of the aim and end of life in Christ.3. The order and regulation of public worship (ch.2). (a) Prayer, for those in authority and for all men. (b) Instruction. There is one God and one Mediator (Christ) between God and man. (c) Conduct of men and women in the church assemblies.4. Qualifications of the church officers (ch.3). (a) The ideal minister. (b) The ideal deacon and the ministering women. (c) Conclusion of chapter. Paul declares his intention to visit Timothy. An ascription of praise.5. The government of the Christian church and community (ch.4-6). In these three chapters Timothy is charged by Paul to keep before him a high view of the church and its grand destiny. (a) Timothy, as a teacher, is reminded of his commission to put the church on guard against errors of doctrine and life (ch.4). (b) Timothy is shown how he should bear rule and conduct himself towards the elders and women of his congregation. Paul adds instructions in regard to a man's care for his family, support of the ministry, discipline of offenders, etc. (ch.5). (c) Relations of masters and servants. Right attitude of believers in Christ toward riches. The chief thing is to follow after righteousness, godliness, faith, love, patience, meekness, and to fight the good fight of faith (6:1-19). (d) Closing charge to Timothy with benediction (6:20, 21).

THE EPISTLE TO TITUS+Titus+ was a beloved disciple of Paul. He was a Gentile and was taken by Paul to Jerusalem and was made a test case of the freedom of the gospel and was not compelled to be circumcised (Gal.2:1-5). He is mentioned by name, by Paul, twelve times in four of the Epistles (2 Cor.2:13; 7:6, 13, 14; 8:6, 16, 23; 12:18; Gal.2:1, 3; 2 Tim.4:10; Titus 1:4). The early church tradition is that Titus was descended from the royal family of Crete. He was an able and capable missionary. We have no account of his conversion. He might have come first in contact with Paul and been converted when the Great Apostle visited Crete on his way to Rome as a prisoner (Acts 27:7-13). Some time was spent at this island by Paul's company (Acts 27:9). Paul again visited Crete after his first Roman imprisonment and when he went away he left Titus in charge of affairs (Titus 1:5), "To set in order things that are wanting and to ordain elders in every city." This message of Paul to Titus not only shows the confidence which Paul reposed in him, but also how widespread Christianity was in Crete. After Titus had completed his special work in Crete he was to rejoin Paul at Nicopolis (Titus 3:12).+The Purpose+ of this letter is to show Titus what he is to do, in his work with the churches, and how to do it.+Time and Place of Writing.+ -- It is thought that this Epistle was written from Corinth in 66 A.D.+Principal Divisions and Chief Points.+1. Greeting and subject of the Epistle (1:1-5). Titus is left in Crete to accomplish certain things (1:5) after which he is to rejoin Paul (3:12).2. The kind of officers to be appointed in the Cretan churches (1:5-16). Special moral and spiritual fitness is set forth as necessary in view of the peculiar character of the Cretans and certain forms of doctrinal error.3. The instruction to be given to the Cretans (2:1-3:11). (a) "The things which become sound doctrine." (b) Practical teaching for the proper regulation of the conduct of all classes. (c) The foundation of the instruction rests upon Christ. (d) Proper attitude of the Christian community toward the Pagan world; magistrates and those who have not yet believed in Christ. Kindness and gentleness and the

avoidance of foolish questions best reveal the spirit of Christ by those who profess His name. (e) Parting requests and benediction (3:12-15).

### THE SECOND EPISTLE TO TIMOTHY+The Last Words of Paul.+ --

This Epistle is of special interest as it contains the last recorded words of Paul to his faithful disciple, Timothy. The Great Apostle is writing from a strict prison confinement (1:16, 17; 2:9). He has had a first preliminary trial (4:16) and this was of such a dread nature that none of his friends dare to stand with him, yet he rejoices in his Lord that He stood by him and strengthened him. He feels however that his end is near and gives a magnificent testimony of his faith (4:6-8). He urges Timothy to come to him in Rome and bring Mark with him (4:9, 11).

#### +Time and Place of Writing.+ --

It was written by Paul in prison at Rome 67 A.D.

#### +The Purpose.+ --

Paul shows here his care for the churches, their upbuilding in the faith and their proper regulation of the things that pertain to worship and organization. Timothy, as a preacher of the Word, has his personal responsibility, for the upbuilding of the churches, presented to him.

#### +Principal Divisions and Chief Points.+

1. Greeting and thanksgiving (1:1-5).
2. The Christian conduct of Timothy (1:6-2:14). Paul exhorts Timothy not to allow himself to be daunted by fear of opposition or suffering in doing his work for Christ. He encourages him by, (a) The great revelation and power of the gospel. (b) His own work. (c) The sure hope of a great reward.
3. Timothy as a preacher of the Word (2:15-4:5). Paul exhorts Timothy, (a) To study to show himself a workman. (b) In the perilous times that are coming to feed on the Word of God and preach it in season and out of season.
4. Last words of Paul (4:6-22). The Apostle now turns to himself and speaks of his coming martyrdom. He is ready to be offered, he has fought a good fight. He beseeches Timothy to come and see him and bring Mark. He refers to his first hearing when every friend left him alone and only the Lord stood by him. He, after various messages, closes with the usual benediction.

#### QUESTIONS

What is the place of these Epistles in Paul's life? What can be said of Paul's fourth missionary journey; the first trip eastward, the trip westward to Spain, and the second trip eastward? How did Paul come to be imprisoned a second time? What are the questions discussed in these Epistles; the personal element, the doctrinal part, the practical teaching, and the special theme? What is Paul's last declaration of faith? What can be said of the First Epistle to Timothy; Timothy's life, time, and place of writing, the purpose, and the principal divisions and chief points? What can be said of the Epistle to Titus; the life of Titus, the purpose, time, and place of writing, and the principal divisions and chief points? What can be said of the Second Epistle to Timothy; the last words of Paul, time and place of writing, and the principal divisions and chief points?

## A New Method for Bible Classes

---

BY HENRY T. SELL Studies In Early Church History.

12 mo, paper, 25 cts. net; cloth, 50 cts. net. Studies in the Life of the Christian.

His Faith and His Service.

12 mo, paper, 25 cts. net; cloth, 50 cts. net. Bible Studies in the Life of Paul.

Historical and Constructive.

12 mo, paper, 25 cts. net; cloth, 50 cts. net. Bible Studies in the Life of Christ.

Historical and Constructive.

12 mo, paper, 25 cts. net, cloth, 50 cts. net. 15th edition, revised and enlarged. Supplemental Bible Studies.

12 mo, paper, 25 cts. net; cloth, 50 cts. net. 5th edition, revised. Bible Studies by Books.

12 mo, paper, 35 cts. net; cloth, 60 cts. net. Bible Studies by Doctrines.

12 mo, paper, 25 cts. net; cloth, 50 cts. net. Bible Studies by Periods.

A Series of Twenty-four Historical Bible

Studies, from Genesis to Revelation.

12 mo, paper, 35 cts. net; cloth, 60 cts. net. Fleming H. Revell Company Publishers

# *Grow in Your Walk with Christ*

---

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
  - 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

**[www.sermonindex.net](http://www.sermonindex.net)**