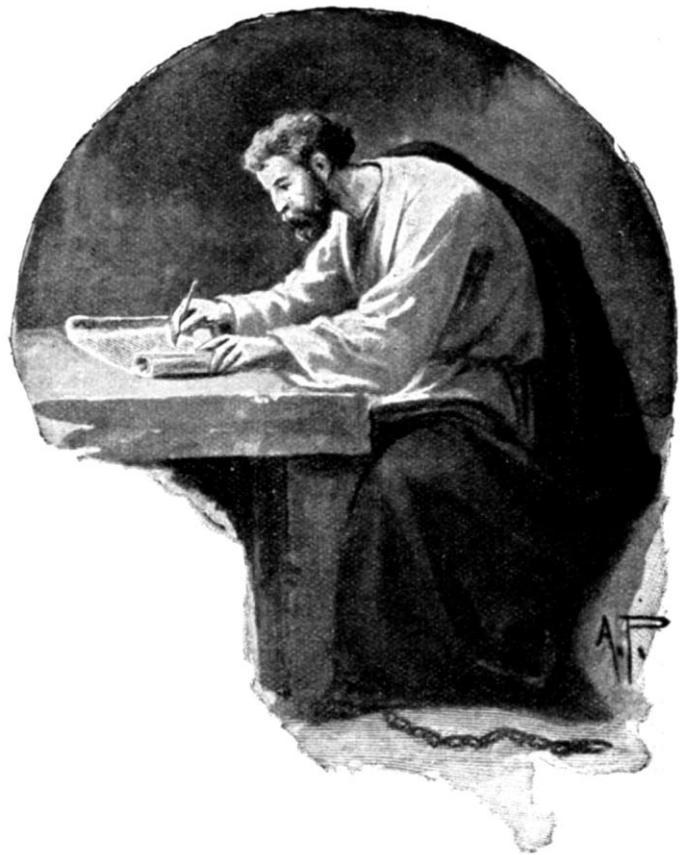


The Apostle Paul

His Life and Epistles



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The Apostle Paul

A Concise Biography

The Apostle Paul is one of the most influential individuals in the history of the Lord's church. The apostle to the Gentiles, he is the most prolific New Testament writer, having penned at least 13 of the New Testament epistles. His missionary efforts established churches throughout the ancient world. His stand for truth exposed the error of those who sought to corrupt the infant church. His dedication and personal character serve as a wonderful example to Christians of every age. His inspired writings shape the theology, work and organization of the church of our Lord. While he was *"one born out of due time"* (1 Corinthians 15:8), his late entry into the early history of the church was influential because of this unflagging faith and zeal. He wrote, *"So, as much as is in me, I am ready to preach the gospel..."* (Romans 1:15). These were not mere words. Evidence of this sentiment is seen in every aspect of his ministry.

Paul's Background

- His city of birth was Tarsus, the capital city of the Roman province of Cilicia (Acts 22:3). He was of the tribe of Benjamin (Philippians 3:5).
- His given name was Saul, and Luke uses that name until Acts 13:9, when he writes, *"Then Saul, who also is called Paul..."* From that point on Luke uniformly calls him Paul.
- He was raised in Jerusalem, and educated by Gamaliel (cf. Acts 5:34), an influential rabbi. (Acts 22:3).
- He was a Pharisee (Acts 23:6; Philippians 3:5), with great zeal (Galatians 1:14).
- He was a Roman citizen (Acts 16:37; 22:25-29)
- His obsession – Persecuting the church of God (Philippians 3:6; cf. Acts 7:58 – 8:3; 9:1-2)
- Post conversion purpose – to preach the gospel to all men (cf. Romans 1:15-16), with a special calling to the Gentiles (cf. Acts 9:15-16; 13:46-48)

Paul's Major Life Events

- Persecuted the Church (Acts 7:58 – 8:3; 9:1-2)
- Conversion (Acts 9; 22:9-16)
- First Missionary Journey (Acts 12:25-14:28)
- Council in Jerusalem concerning the requirement of circumcision (Acts 15)
- Second Missionary Journey (Acts 15:36-18:22)
- Third Missionary Journey (Acts 18:23-21:17)
- Arrest and Defenses in Jerusalem (Acts 21 – 26)
- Journey to Rome, w/ shipwreck (Acts 27:1-28:16)
- House arrest in Rome (Acts 28:8-31)
- **Note:** Acts ends with Paul under house arrest in Rome. However, his later epistles tell us a little about his life following the two years spent there.
 - While in prison, he wrote of his desire to visit the Philippians (Philippians 1:26; 2:24)
 - Wrote of his desire to visit Philemon in Colosse (Philemon 22)
 - Tradition has him visiting Spain. He had expressed his desire to do so to the Romans (Romans 15:24,28)
 - Paul's letters to Timothy and Titus indicated further travels to: Ephesus (1 Tim. 1:3; 3:14-15); Macedonia (1 Tim. 1:3); Crete (Tit. 1:5);

Miletus (2 Tim. 4:20); back to Ephesus (2 Tim. 1:16-18); Troas (2 Tim. 4:13); Corinth (2 Tim. 4:20); Nicopolis (Titus 3:12)

- Paul's second letter to Timothy indicates a probable second imprisonment in Rome, with a harsher treatment (2 Timothy 2:8-9)
- The Bible does not record his Paul's death

Paul's Discourses

- His sermon at Antioch of Pisidia (Acts 13:15-41)
- His sermon in Athens (Acts 17:22-32)
- His address to the Ephesian elders (Acts 20:17-36)
- His defense at Jerusalem (Acts 22:1-22)
- His defense before Felix (Acts 24:10-21)
- His defense before Agrippa (Acts 26:1-29)

Paul's Epistles (*In Chronological Order*)

1 Thessalonians; 2 Thessalonians; 1 Corinthians;
2 Corinthians; Galatians; Romans; Philemon; Colossians;
Ephesians; Philippians; 1 Timothy; Titus; 2 Timothy

Paul's Autobiography

- His humility (Acts 14:15; 20:19; 2 Cor. 10:12-18; 12; Gal. 6:14-15)
- His care for the churches (Acts 15:36; 20:31; Rom. 1:9-12; Rom. 9:1-5; 2 Cor. 2:4; 7:8-9; Phil. 1:8; Col. 2:1-3; 1 Thess. 1:2-4; 2:8-9; 3; Philemon 7)
- His willingness to compromise (Acts 16:3; 1 Cor. 8:13; 10:14-15)
- His unwillingness to compromise (Gal. 2:1-5, 11-21)
- His sacrifices (Acts 21:13; 2 Cor. 11:16-33; Phil. 4:10-14)
- His history (Acts 22:3-5, 25-28; 26:4-5; Gal. 1:13-14; 1 Tim. 1:12-16)
- His conversion (Acts 22:6-16)
- His apostleship (Acts 22:17-21; 26:12-20; Rom. 1:1; 15:18-21; 1 Cor. 1:1; 4:9-13; 9:1-2; 15:8-10; 2 Cor. 1:1; 11:5-6; Gal. 1:1, 11-17; 2:7-10; Eph. 1:1; 3:1-13; Col. 1:1, 24-29; 1 Thess. 2:4; 1 Tim. 1:1; 2:5-7; 2 Tim. 1:1; Tit. 1:1)
- His good conscience (Acts 23:1; 26:9; 2 Tim. 1:3-5)
- His zeal (Rom. 1:14-16; 10:1; Phil. 3:13-16)
- His wretchedness (Rom. 7:7-25)
- A spiritual father to Timothy (1 Tim. 1:2; 2 Tim. 1:2)
- His confidence (Phil. 1:21-23; 2 Tim. 1:12; 4:6-8)

The Apostle Paul

His Conversion and Apostleship

Paul's Conversion (Acts 9:1-19; Acts 22:1-16)

I. Chief Among Sinners

- A. But, obtained mercy (1 Tim. 1:15-16)
- B. An insolent man (1 Tim. 1:12-14)
- C. Persecution (Acts 7:57 – 8:3; 9:1-2)

II. Belief, Repentance, Confession, Baptism

- A. *Belief* (acceptance of Jesus as Lord, indicated in conversation with Jesus on the road to Damascus) (9:3-6)
- B. *Repentance* (seen both in his acknowledgement of Jesus as Lord (9:6; 22:9) and in his three days mourning (9:9))
- C. *Confession* (acknowledged Lordship of Jesus 9:6) constantly confessed Jesus as Lord in his ministry (cf. 1 Cor. 1:9; Gal. 1:3-5; Eph. 1:3-12; Titus 1:4)
- D. *Baptism* (expressed as what Paul “*must do*” [9:6,18], or as the Lord’s instructions regarding what was required of him [22:10,16]. Purpose: to wash away sins [22:16]).

III. Special Notes Concerning Paul’s Conversion

- A. The Lord’s personal appearance was not a central or necessary part of his conversion. Many believe, *having “not seen...”* (cf. John 20:29).
- B. Paul was not converted on the road to Damascus. The text clearly states he must be baptized, and that the baptism was to “*wash away your sins*” (Acts 22:16). Logically, one can’t be converted if they still have sins that need to be washed away. Consider too, the state of mourning, (cf. 9:9) until such time as he was baptized. Immediately after baptism, he ceased mourning (9:19) (see also Acts 8:39; 10:48; 16:15; 16:34)

Paul’s Apostleship (Acts 9:15-16; Acts 22:13-15; Acts 26:15-18)

I. Apostleship was from God (Gal. 1:1, 11-17)

- A. A chosen vessel
(Acts 9:15; 22:14-15; 26:16)
- B. Called (Rom. 1:1; 1 Cor. 1:1; 2 Cor. 1:1-2; Eph. 1:1-2; Col. 1:1-3; 1 Thess. 2:4; 1 Tim. 1:1-2; 2 Tim. 1:1)
- C. An eyewitness of Christ
(1 Cor. 9:1-2; 15:8-10) cf. Acts 1:21-22
- D. In no way inferior (2 Cor. 11:5-6)
- E. Born out of due time (1 Cor. 15:8)
- F. Least of the apostles
(personal worthiness) (1 Cor. 15:8-10)

II. To the Gentiles

- A. To make them obedient (Rom. 15:18)
- B. To preach Him to them
(Gal. 1:15-17; 1 Tim. 2:5-7)
- C. Work committed to him
(Gal. 2:1-10; Titus 1:1-4)
- D. To make them fellow heirs (Eph. 3:1-7)
- E. Make known the mystery (Col. 1:24-29)

IV. His purpose as an Apostle

- A. To die (1 Cor. 4:9-13).
(To be fools for Christ’s sake).
- B. To labor and work on behalf of every man
(Col. 1:28-29)
- C. To please God, not man
(Gal. 1:10; 1 Thess. 2:4-9)

The Apostle Paul

His Sermons

Paul's Sermon at Antioch of Pisidia (Acts 13:15-41)

I. Setting

- A. Preached this sermon in Antioch of Pisidia during his first missionary journey (AD 48)
- B. See Map
- C. Sermon was preached in the synagogue, meaning that the audience was Jewish (16), and Paul spoke at their request (15)

II. Sermon

- A. Israel the chosen people of God (17)
- B. Short history of Jewish nation (17-22)
- C. **Note:** from this history [esp. the reign of David], an appeal is made concerning the promised Messiah (23), with Paul claiming Jesus to be that Messiah.
- D. John the Baptist as forerunner (24-25)
- E. Paul appealed to the Jews here as those who "fear God" in contrast to the leaders in Jerusalem (26-27)
- F. Jewish leadership responsible for Jesus' death (28)
- G. Resurrection proclaimed (29-31)
- H. Old Testament prophecies as witness (32-37)
- I. Conclusion: Salvation is through Jesus (38-39)
- J. Warning: Prophecy predicted some would not believe... let it not be so among them! (40-41)

III. Response to the sermon

- A. Many Jews accepted the words (43), as did the Gentiles later (48)
- B. The next Sabbath, when the Gentiles were added to the audience, the Jews became envious, and led a persecution of Paul and Barnabas (44-51)

IV. Considerations and Applications

- A. The Old Testament can be used to identify the Messiah
- B. Preaching is successful, even if some are led to persecute the preacher due to envy

Paul's Sermon at Athens (Acts 17:22-32)

I. Setting

- A. Preached this sermon in Athens, Greece during his second missionary journey (AD 51)
- B. See Map
- C. Sermon was preached at the Areopagus on the top of Mars Hill (22) at the Athenians request (19)

II. Sermon

- A. References the altar to "The Unknown God", and proclaims Jehovah to be that God (22-23)
- B. The true God is omnipotent (24), Self-sufficient (25), Sovereign (26), Accessible (27), and our Sustainer (28).
- C. Such a God should not be worshipped as an idol (29)
- D. The Athenians are called to repent of idolatry (30)
- E. Judgment is proclaimed, the proof of which is Jesus' resurrection from the dead (31)

III. Response to the sermon

- A. The proclaiming of Jesus' resurrection from the dead caused dissension (32-33)
- B. Some believed (34)
- C. Responses: 1) Mock, [32]; 2) Consider, [32]; 3) Believe! [34]

IV. Considerations and Applications

- A. The ultimate proof of Jesus as the Messiah, as well as the coming judgment of God is the resurrection of Jesus.
- B. Note that the resurrection was proclaimed both to the Jew and Gentile
- C. The evidence concerning the resurrection is the basis of our faith. The apostles were eyewitnesses. The open minded individual will consider the testimony. The close-minded (then and now) will mock.

The Apostle Paul

His Defenses of Himself

Paul's Defense at Jerusalem (Acts 22:1-22)

I. The Setting (21:15-40)

- A. Paul had traveled to Jerusalem at the end of this third journey, and to appease the Jews had gone to the temple to purify himself and make an offering (21:15-25)
- B. The Jews from Asia falsely accused him of bringing Gentiles into the temple, causing a riot to begin assaulting Paul (21:26-32)
- C. The Roman commander of the garrison in Jerusalem rescued Paul, and at Paul's request, allowed him to address the Jews (21:31-40)

II. Paul's Defense (22:1-22)

- A. His early life, up to his conversion (1-5)
- B. His conversion (6-16, cf. Acts 9)
 - Appearance of Jesus on the road to Damascus
 - His baptism in the city (16)
- C. His commission to go to the Gentiles (17-21). Note, he here convicted the Jews of unbelief, and the martyrdom of Stephen

III. The Result (22:22 - 23:10)

- A. The Jews became enraged at his statement concerning the Gentiles (22:22-24)
- B. The Roman commander took him away, and would have beaten him if Paul had not revealed himself to be a Roman citizen (22:24-29)
- C. Paul was brought before the Sanhedrin, and by siding with the Pharisees regarding the resurrection, caused division (22:30 – 23:10)

Paul's Defense Before Felix (Acts 24:10-21)

I. The Setting (23:10 -35)

- A. The Roman commander sent Paul to Felix at Caesarea to spare him from Jewish plot to kill him (23:11-33)
- B. Felix agree to hear him when his accusers came, and imprisoned Paul at Herod's Praetorium (for 5 days) (23:34 – 24:1)
- C. The Jewish accusations (24:1-9)

II. Paul's Defense (24:10-21)

- A. No proof of the accusation (10-13)

- B. He confesses to being a Christian, and to walking in all good conscience (11-16)
- C. His sole offense (which was not an offense in the Pharisee's eyes) was an appeal to the resurrection of the dead (17-21)

III. The Result (24:22–27) Felix does nothing (procrastinates) until being replaced by Festus. This requires Paul to defend himself again

Paul's Defense Before Herod Agrippa (Acts 26:1-29)

I. The Setting (24:27 – 26:1)

- A. Festus replaces Paul, and when he speaks with Paul, Paul makes an appeal to Caesar (24:27 – 25:12)
- B. Festus talks to Herod Agrippa about Paul, and Agrippa expresses his desire to speak to Paul (25:13-27)

II. Paul's Defense (26:2-29)

- A. Paul claimed to have been accused because of his belief in the resurrection (2-8)
- B. Paul's persecution of the church, and his conversion to Christ (9-18)
- C. Paul's life of preaching, he claimed, is what caused the Jews to make their accusations. He was persecuted because of his faith (19-23)
- D. Festus called him crazy (24-25)
- E. Paul expressed to Agrippa that he was aware of Agrippa's knowledge of the scriptures and the promise of the Messiah (26-27)
- F. Agrippa notes the power of Paul's words (28-32)

III. The Result (26:32)

- A. Agrippa notes his innocence, but because Paul had made his appeal to Caesar, it necessitated a journey to Rome (cf. 27 – 28)

Chronology of Paul's Life and Ministry

(Acts 7-28)

Note: Information given regarding the place and time of Paul's writings is taken from Conybeare and Howson's, *"The Life and Epistles of St. Paul"*. The chronology itself is an outline of the book of Acts as it reveals Paul's life and ministry.

I. Saul's Introduction (Acts 7)

- Stephen preached the gospel before the high priest in Jerusalem (Acts 6:8 – 7:53).
- Saul of Tarsus was present at Stephen's stoning (Acts 7:54-60, esp. 58).
- Saul was identified as a chief persecutor of Christians (Acts 8:1-3).

II. Saul's Conversion (Acts 9)

- The purpose of his trip to Damascus was to persecute Christians (9:1-3).
- The Lord's appeared to him on the road to Damascus (9:3-8).
- Saul entered Damascus and waited for instructions (9:8-9).
- Annanias came to Saul to instruct him in what he "must do" (9:10-19).

III. Saul in Damascus (9:20-22)

- Immediately upon his conversion Saul began preaching (9:20).
- Saul confounded the Jews in Damascus (9:21).

IV. Saul in Jerusalem (9:26-31)

- Saul was received by the brethren at Barnabas' testimony (9:26-28).
- The first attempt (of many) on Saul's life by the Hellenists in Jerusalem (9:29).
- Brethren helped him escape to Caesarea, then to Tarsus, his hometown (9:30).
- The church multiplied and prospered throughout Judea, Galilee and Samaria (9:31).

V. Saul and Barnabas at Antioch (11:19-30)

- The church at Jerusalem sent Barnabas to Antioch (of Syria) because of preaching success there (11:19-24).

- Barnabas departed to Tarsus to get Saul and bring him to Antioch. They remained there, preaching for a whole year (11:25-26).
- Agabus, a prophet, predicted a famine in Judea. The church in Antioch sent Barnabas and Saul to Jerusalem with benevolent help (11:27-30).

VI. Saul and Barnabas' first missionary journey (Acts 12:25 – 14:28)

- They returned from Jerusalem to Antioch, and brought John Mark with them (12:25).
- The church at Antioch sent Barnabas and Saul away to preach (13:1-3).
- - Seleucia (13:4).
- - Salamis, Cyprus (13:5) *Preached in Synagogue (John Mark with them).*
- - Paphos, Cyprus (13:6-12).
 - Withstood false prophet Bar-Jesus (Elymas).
 - Converted the procounsel Sergius Paulus (an intelligent man, astonished at the teaching of the Lord).
 - **NOTE:** Saul began to be referred to as Paul (13:9).
- - Perga in Pamphylia (sailed over 100 miles) (13:13) *John Mark left, and returned to Jerusalem, leading to a later disagreement between Paul and Barnabas (cf. 15:36-41).*
- - Antioch in Pisidia (13:14-50).
 - Paul preached in the synagogue (13:15-41).
 - Paul preached to the Gentiles (13:42-50) Jews stirred up unrest to the point of persecution, and they were expelled from the city.
- - Iconium (13:51 – 14:5).
 - Many Jews and Greeks believed the gospel (14:1).
 - Unbelieving Jews stirred up trouble, dividing the city. Enemies sought to stone them (14:2-5).
- - Lystra and Derbe (and surrounding region) (14:6-20).
 - – Lystra attempted to worship Paul and Barnabas (14:8-18).

- – Paul was stoned by multitudes (stirred up by Jews from Antioch and Iconium) (14:19-20).
- – Paul and Barnabas went to Derbe, where many were converted (14:20-21).
- - Returned to Lystra, Iconium and Antioch (14:21-23) *Strengthened brethren and appointed elders.*
- - Back to Perga, then to Attalia (14:24-25).
- - Returned to Antioch in Syria (14:26-28) *Reported on their success. Stayed a long time.*

VII. Paul and Barnabas challenged by Judaizing Teachers (15:1-35)

- Certain men from Jerusalem came to Antioch claiming circumcision was necessary to salvation (15:1,5).
- A Decision was made to travel to Jerusalem to talk with the apostles and settle the issue (15:2-4).
- The Apostles and Elders in Jerusalem met: Peter, Paul and Barnabas and James spoke (15:6-21).
- A letter was composed, and men were chosen to accompany Paul and Barnabas to deliver the letter to Antioch (15:22-35).

VIII. Paul and Barnabas had sharp dissension over John Mark (15:36-41)

- Barnabas wanted John Mark to accompany them on the second journey. Paul disagreed (15:36-39).
- Paul and Barnabas parted company. Paul took Silas with him on his second missionary journey (15:39-41).

IX. Paul and Silas embarked upon Paul's second Missionary Journey (15:40 – 18:22)

- - Churches in Syria and Cilicia (15:41).
- - Derbe and Lystra (16:1-5) *Picked up Timothy, a young man well spoken of by the disciples there. (Timothy was circumcised to accommodate the Jews).*
- - Regions of Phrygia and Galatia (16:6) *Forbidden by the Holy Spirit from going to Asia.*
- - Region of Mysia (16:7-10) *Passed through to the coast, to Troas.*

- Holy Spirit forbade them to go to Bithynia (16:7).
- In Troas, Paul had a vision, concluding that he was to go to Macedonia to preach (16:8-10).
- - Sailed to Samothrace, then Neapolis (on the way to Philippi) (16:11).
- - Philippi (16:12-40).
 - Lydia and her household converted (16:12-15).
 - Paul and Silas imprisoned for exorcising a spirit of divination in a slave girl (16:16-24).
 - Philippian Jailor and his household converted (16:25-34).
 - Paul and Silas released from prison. Paul appealed to his Roman citizenship (16:35-40).
- - Amphipolis and Apollonia on the way to Thessalonica (17:1).
- - Thessalonica (17:1-9) *Paul preached in the synagogue and divided the city.*
- - Berea (17:10-14) *Paul's preaching was well received, but those from Thessalonica came and caused trouble for him there.*
- **Note:** Silas and Timothy remained in Berea (17:14), and did not rejoin Paul until he was in Corinth (18:5).
- - Athens (17:15-34).
 - Reasoned in the synagogue, taken by Greeks to the Areopagus, to speak to them (17:16-21).
 - Paul's sermon at the Areopagus (17:22-34) *Some mocked, others believed.*
- - Corinth (18:1-17).
 - Paul met, stayed with and made tents with Aquila and Priscilla (18:3).
 - Paul preached every Sabbath in the synagogue, converting both Jews and Greeks (18:4-8).
 - The Lord spoke to Paul in a vision, calling him to boldness. Paul preached there for 18 months (18:9-11).
 - There was much Jewish opposition and unrest between Jews and Gentiles (18:12-17).

1 Thessalonians and 2 Thessalonians are believed to have been written during the months Paul spent in Corinth. Internal evidence of this is strong.

- - Cenchrea (18:18) Where Paul had his hair cut off, having taken a vow.
- - Ephesus (18:19-21).
- - Caesarea (18:22).
- - Jerusalem (18:22) *Where Paul greeted the church.*
- - Antioch (18:22).

X. Paul embarked upon his third Missionary Journey (18:23 – 21:17)

- Note: among this traveling companions - Timothy, Erastus (19:22); Gaius and Aristarchus (19:29).
- - Regions of Galatia and Phrygia (18:23) *This portion of the trip may have included visits to cities such as Derbe, Lystra, Iconium, and Antioch of Pisidia, where Paul had planted churches. His purpose in returning to these places was to edify the saints.*
- - Ephesus (19:1-41).
 - Preached the gospel to disciples who knew only the “baptism of John.” (Perhaps these were individuals who had embraced the teaching of Apollos, cf. 18:24-26) (19:1-7).
 - Preached in the synagogue in Ephesus (19:8).
 - When opposed by the Jews, he began to teach in the school of Tyrannus, doing this for two years. In this time, “all who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks” (19:9-10).
 - Through Paul’s preaching and miracles, “the word of the Lord grew mightily and prevailed” (19:11-20).
 - Those who fashioned idols opposed Paul, resulting in confusion and riot in the city (19:21-41).

1 Corinthians was written during Paul’s sojourn in Ephesus.

- - Traveled to region of Macedonia (20:1-2) *This portion of the trip may have included visits to cities such as Smyrna, Peramum, Adramyttium, Assos, Troas, Samothrace, Philippi, Amphipolis, Thessalonica and Berea. Again, his purpose was to edify the saints. He “encouraged them with many words.”*

Conybeare believes 2 Corinthians was written while Paul was in Philippi (of Macedonia) before his voyage back to Troas

- - Greece (20:2-3) Possibly Athens and Corinth, where he remained for three months before returning to the region of Macedonia.

Galatians may have been written while Paul was in Corinth.

The book of Romans was written while Paul sojourned for 3 months in Corinth.

- - Back to Troas (20:3-12).
 - Reverse the list of cities above to retrace Paul’s possible route from Greece to Troas.
 - His traveling companions: Luke himself (seen through his use of the pronoun “we”) Sopater of Berea, Aristarchus, Secundus of the Thessalonians, Gaius of Derbe, Timothy, Tychicus and Trophimus. (20:4). *These men preceded Paul to Troas.*
 - Paul sailed from Philippi to Troas. A five days journey (20:6).
 - Stayed a week in Troas, awaiting the “first day of the week”, when Paul met the disciples there and preached to them. He raised a young man from the dead (20:7-12).
- - Assos (20:13).
- - Mitylene (20:14).
- - Chios (20:15).
- - Samos (20:15).
- - Miletus (20:15-38).
 - Note: Paul had determined to sail past Ephesus, so that he could

return to Jerusalem more quickly (20:16).

- Paul called for elders at Ephesus to come to him at Miletus, where he said goodbye to them, and admonished them to steadfastness (20:17-38).

- **Note:** He indicated he expected trouble in Jerusalem (20:22-23).

- - Cos (21:1).
- - Rhodes (21:1).
- - Patara (21:1).
- - Tyre (21:2-6). *Met with disciples who warned Paul not to go to Jerusalem.*
- - Ptolemais (21:7).
- - Caesarea (21:8-14).
 - Paul stayed in the house of Philip the evangelist, who had 4 virgin daughters who prophesied. Stayed there for many days (21:8-10).
 - The prophet Agabus predicted Paul would be bound by the Jews, and delivered up to the Gentile authorities. Paul was encouraged not to go to Jerusalem (21:10-14).
- - Arrived in Jerusalem, ending his journey (21:15-17).

XI. Paul's Arrest (21:18-26:32)

- Paul met with James and the elders of the church in Jerusalem (21:18-25). They urged him to take a vow, and purify himself in the temple, to appease the Jews.
- Paul's attempt to appease the Jews was unsuccessful. The Jews falsely charged him with bringing a Gentile into the temple. The mob threatened to kill Paul (21:26-30).
- The Roman garrison commander stopped the lynching and took Paul into custody (21:31-36).
- Paul asked permission and was granted the opportunity to speak to the Jews (21:27 – 22:21).
- His speech infuriated the Jews, and so the Roman soldiers took Paul away (22:22-24).
- Paul revealed himself to be a Roman to the Centurion (22:25-29).
- Paul addressed the Sanhedrin in his own defense (22:30 – 10).

- A plot to kill Paul was thwarted, leading the Roman commander to send Paul to Caesarea, where Paul was presented to Felix, the governor of Judea (23:11-35).
- The high priest came to Felix, accusing Paul falsely (24:1-9).
- Paul defended himself before Felix (24:10-21).
- Felix procrastinated, doing nothing for two years, until he was succeeded as governor by Festus (24:22-27).
- The Jews again falsely accused Paul before Festus, in response Paul appealed to Caesar (25:1-12).
- Festus explained to King Agrippa the circumstances surrounding Paul's arrest (25:13-27).
- Paul defended himself before Agrippa (26:1-32).

XII. Paul's Journey to Rome (27:1 – 28:16)

- Journey began at Caesarea, with the intention of sailing along the coasts of Asia to Italy. (27:1-2). *Note: Aristarchus of Thessalonica accompanied Paul and Luke.*
- - Sidon (27:3). *The centurion Julius allowed Paul to go to his friends, and "receive care"*
- - Myra (27:4-6). *A city of Lycia. At Myra, the centurion found a ship bound to Italy*
- - Fair Havens (27:7-8). *A place "near the city of Lasea."*
- Despite Paul's warning to stay there through the winter, they set sail, intending to reach Phoenix (27:9-12)
- Due to a storm, Phoenix was bypassed, and the ship sank off of Malta (27:13-44).
 - After many days at sea, Paul received a message from an angel of God that all onboard would be spared (27:20-26).
 - All 276 persons on board made it safely to land (27:37-44).
- - Malta (28:1-10). *Remained there for 3 months.*
 - Paul bit by a viper, but unharmed (28:1-6).

- Paul healed the father of Publius, a leading citizen of the island (28:7-10).

- - Syracuse (28:11-12).
- - Rhegium (28:13).
- - Puteoli (28:13-14).
- - Appii Forum & Three Inns (28:14-15).
Met by brethren while there.
- - Rome (28:16). **Note:** Paul put under house arrest.

XIII. Paul's Ministry at Rome (28:17-31)

- Paul addressed the Jews in Rome concerning the accusations raised against him (28:17-22).
- Paul preached to the Jews (28:23-29).
- Paul remained in Rome for two years, under house arrest, but was allowed to preach (28:30-31).

Philemon was probably penned by Paul while under house arrest in Rome. Onesimus was sent to Colosse with Tychicus, bearing both the letter to Philemon, and the letter to the Colossian church. (cf. Col. 4:7-9)

Colossians was written by Paul while under house arrest in Rome. See paragraph above.

Ephesians was also written by Paul while under house arrest in Rome, around the same time as the letter to the Colossians.

Philippians was probably the final letter (of the four in the canon) written during Paul's imprisonment in Rome.

XIX. Paul's Life After His Roman Imprisonment

- Acts ends with Paul in Rome. Little is known of his ministry and travels following his Roman imprisonment. He revealed in his letters to Timothy and Titus that he traveled to Ephesus (1 Timothy 1:3; 3:13-15), Macedonia (1 Timothy 1:3), Crete (Titus 1:5), Miletus (2 Timothy 4:20), back to Ephesus (2 Timothy 1:16-18), Troas (2 Timothy 4:13), Corinth (2 Timothy 4:20), and Nicopolis (Titus 3:12).
- Paul's second letter to Timothy indicates a probable second imprisonment in Rome, with a harsher treatment (2 Timothy 2:8-9). While we can't know for sure, (the Bible

does not tell of Paul's death), it may be that he died in Rome during his second imprisonment.

- Other possible destinations (as Paul indicated his desire): Philippi (Philippians 1:26; 2:24); Colosse (Philemon 22); and Spain (Romans 15:24,28).

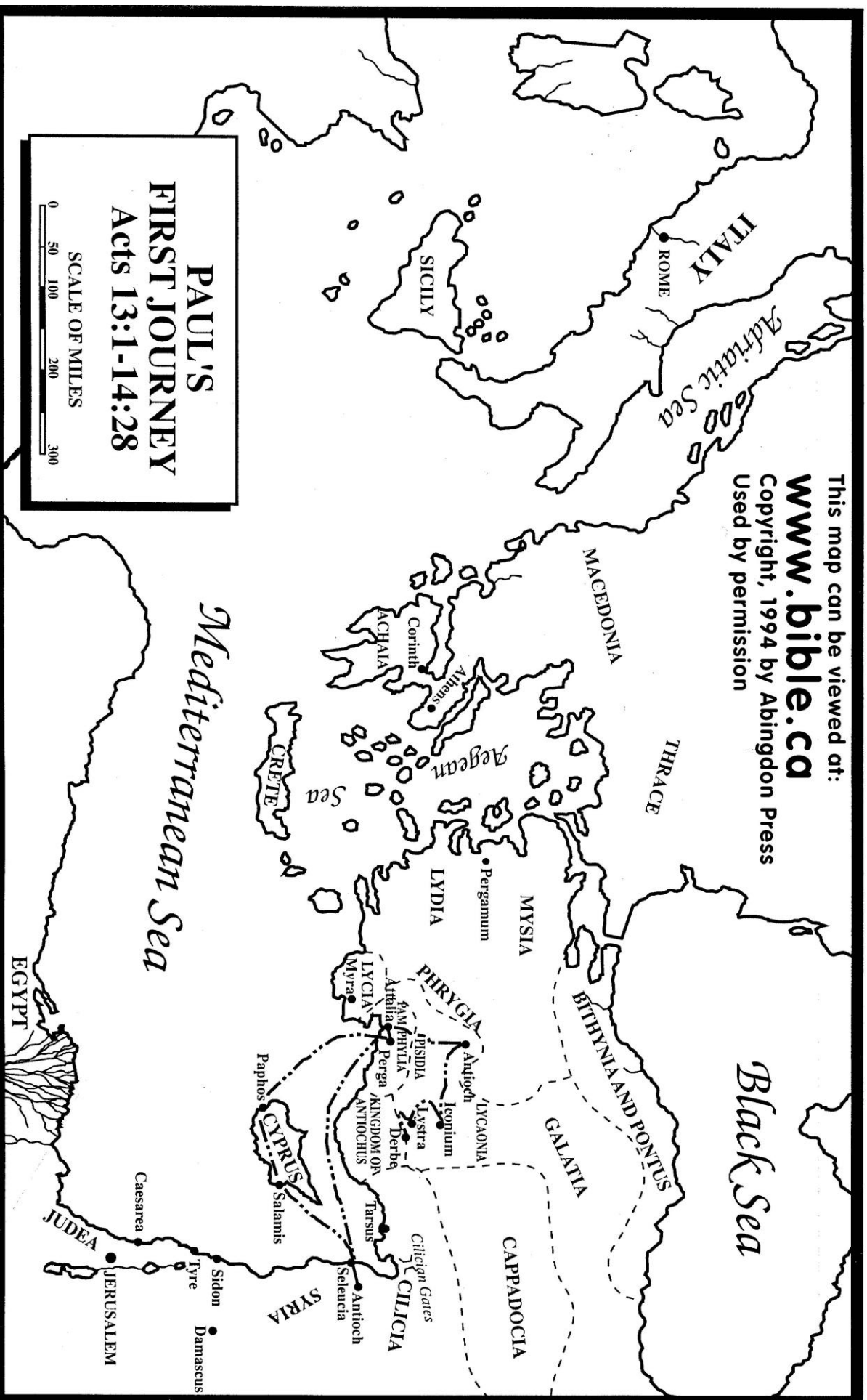
The final three epistles Paul wrote were penned some time after his first imprisonment in Rome. Most agree that 1 Timothy was written first. Then Titus. Then, finally, shortly before his death, Paul wrote 2 Timothy.

Conclusion: An attempt to place dates upon either the individual events in Paul's life, or the dates of writing are subject to dispute. Further, because of calendar errors, it is possible for individuals to be referring to basically the same chronology, using numbers up to 4 years apart.

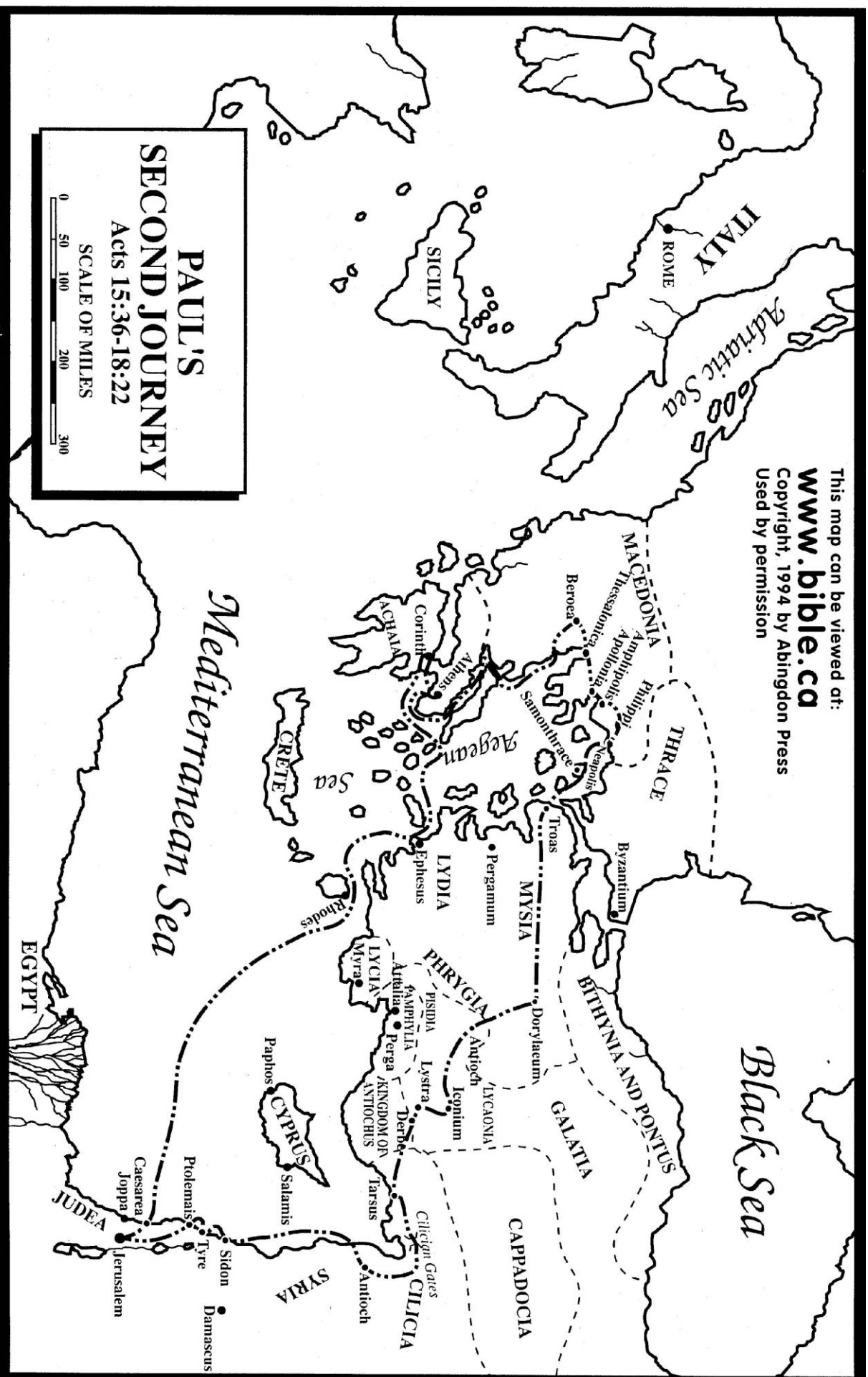
In their Appendix III (pages 832-834) Conybeare and Howson, give the following dates, which will help to set a time frame:

- 36 AD – Paul's Conversion
- 48 AD – First Missionary Journey Begins
- 51 AD – Second Missionary Journey Begins
- 52 AD – Writes 1 Thessalonians
- 53 AD – Writes 2 Thessalonians
- 54 AD – Third Missionary Journey Begins
- 57 AD – Writes 1 Corinthians
- 57 AD – Writes 2 Corinthians
- 57 AD – Writes Galatians
- 58 AD – Writes Romans
- 61 AD – Arrives at Rome
- 62 AD – Writes Philemon
- 62 AD – Writes Colossians
- 62 AD – Writes Ephesians
- 62 AD – Writes Philippians
- 67 AD – Writes 1 Timothy
- 67 AD – Writes Titus
- 68 AD – Writes 2 Timothy (from prison in Rome)
- 68 AD – Executed

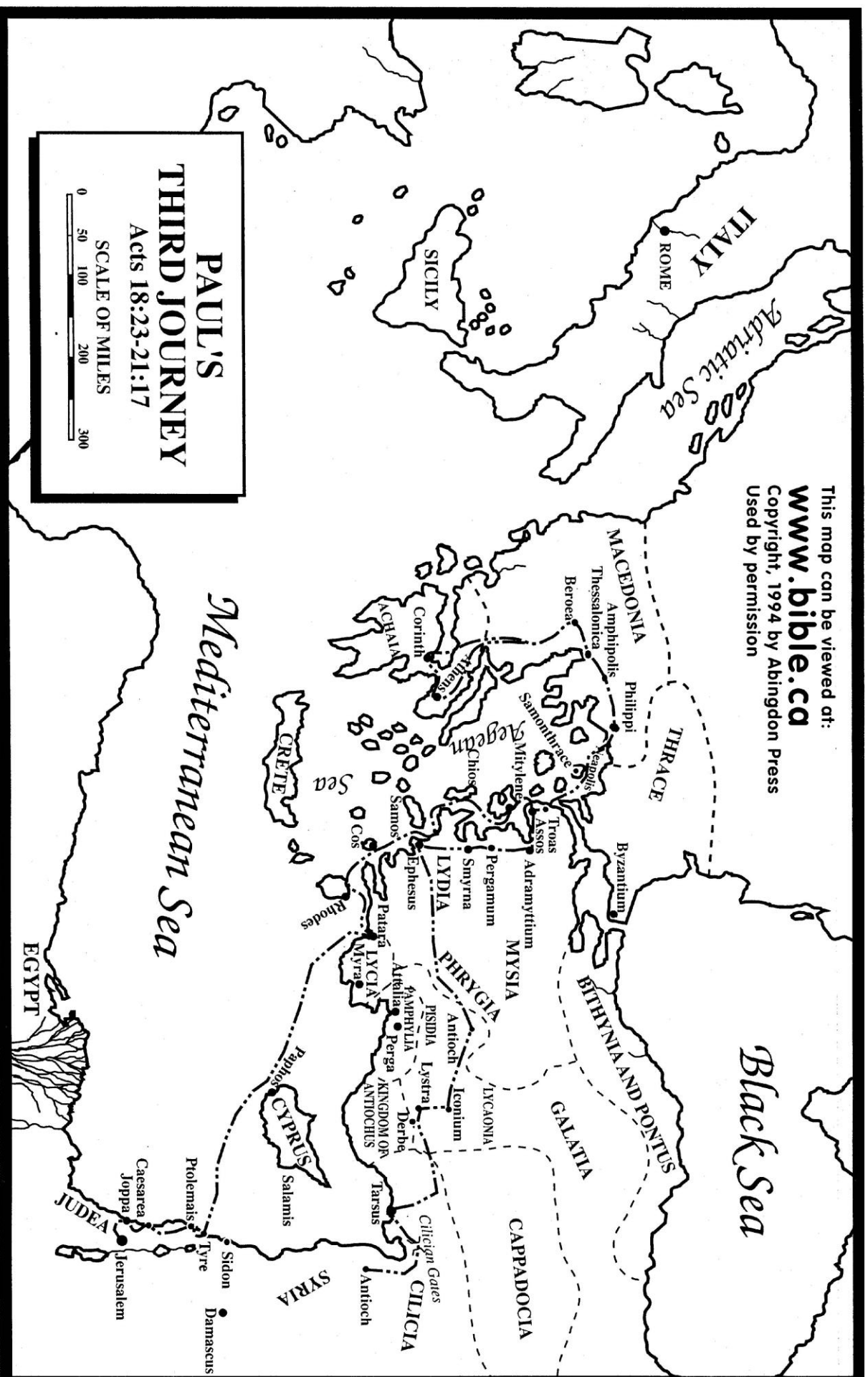
Antioch of Syria (13:1-3). Seleucia (13:5). Sail to Salamis of Cyprus (13:5). Paphos of Cyprus (13:6-12).
 Sail to Perga of Pamphylia (13:13). Antioch in Pisidia (13:14-50). Iconium (13:51—14:5). Lystra and Derbe (14:6-20).
 Return to Lystra, Iconium and Antioch (14:21-23). Return to Perga, then Attalia (14:24-25).
 Sail back to Antioch of Syria (14:26-28).



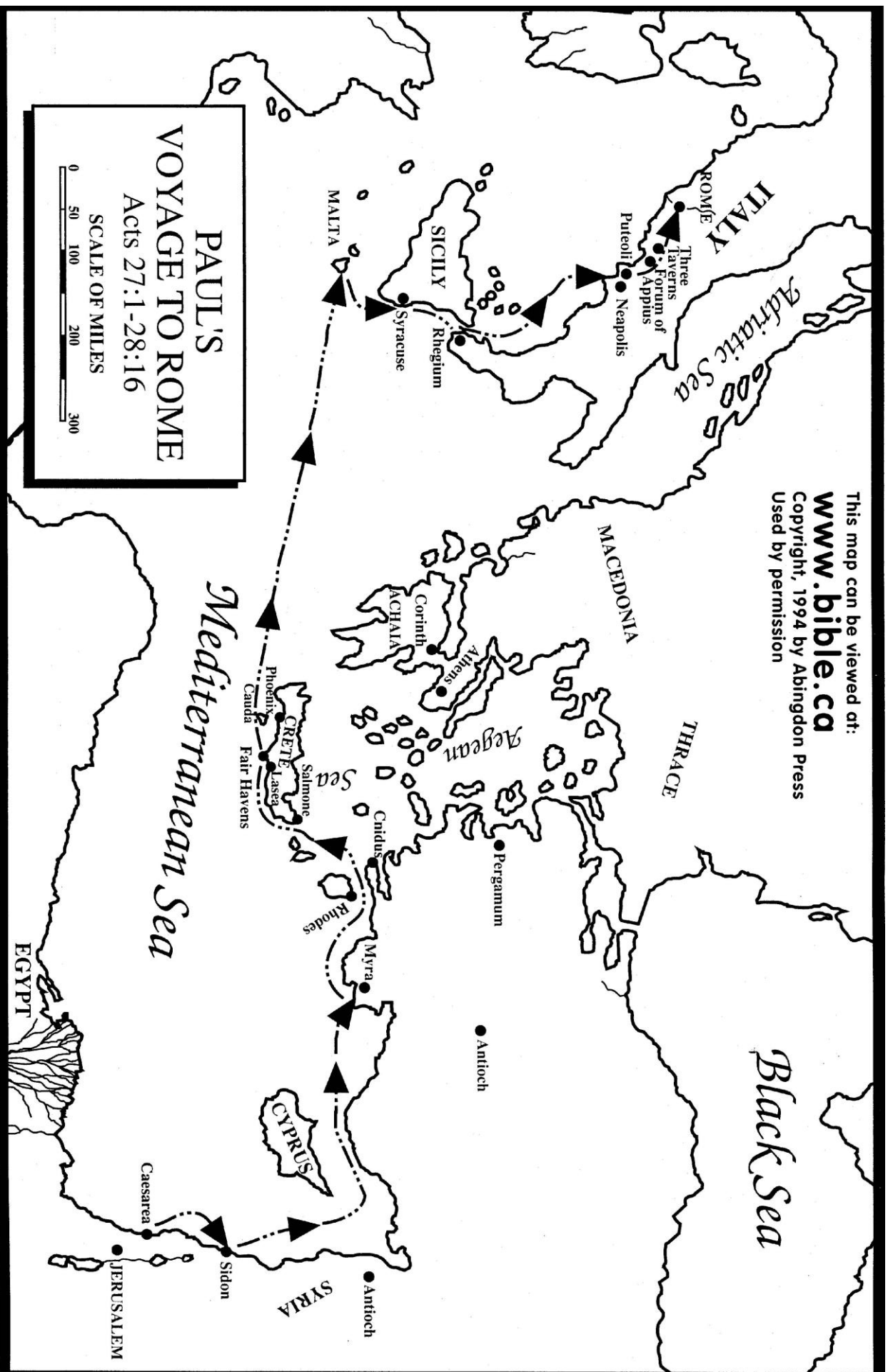
Churches in Syria and Cilicia (15:41). Derbe and Lystra (16:1-5). Regions of Phrygia and Galatia (16:6). Region of Mysia (16:7-10). Samothrace and Neapolis (16:11). Philippi (16:12-40). Amphipolis and Apollonia (17:1). Thessalonica (17:1-9). Berea (17:10-14). Athens (17:15-34). Corinth (18:1-17). Cenchrea (18:18). Ephesus (18:19-21).



Regions of Galatia and Phrygia (18:23); Ephesus (19:1-41); Region of Macedonia (20:1-2); Greece (20:2-3); Philippi (20:6); Troas (20:7-12); Assos (20:13); Mitylene (20:14); Chios (20:15); Samos (20:15); Miletus (20:15-38); Cos (21:1); Rhodes (21:1); Patara (21:1); Tyre (21:2-6); Ptolemais (21:7); Caesarea (21:8-14); Jerusalem (21:15-17)



Caesarea (27:1-2); Sidon (27:3); Myra (27:4-6); Fair Havens (27:7-8);
 Storm drove them past Phoenix, across to Malta, where they were shipwrecked (27:9 – 28:10);
 Syracuse (28:11-12); Rhegium (28:13); Puteoli (28:13-14); Appii Forum & Three Inns (28:14-15); Rome (28:16)



1 Thessalonians

Metadata

- Letter written (AD 52) during Paul's second missionary journey while Paul was in Corinth (cf. Acts 18:1-17). Paul was in Corinth for 18 months (vs 11).
- Thessalonica was a seacoast city (Thermaic gulf, of the Aegean Sea), in the province of Macedonia. During Paul's time it was a free Roman city. The city had much commerce (Egnatian Road, a natural harbor made it an important seaport). Diverse citizenship.
- Apparently, the congregation established in Thessalonica was primarily Gentile. (cf. Acts 17:4; 1 Thessalonians 1:9)
- The Epistle has been divided into 5 chapters and 89 verses.

Outline of Book

- I. **Paul's relationship with them (1-3)**
 - A. Author identification (1:1)
 - B. Paul thanks them (1:2-10)
 - C. Paul's record (2:1-16)
 - D. His current status (2:17 - 3:10)
 - E. His prayer for them (3:1-13)
- II. **Exhortations and Teachings (4-5)**
 - A. The proper Christian walk (4:1-12)
 - B. The Lord's second coming (4:13 – 5:11)
 - C. Practical and assorted exhortations (5:12-22)
 - D. Concluding prayer and benediction (5:23-28)

Paul's Purpose in Writing 1 Thessalonians

- To give thanks for their fidelity
- To give a defense of his ministry among them
- To give them instructions on certain matters of which they were ignorant (especially regarding the Lord's second coming)
- To warn about certain sinful attitudes that remained among them.

Chapter Synopses

1. The tone of Paul's letter was one of thanksgiving as he praised the faithfulness of the church there. They were evangelical, had left the worship of pagan idols, and were eagerly awaiting the return of the Lord.
2. Paul defended his work among them as "not in vain." His preaching was done amid conflict, but through it all the message of the gospel was preached with meekness. He called upon them to defend his behavior to others. He commended the Thessalonians for their faithfulness amid persecution, comparing them to the churches in Judea. He proclaimed them to be his "glory and joy."
3. Paul expressed his concern for them. It had become so great that he had sent Timothy to them. The letter was Paul's response to Timothy's report. Timothy had reported their faithfulness and their expressions of charity which caused Paul to rejoice. He prayed for them.
4. In the face of sexual immorality in the city, Paul called for the Thessalonians to be pure. He called upon them to be industrious, loving one another, and living in such a way as to have a good reputation among the unbelievers. He comforted them by reminding them of Christ's second coming.
5. Paul encouraged them to faithfulness in the realization that the Lord's second coming will be "as a thief in the night." He supplied for them various exhortations (beginning in verse 12) to instruct them in the practical aspect of living for Christ. Then he pronounced a final blessing upon them.

Suggested Memory Work

- (1:5), *"For our gospel did not come to you in word only, but in power..."*
- (2:13), *"...you welcomed it not as the word of men, but as it is in truth, the word of God..."*
- (3:12-13), *"...abound in love to one another..."*
- (4: 16-17), *"...the dead in Christ will rise first."*
- (5:15), *"...always pursue what is good"*

Difficult Passages

- Define: *“cloak for covetousness”* (2:5)
- To what does *“but wrath has come upon them to the uttermost”* refer (2:16)
- What constitutes the hindrance of Satan? (2:18)
- Does the phrase *“our labor might be in vain”* indicate the possibility of apostasy? (3:5)
- Explain *“that no one should take advantage of and defraud his brother in this matter”* (4:6)
- Explain (5:3).
- How may we *“quench the Spirit”* (5:19)
- What does *“pray without ceasing”* mean? (5:17)

Doctrinal Considerations

- The doctrine of election (1:4)
- The means by which the gospel comes (1:5-6)
- **The Second coming (1:10, 2:19, 3:13, 4:13-18; 5:1-11, 23)**
- The working of God’s word (2:13)
- **Sexual purity (4:1-8**, perhaps in the context of pagan worship present in Thessalonica).
- Obtaining redemption through Jesus (5:9-10)
- The doctrine of sanctification (5:23-24)

Practical Considerations

- The Thessalonians were evangelistic (1:8)
- The importance and method of waiting for the Lord’s second coming (1:10, 3:12-13; 4:9-12, cf. 2 Thess. 3:6-15)
- Paul’s defense of his ministry among the Thessalonians serves as a good example of Christian behavior and work (2:1-12)
- The proper methodology of preaching (2:2-8)
- Walk a *“worthy walk”* (cf. 2:12; 1:8-10; 3:6; 3:12; 4:3; 4:9-12; 5:6,8; 5:12-22)
- We are *“appointed”* for afflictions. It is the lot of the Christian (3:2-5)
- Consider Paul’s concern for the Thessalonians, and his prayers for them (3:11-12; 5:23-28). Worthy of imitation.
- Sexual immorality is a rejection of God (3:8)
- The importance of a sober life as it impacts our preparation for eternity (5:4-8)

- Consider (5:12-13), and its impact on your relationship to the elders. Does it have other applications?
- Consider (5:14) with respect to the subject of Christian fellowship.
- The epistles of Paul are meant for all! (5:27)

Questions to Consider

- What does it mean to be the elect of God, and does this have an impact upon our behavior? (cf. Titus 2:11-12)
- Are you evangelistic? What are some ways to improve in this area?
- What is the proper Christian’s response to tribulation and persecution? (cf. 3:5, Paul was concerned about their faith because of the tribulation they were suffering).
- How does sexuality impact the Christian’s life (cf. 4:1-8)
- How does *“mind your own business”* constitute an expression of love? (4:9-11)
- Do you sufficiently focus on the Lord’s second coming? How does this impact your daily life?
- Which of the miscellaneous exhortations of (5:12-22) help you most?

Student Questions

(Use this space or a blank page to prepare questions and comments for class discussion. Since this is not a “verse by verse” study, make sure that all your questions concerning the text are answered).

2 Thessalonians

Metadata

- A short letter written (AD 53) during Paul's second missionary journey while Paul was in Corinth (cf. Acts 18:1-17), only months after 1 Thessalonians. Perhaps as soon as the first was delivered, and a report brought back to Paul. Paul was in Corinth for 18 months (vs 11).
- Thessalonica was a seacoast city (Thermaic gulf, of the Aegean Sea), in the province of Macedonia. During Paul's time it was a free Roman city. The city had much commerce (Egnatian Road, a natural harbor made it an important seaport). Diverse citizenship.
- The Epistle has been divided into 3 chapters and 47 verses.

Outline of Book

- I. **God's Final Judgment (1)**
 - A. Greeting (1:1-2)
 - B. The judgment explained (1:3-12)
- II. **Error Exposed and Refuted (2)**
 - A. Assurance regarding the Day of the Lord (2:1-2)
 - B. The man of sin (2:3-12)
 - C. A call for steadfastness (2:13-17)
- III. **Dealing with the Disorderly (3)**
 - A. Request for prayer (3:1-2)
 - B. Expressions of confidence (3:3-5)
 - C. Instructions regarding the idle (3:6-15)
 - D. Final salutation (3:16-18)

Paul's Purpose in Writing 2 Thessalonians

- To give them hope amid persecution
- To warn them against a particular error that had troubled them regarding the coming of Jesus
- To explain how to deal with members of the congregation who were walking "disorderly and not according to the tradition which he received from us" (3:6)

Chapter Synopses

1. Paul expressed appreciation for the patience and faith of the Thessalonians in the midst of severe persecution. He assured them of God's righteousness and promised them that things would be made right when "*Jesus is revealed from heaven with His mighty angels*" (7).
2. Paul addressed an error that troubled them, as some were "*shaken in mind*" (2) regarding Christ's second coming. He assured them it had not yet happened, and would not until an apostasy occurred, with the manifestation of the "*man of sin*" (3). He described this apostasy, and called for the Thessalonians to remain steadfast, holding "*the traditions which you were taught*" (15).
3. Paul requested prayers on his and his fellow workers behalf. He noted the idleness of some in the congregation, and the sins that accompanied the idleness. He called on them to withdraw from those who would not repent of these sins and called on them to "*not grow weary in doing good*" (13).

Suggested Memory Work

(1:6-7), "*since it is a righteous thing with God to repay with tribulation those who trouble you, and to give you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels*"

(2:15), "*Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle.*"

(2:16-17), "*Now may our Lord Jesus Christ Himself, and our God and Father, who has loved us and given us everlasting consolation and good hope by grace, comfort your hearts and establish you in every good word and work.*"

(3:1-2), "*Finally, brethren, pray for us, that the word of the Lord may run swiftly and be glorified, just as it is with you, and that we may be delivered from unreasonable and wicked men; for not all have faith.*"

(3:13), "*But as for you, brethren, do not grow weary in doing good.*"

Difficult Passages

- In light of current tendencies toward tolerance, explain how it is *“a righteous thing with God”* (1:6) to punish the wicked. How can the taking of vengeance (1:8) on those who do not know God be appropriate?
- Define the term *“everlasting destruction”* (1:9)
- Who is the *“man of sin, the son of perdition”* (2:3) (Note: this is a very difficult question, and should be approached with caution).
- Note: The entire text of 2:1-12 is difficult and will be discussed under “doctrinal considerations.
- What “traditions” should be held to (2:15, 3:6), and what traditions may be damaging to our faith?

Doctrinal Considerations

- **The righteous judgment of God (1:3-10)**
- The *“worthy”* walk of the elect (1:11-12; 2:15; 3:13)
- **The (at that time yet future) apostasy (2:1-12)**
- The Faithfulness of God (3:3-4; cf. 1:5-10)
- Authoritative *“tradition”* (3:14; cf. 2:15; 3:6)
- **The doctrine of discipline/withdrawal (3:6-15)**

Practical Considerations

- *“Patience and faith”* are the appropriate response to “persecutions and tribulations” (1:4).
- Consider that the promised “rest” (cf. 1:7) gives sufficient motivation amidst persecution.
- False doctrines of all types must be contended against because they cause brethren to be *“shaken in mind or troubled”* and *“deceived”* (2:2-3.)
- Paul’s preaching contained many references to false teaching, with warnings and admonitions to his readers (cf. 2:5)
- A steadfast walk includes fidelity to the written word (2:15)
- God is the author of condolences and comfort (2:16-17)
- Those who do not have faith will always seek to harm those of faith (3:1-2, cf. 1:3-10)

- Idleness leads to other sins, like gossip and disorder (3:7-11)
- How does (3:10) contrast with toward current societal and governmental policies?
- The purpose of discipline is to shame the sinner (3:14). Shame convicts and may lead to repentance.

Questions to Consider

- When we see the wicked prosper while on earth (and the righteous suffer), what do we know about God’s fairness?
- Can one be worthy of *“this calling”* (1:11) if he is not obedient? If not, what is the consequence of an unworthy walk?
- Does Paul’s description and warning of the *“man of sin”* (3:3-4) have any practical application for us today?
- Can you think of other sins that come from idle hands? How does idleness show itself in our lives today?
- Can you say your feelings and inclinations regarding the withdrawal of fellowship from the disorderly line up with God’s word? If not, why not?

Student Questions

(Use this space or a blank page to prepare questions and comments for class discussion. Since this is not a “verse by verse” study, make sure that all your questions concerning the text are answered).

1 Corinthians

Metadata

- Paul established the church in Corinth (cf. Acts 18:1-17). His preaching there was most effective among the Gentiles. Was there at least 1.5 years (cf. Acts 18:11).
- Date of writing can be determined by other references. He was in Ephesus at the time of writing (16:8-9), probably at least two years into his nearly three year stay there (cf. Acts 19). Taking in account travel time to and from Antioch, the letter was written in A.D. 55 to 56.
- Corinth was the commercial capital of Greece because of a location that was both defensible and strategic to trade. Commerce traveled the *Dioklos*, a special road built to move boats across an isthmus rather than traveling around the treacherous waters around Cape Malea.
- In Paul's day, more than 500,000 in population. A Jewish presence (synagogue, Acts 18:4). More success was found in preaching to the Gentiles.
- The Epistle has been divided into 16 chapters and 437 verses.
- The book is universally recognized as canonical, and as the product of the apostle Paul.

Concise Outline of Book

(Taken from Mike Willis' commentary, pages vii-viii)

- I. **Greetings (1:1-3)**
- II. **Thanksgivings (1:4-9)**
- III. **The Problem of Factions (1:10 – 4:21)**
- IV. **Problems of Morality (5:1 – 6:20)**
 - A. Incest (5:1-13)
 - B. Litigations (6:1-11)
 - C. Fornication (6:12-20)
- V. **Questions Concerning Marriage (7:1-40)**
- VI. **The Proper Use of Liberties (8:1 – 11:1)**
 - A. The problems related to eating of meats (8:1-13)
 - B. The apostle's decision to waive his rights (9:1-23)
 - C. The peril of the strong (9:24 – 10:22)
 - D. Final statement of principles (10:23 – 11:1)
- VII. **Problems relative to the Worship (11:2 – 14:40)**
 - A. Relative to the women's covering (11:2-16)
 - B. Relative to the Lord's Supper (11:17-34)
 - C. Relative to spiritual gifts (12:1 – 14:40)

- VIII. **The Resurrection (15:1-58)**
- IX. **References to the Collection for the Poor Saints in Jerusalem and Paul's Planned Visit (16:1-9)**
- X. **Concluding Remarks (16:10-24)**

Paul's Purpose in Writing 1 Corinthians

- Problems had erupted in the church, which threatened division, and led the church to write to him (7:1). There was an earlier letter written of which we have no copy (5:9).
- Paul determined to write in an attempt to help them overcome their problems. The tone is sharp, expressing concern and urgency.
- Because the problems were numerous, the letter is lengthy covering many topics.

Chapter Synopses

1. After his gracious greeting to the Corinthians, Paul immediately deals with the division existing among them. He proclaims the power of the message of the cross and calls for them to rest their hope in it alone.
2. Paul continues to express the importance of the gospel, stating his determination to rely upon it alone, and so influence them to do the same. He contrasts the mind of Christ with the "*natural man*" who cannot know or discern God's will.
3. Returning to the main admonition regarding factionalism, Paul calls the Corinthians "*carnal*" because of their striving. He emphasizes that men are only workers, and that Christ is the "*foundation*." He warns them against worldly wisdom and boasting in men.
4. Paul emphasizes the concept of proper place. Christians are to be faithful stewards, and he gives himself as an example. He urges them to imitate him, and like a parent, warns them of the consequences of continuing in their sins.
5. Paul deals with a specific instance of sexual immorality in Corinth, which was being tolerated by the church. He calls for them to discipline the offender and explains the reasons for it.
6. As a part of his admonition against divisiveness, he deals with the fact that some were suing

their brethren in a secular court. He warns that their unrighteousness is characteristic of the ungodly lost and reminds them of their sanctification. He warns against fornication.

7. In answer to their questions, Paul teaches on the subject of marriage. He discusses the relationship, the Lord's teaching, and proper responses to the *"present distress."*
8. Paul discusses the conscience and calls the Corinthians to respect the weaker Christians among them. The specific context is that of eating meat offered up to idols.
9. Paul defends his right to receive support as an apostle and preacher. He does not exercise that right, avoiding the charge that he was abusing his *"authority in the gospel."*
10. He calls upon the Corinthians to learn from the sins of Israel and avoid temptation. He tells them to flee idolatry and avoid offending men.
11. Paul deals with the head covering, and the subjection of women. He admonishes them for their behavior in the serving of the Lord's Supper, and calls for them to examine themselves before partaking in this act of worship.
12. He discusses spiritual gifts and indicates that every person has a purpose and equal value to the body of Christ. Though the gifts are diverse, there is only *"one body."*
13. In the midst of a discussion of spiritual gifts, he directs the Corinthians attention to *"a more excellent way."* The chapter is a discussion of **agape** love, showing the greater importance of love as contrasted with the lesser gifts about which they were contending.
14. Paul specifically discusses the gift of tongues – the purpose, relative importance, and proper use of tongues in the assembly. He again deals with the role of women, and their subjection in the assembly.
15. Paul deals with the false view some had regarding the resurrection, by noting Christ's resurrection, and the hope it affords us. He discusses the nature of the resurrected body and emphasizes the hope that the resurrection gives to all Christians.
16. Paul finally gives instructions for a weekly contribution, to be used for benevolence to needy Christians elsewhere. He ends his letter with information regarding his personal plans, and some final brief admonitions.

Suggested Memory Work

- (1:18), *"For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God."*
- (3:16-17), *"Do you not know that you are the temple of God and that the Spirit of God dwells in you? ¹⁷ If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are."*
- (9:24-25), *"Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it. ²⁵ And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown."*
- (10:13), *"No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it."*
- (11:23-24), *"All things are lawful for me, but not all things are helpful; all things are lawful for me, but not all things edify. ²⁴ Let no one seek his own, but each one the other's well-being."*
- (13:13), *"And now abide faith, hope, love, these three; but the greatest of these is love."*
- (15:50-52), *"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption. ⁵¹ Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed— ⁵² in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed."*

Difficult Passages

- What does it mean that the Son **confirms** us *"to the end, that [we] may be blameless in the day of our Lord Jesus Christ"*? (1:4-8)
- In 3:10-15, what are the individual's *"works"* that are under consideration. Does verse 15 teach the impossibility of apostasy as Calvinists claim?
- Explain 3:16-17. How are we the temple of God?
- What is the difference between sin in the church, and sin outside of the church? (5:9-13)
- Difficult concepts concerning marriage (7:10-11, 14, 15-16, 26-27, 39).
- Explain the difference between sexual sin and other sin (6:18-20)
- Explain the significance of (10:13)
- What is the difference between what is lawful, and what edifies? (Examples?) (10:23-24)
- Have spiritual gifts ceased? (13:8-10)
- The primacy of the Father (15:27-28)

- Explain (15:29). Does this passage support the Mormon practice of baptizing for the dead?
- What does Paul mean when he writes of a *“great and effective door”* (16:8-9)

Doctrinal Considerations

- **Unity/Division (1:10-17; 3:1-23; 4:6-16)**
- The power of the gospel (1:18 – 2:16;)
- A demonstration of God’s ways diverging from the ways of man (1:18-31; 2:1-5; 3:18-23)
- Discipline (with regard to immorality) (5:1-8)
- Judging others (5:12-13)
- **Is it right to sue other Christians? (6:1-8)**
- Man’s body and sin (6:12-20)
- **Marriage (7:1-40)**
- Response to conscience (8:1-13; 10:23 - 11:1)
- Monetary support of gospel preaching (9:1-14)
- **Head Coverings (11:2-16)**
- **Spiritual Gifts (12:1 – 13:3; 13:8-10; 14:1-40)**
- Tongue Speaking (14:1-25)
- Submission of women in assembly (14:34-35)
- **The Resurrection (15:1-58)**
- **The first day of the week collection (16:1-4)**

Practical Considerations

- The content of our preaching (1:22-25)
- Our only means of knowing God’s will (1:9-16)
- Our job is to plant and water. God does not hold us accountable for the results! (3:5-7)
- The key to true wisdom (3:18-23)
- We will be judged by God, not men (4:1-5)
- Pride precludes true repentance (4:18-21; 5:2)
- Sanctification requires change! (6:8-11)
- Marital responsibilities (7:2-5)
- Your response to a weaker Christian (8:9-13)
- Adapting to win souls to Christ (9:19-23)
- The importance of **purpose** in serving Christ (9:24-27)
- Learn from O.T. examples - refrain from sin (10:1-13)
- Lord’s Supper abuses (11:17-34)
- The importance of deference to weaker members of the church (12:20-27)
- Worship must be orderly (14:40)
- The evidence of Christ’s resurrection (15:1-4)
- Consider the motivation supplied by a belief in the resurrection of Jesus Christ (15:58)
- Consider the concise admonitions (16:13-18)

Questions to Consider

- Division for any reason is wrong. In Corinth, it was not doctrinal (as noted in chapters 1 & 3). What then does the admonition that *“you all speak the same thing”* mean? (1:10).
- Is there a trend in the church today that diverges from Paul’s plea to preach only Christ?
- Give examples of faithful stewardship (4:2)
- Is there a limitation regarding compromises we can make to save men’s souls? (9:19-23)
- How dangerous is sexual temptation? (6:18)
- Talk about the relationship between a preacher, and the congregation that supports him (9:1-18)
- What about modern day idolatry? (10:14)
- Can (11:22) be legitimately used as an argument against using the church building for social meals?
- How can we improve our individual observance of the Lord’s Supper?
- Is (12:26) an illustration of empathy?
- Why is love greater than faith and hope? (13:13)
- Is tradition and habit a help in the practice of decent and orderly worship? (14:40)
- Define and explain the term Hades that is used in (15:55).

Student Questions

(Use this space or a blank page to prepare questions and comments for class discussion. Since this is not a “verse by verse” study, make sure that all your questions concerning the text are answered).

2 Corinthians

Metadata

- Paul established the church in Corinth (cf. Acts 18:1-17). His preaching there was most effective among the Gentiles. Was there at least 1.5 years (cf. Acts 18:11).
- Paul wrote the second letter probably only a few months after the first (Maybe late 56 A.D.). He had left Ephesus to go to Macedonia (Acts 20). He spent time in Troas (cf. 2:12-13). It was in Macedonia that he met with Titus and got word of their reception of the first letter (7:5-7). The second letter is in response to Titus' report, and would have been written shortly after. Where in Macedonia the letter was written is not revealed.
- Corinth was the commercial capital of Greece because of a location that was both defensible and strategic to trade. Commerce traveled the *Dioklos*, a special road built to move boats across an isthmus rather than traveling around the treacherous waters around Cape Malea.
- In Paul's day, more than 500,000 in population. A Jewish presence (synagogue, Acts 18:4). More success was found in preaching to the Gentiles.
- The Epistle has been divided into 13 chapters and 267 verses.
- The book is universally recognized as canonical, and as the product of the apostle Paul.

Concise Outline of Book

- I. **Greetings (1:1-2)**
- II. **Personal, Admonitions & Appeals (1:3-7:16)**
 - A. Fellowship: Suffering & Comfort (1:3-11)
 - B. Paul's plans re: the Corinthians (1:12-2:17)
 - C. Contrast to Judaizers (3:1-18)
 - D. Paul's successful ministry (4:1 – 7:1)
 - E. Joy at the Corinthian's repentance (7:2-16)
- III. **Collection for the Judean Saints (8:1 – 9:15)**
 - A. Instructions concerning giving (8:1-15)
 - B. Commendation of messengers (8:16-24)
 - C. Exhortations regarding giving (9:1-15)
- IV. **Paul's Authority VS False Apostles (10:1 – 13:10)**
 - A. Authority through the gospel (10:1-6)
 - B. Nature & Limits of His authority (10:7-18)
 - C. Paul's Defense VS false apostles (11:1-15)
 - D. Extended contrast w/ Judaizers (11:16-33)
 - E. Paul's vision & thorn in the flesh (12:1-13)

F. Paul's love for the church (12:14-21)

G. Paul's final warnings (13:1-10)

V. Concluding Remarks (13:11-14)

Paul's Purpose in Writing 2 Corinthians

- Paul had received news from Titus that his previous letter had been well received. In this second epistle he explains his motives in his sharp rebuke (cf. 2:3,4,9; 7:8)
- His letter both commends them for their penitent attitude (cf. 7:2-12), and continues his inspired instructions to them.

Chapter Synopses

1. After his greeting, Paul launches a discussion of suffering, both its reality, and the relief to be found in Christ. He then explains his future plans.
2. Paul refers to the sexually immoral man mentioned in his previous letter. The man had repented, and Paul instructs them to receive him back. He also writes of the triumph to be found in Christ.
3. Paul alludes to the Judaizing teachers, noting that he had no need to commend himself. He contrasts the glory of the New Covenant with the vain teaching of the Judaizers.
4. Paul contends the preaching of Christ brings light into the world. Though his preaching led to persecution, hope in Christ trumps despair.
5. That hope in Christ is made sure in the resurrection. Therefore, Paul's aim was to prepare for the resurrection and judgment. He appeals to the Corinthians to be likewise ready.
6. Paul describes himself as a minister (servant) of God. He calls upon the Corinthians to be holy, and to avoid unequal yoking with evil.
7. Paul rejoices in the zealous repentance of the Corinthians in response to his first letter. The report brought to him by Titus gave him much comfort.
8. Paul calls upon the Corinthians to excel in giving, noting the Macedonian churches as examples. He calls them to be willing and abundant in their gift to the Judean saints, as an offering of love.

9. Paul exhorts them to have their gift ready so that they would not be embarrassed by being unprepared (cf. 1 Cor. 16:1-2). He calls upon them to be cheerful and purposeful in their giving.
10. He points out that the warfare we engage in is not physical, but spiritual. As a spiritual warrior and apostle, Paul discusses the nature and limits of his authority.
11. Paul expresses his concern that they might be led away from his teaching by false apostles. He notes their deceptive ways, stating "For Satan himself transforms himself into an angel of light." In defending his apostleship, he notes the travails he had suffered for Christ.
12. Paul describes his vision of Paradise, and the subsequent "thorn in the flesh" given him to keep him humble. He notes his "boasting" was necessary due to their questions regarding his authority. He reaffirms his love for them.
13. He warns them to self-examine to ensure they are right with God. He notes that when he visits them again, if they remain sinful, he will not "spare", though his preference is that his visit be a pleasant and gentle one.

Suggested Memory Work

(1:3-5), "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, ⁴ who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God."

(2:15), "For we are to God the fragrance of Christ among those who are being saved and among those who are perishing." (memorize 2:14-16)

(4:8-10), "We are hard-pressed on every side, yet not crushed; we are perplexed, but not in despair; ⁹ persecuted, but not forsaken; struck down, but not destroyed— ¹⁰ always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body."

(4:16), "Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day." (memorize 4:16-18)

(5:6-8), "So we are always confident, knowing that while we are at home in the body we are absent from the Lord. ⁷ For we walk by faith, not by sight. ⁸ We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord."

(5:10), "For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad." (memorize 5:9-11).

(5:17), "Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new."

(7:1), "Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

(7:10), "For godly sorrow produces repentance leading to salvation, not to be regretted; but the sorrow of the world produces death."

(8:12), "For if there is first a willing mind, it is accepted according to what one has, and not according to what he does not have."

(9:7), "So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver." (memorize 9:6-7)

(10:4-6), "For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, ⁵ casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ, ⁶ and being ready to punish all disobedience when your obedience is fulfilled."

(10:12), "For we dare not class ourselves or compare ourselves with those who commend themselves. But they, measuring themselves by themselves, and comparing themselves among themselves, are not wise."

(11:14b-15), "For Satan himself transforms himself into an angel of light. ¹⁵ Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works." (memorize 11:13-15)

(13:5), "Examine yourselves as to whether you are in the faith. Test yourselves. Do you not know yourselves, that Jesus Christ is in you?—unless indeed you are disqualified."

Difficult Passages

- How is Paul's affliction or comfort "for" the consolation and salvation of the Corinthians? (1:5-6)
- What does Paul intend when in his discussion of his plans he uses the terms "Yes" and "No" frequently? (1:17-20)
- What does God giving "us the Spirit in our hearts as a guarantee" mean? (1:22)
- Explain the phrase, "a door was opened to me by the Lord." Does that happen today? (2:12)
- In (3:4-6), what is intended in the contrast, where we are told "for the letter kills"? Some say this means obedience is legalistic.
- Does (4:3-4) indicate that the Holy Spirit must work on the heart to make it accepting of truth? (That is what Calvinists believe).
- Discuss the meaning of the word "imputing" (5:19)
- What constitutes an unequal yoking? (6:14)

- Explain the “*third heaven*” and the vision of Paradise (12:1-6)
- Discuss “*disqualified*” in light of the doctrine of the Perseverance of the Saints (Calvinism) (13:5-6)
- What is the “*holy kiss*?” Is this required of us today as well? (13:12)

Doctrinal Considerations

- **Suffering and the Christian (1:3-11)**
- Treatment of the Penitent (2:3-11)
- Purpose & Effect of Preaching (2:12-17)
- Old Testament VS New (3:7-18)
- **Hope in the Resurrection (4:7 - 5:11)**
- **A Sanctified Life (5:12-21; 6:11 - 7:1)**
- **True Repentance (7:2-12)**
- **Acceptable Giving (8:1 – 9:15)**
- Scope of Benevolence (8:3-4)
- Nature of Christian Warfare (10:1-6)
- The Authority of an Apostle (10:7-18)
- The Sufficiency of Christ’s Grace (12:9)
- The Possibility of Apostasy (13:5-6)

Practical Considerations

- Should we be willing to suffer, or to use the comfort we receive to benefit our brethren? How can we do this? (1:5-6)
- Consider how we should treat one who is penitent. (2:6-11)
- Consider the attitude we should have toward opportunities to preach the gospel (2:12)
- **Warning:** Worldly influences can blind us to God’s word! (4:3-4)
- We would do well to consider the paradoxes of the Christian life (4:8-11, 16-18; 13:4)
- Consider the practical aspects of a “*walk by faith*” (5:7)
- How should the inevitability of judgment impact our lives? (5:9-11)
- Consider the imperative and immediate importance of our salvation. (6:2)
- How does (6:14-18) affect our relationships?
- List the practical applications of Paul’s instructions with regard to Giving (8:1 – 9:15)
- Consider the danger of comparing yourself to other Christians (10:12)

- Consider and emulate the degree and nature of Paul’s love for the Corinthians (12:15)
- Consider the destructive nature of the Corinthian’s sins (12:20-21)
- The importance of self-examination (13:5)
- Consider the final, practical admonitions (13:11-12)

Questions to Consider

- Paul referred to the church there as the church of God, what other descriptions are given for the church? (1:1).
- Should the gospel be an opportunity for monetary gain? (2:17). How might that happen?
- Does (6:14) condemn being married to a non-Christian?
- What are the responsibilities regarding public repentance? The penitent, (7:8-11). The congregation, (2:6-11).
- What does “*they first gave themselves to the Lord*” (8:5) mean, and how can we apply it?
- How can you equip yourself for the Christian’s warfare? (10:4-6)
- Who was it that received the vision of Paradise? (12:1-6)

Student Questions

(Use this space or a blank page to prepare questions and comments for class discussion. Since this is not a “verse by verse” study, make sure that all your questions concerning the text are answered).

Galatians

Metadata

- **Unsettled question:** Did Paul address his letter to ethnic Galatians (Gauls, northern Galatia) [Ancyra, Pessinus, Tavium] *North Galatia Theory*? Or provincial Galatians (Roman province, southern Galatia [Antioch, Lystra, Derbe, Iconium])? *South Galatia Theory*?
- If written to ethnic Galatians, [as Conybeare believes] the book was probably written around 57 A.D. If written to the southern churches, the epistle may have been one of the earliest New Testament books, written 4-8 years earlier.
- Two compelling arguments for South Galatia theory. 1) The reference to Barnabas as familiar to the Galatians (2:1,13). Barnabas was with Paul on 1st journey, but not on 2nd and 3rd, when the northern churches would have been founded. 2) Luke records the southern churches being bothered by Judaizers (cf. Acts 16:3-4)
- Gaul settled northern area of province in 278-277 B.C. The larger province of Galatia was formed by Romans in 25 B.C. (Note: Paul as a Roman would possibly use the term in the provincial sense). (Inclusion of southern cities in the province proven by archaeological work in the late 19th century, W. M. Ramsay)
- Universally acclaimed as a work of Paul. Galatians is a very “autobiographical” book.
- The Epistle has been divided into 6 chapters and 149 verses.

Concise Outline of Book

- I. **Introduction (1:1-10)**
 - A. Salutation (1:1-5)
 - B. Rebuke for Apostasy (1:6-10)
- II. **Paul’s defense of the gospel through a defense of his apostleship (1:11-2:21)**
 - A. Paul’s doctrine and apostleship were received by revelation from God (1:11-24)
 - B. The authenticity of Paul’s message was validated by the Jerusalem “pillars” (2:1-10)
 - C. Paul’s conflict with Peter as evidence of Paul’s apostleship and certification of his gospel (2:11-21)
- III. **Justification by faith apart from works of the Mosaic law defended (3:1 – 4:31)**

- A. An appeal to the experience of the Galatians (3:1-5)
- B. Abraham was justified by faith (3:6-9)
- C. Legal justification is impossible (3:10-14)
- D. The Law did not annul the promise (3:15-18)
- E. The Law was not contrary to the promise (3:19-22)
- F. The Law brought us to Christ through whom we are release from the burden of sin (3:23-29)
- G. An heir receives his inheritance through Christ (4:1-7)
- H. Exhortations to abide in the doctrine of justification by faith (4:8-20)
- I. Appeal to accept justification by faith based on an allegory from the Old Testament (4:21-31)

IV. Exhortations based on justification by faith (5:1 – 6:10)

- A. The danger of apostasy (5:1-12)
- B. Obligations of liberty (5:13-15)
- C. The warfare between flesh and Spirit (5:16-26)
- D. Responsibility toward the fallen (6:1-5)
- E. Responsibility of a Christian to use his money properly (6:6-10)

V. Conclusion (6:11-18)

- A. Final warnings concerning Judaizers (6:11-16)
- B. Appeal based on personal suffering (6:17)
- C. Farewell (6:18)

Paul’s Purpose in Writing 2 Corinthians

- His letter is an authoritative, and rather severe denunciation of Judaizing doctrine. (cf. Galatians 1:6-9). The doctrine was leading the Galatians into apostasy.
- The letter consists primarily of a denunciation of the contention that justification can be obtained through the Law of Moses.

Chapter Synopses

1. After his greeting, Paul admonishes the Galatians for being taken in by men’s perversion of the gospel. He defends the gospel he preached as a product of God, not men. He did this by defending his office as an apostle.
2. Paul continues defending the gospel against the Judaizers, expressing an unwillingness to

compromise in any way with their error. He even withstood Peter when his fellow apostle's courage had faltered in the face of these men of strife.

3. Paul argues justification by faith, separate from the works of the law. He points out that the law is, in a sense, a "curse," and that the promise of eternity is found through faith in Christ. Christ is our Redeemer. He argues that the law served a purpose, to bring us to Christ. But it no longer is authoritative, because the covenant of Christ has superseded it. Both Jew and Gentile (all mankind) has hope because of this change.
4. Because of Christ's coming, the redeemed become children rather than slaves. God is their Father, and they are His heirs according to promise. Paul repeats his admonition to them, stating that their appeal to law is a return to bondage. He was concerned that they might forfeit their salvation and uses Sarah and Hagar to argue allegorically the folly of appealing to law for justification. We are children of the free woman!
5. Paul calls for them to stand in the liberty granted in Christ, noting that an appeal to law invalidates their standing by grace. He expresses disdain for the Judaizers, stating a willingness to see these ungodly men "cut themselves off" because of their destructive heresy. In this chapter, he contrasts the lusts of the flesh with the fruit of the Spirit, calling them to a sanctified life, resisting their fleshly inclinations.
6. As Paul brings his epistle to a close, he calls the Galatians to care for one another. He is especially desirous that they concern themselves with each man's spiritual welfare. He calls all to do good to all men and ends his epistle with an extremely personal appeal to God on their behalf.

Suggested Memory Work

(1:6-8), "I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, which is not another; but there are some who trouble you and want to pervert the gospel of Christ. But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed."

(1:10), "For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ."

(2:16), "Knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified."

(2:20), "I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me."

(3:19), "What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was appointed through angels by the hand of a mediator."

(3:23-25), "But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. But after faith has come, we are no longer under a tutor."

(3:26-29), "For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's seed, and heirs according to the promise."

(4:6-7), "And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, 'Abba, Father!' Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ."

(4:16), "Have I therefore become your enemy because I tell you the truth?"

(5:4), "You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace."

(5:13), "For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another."

(5:16), "I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh."

(6:1-2), "Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted. Bear one another's burdens, and so fulfill the law of Christ."

(6:9-10), "And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart. Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith."

(6:15), "For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation."

Difficult Passages

- Explain the context and possible explanations of the phrase, *“God shows no personal favoritism to no man.”* (2:6)
- What does Paul mean when he contrasts the Jew with *“sinners of the Gentiles”* (2:15)
- Explain Paul’s words in (2:17-19)
- In what way is the Law of Moses, which came from God, a curse to men? (3:10-12)
- What does the phrase *“in the fullness of time”* mean? (4:4)
- Reconcile Paul’s condemnation of their observance of days (4:10) with his teaching concerning days in Romans 14.
- Explain Paul’s allegory in (4:21-31)
- Explain how becoming a slave to Christ can bring liberty? (5:1; cf. Romans 6:16-18)
- What is the difference between the burden we share (6:2) and the load we bear alone (6:5)?
- What did Paul mean, *“I bear in my body the marks of the Lord Jesus”* (6:16)?

Doctrinal Considerations

- The redemptive work of Christ (1:3-4)
- Possibility of apostasy (1:6-9; 3:3-4; 4:20; 5:4)
- The basis of apostleship (1:11-24)
- Origin of the gospel of Christ (1:11-12)
- **Justification by faith apart from works of the law (2:3-5, 11-21; 3:1-25; 4:1-10, 21-31; 5:1-6, 11-15; 6:12-16)**
- Circumcision and the Christian (2:4-5; 5:2,6; 6:13-15)
- Gentile’s access to the gospel (2:7-8; 3:26-29)
- **The purpose of the Old Law (3:19-25)**
- The interaction of faith and baptism (3:26-27)
- **The Fruit of the Spirit VS The Lust of the Flesh (5:16-26)**

Practical Considerations

- Consider the negative influence of false teaching (1:6; 3:1)
- Our responsibility is to please God, not men! (1:10)
- Discuss where and when we can compromise, and when we cannot. (2:1-5)
- It is important to care for the poor (2:10)

- Consider how your inappropriate actions can influence others to sin (2:13)
- A person’s enemy is not the one who tells them the truth (4:16), rather those who tells them a lie! (4:17, cf. 5:12)
- *“A little leaven leavens the whole lump.”* (5:9)
- Liberty does not excuse sinfulness (5:13)
- Our responsibility is to look out for the welfare of our brethren (6:1-10)

Questions to Consider

- Upon what basis does Paul contend for his own apostleship? (1:1)
- How do we act toward those who preach false doctrine? (1:6-9; cf. 2 John 9-11)
- What did Paul mean, *“And they glorified God in me”*, and how can we emulate that? (1:24)
- Why does Paul distinguish between *the “hearing of faith”* and the *“works of the law”* (3:2,5)
- What does *“And I went up by revelation”* mean? (2:1)
- What is the *“right hand of fellowship”*? (2:9)
- What does it mean, *“Christ lives in me”*? (2:20)
- How can Gentiles be *“sons of Abraham”*? (3:7-9)
- Explain Christ as the *“Seed”* of Abraham (3:16)
- Apart from the main consideration of man’s redemption, how does the ending of the law impact the Christian? (cf. 23-25)
- What is the law of sowing and reaping? (6:7-8)
- What is the significance of Paul’s words in (6:11)?

Student Questions

(Use this space or a blank page to prepare questions and comments for class discussion. Since this is not a “verse by verse” study, make sure that all your questions concerning the text are answered).

Romans

Metadata

- The city of Rome (seat of the empire) was cosmopolitan. The text of the epistle indicates that such was true of the church as well. Made up of both Jewish and Gentile converts with the conflicts of such diverse backgrounds.
- There was much immorality and idolatry in the city, which Paul referenced in the letter (cf. 1:18-32; 13:12-14)
- The epistle was written during Nero's reign. (A.D. 54-68). Written while Paul was in Corinth, during his third missionary journey, (Acts 20:2-3). About three years before entering the city as a prisoner.
- Nothing is revealed re: the origin of the church there. Possibly founded by some on Pentecost as they returned to their home (cf. Acts 2:10).
- Consider: Though Catholics teach that Peter was the first bishop of Rome, Paul nowhere refers to his presence or influence there.
- Paul had longed to go to Rome for many years (15:23). The letter was written as an adjunct to a future visit by Paul. The central message could not wait until his personal visit.
- The book was actually penned by the hand of Tertius (16:22).

Concise Outline of Book

I. Introduction to the Epistle (1:1-17)

- A. Salutation (1:1-15)
- B. Epistle theme: Gospel is the power of God to salvation to all who believe (1:16-17)

II. Argument for Salvation or Justification by Faith (1:18 – 11:36)

- A. The sinful condition of the whole world and the need for salvation (1:18 – 3:20)
- B. Justification is on equal terms to all men by faith (3:21-51)
- C. Possible objections to the grace of God considered (6:1 – 7:25)
- D. Positive benefits of the grace of God considered (8:1-39)
- E. Application of the argument that justification is by faith – a vindication of God's treatment of the Jews and the Gentiles (9:1 – 11:36)

III. Hortative Section (Exhortations) Dealing with Practical Living Based on the Argument Presented (12:1 – 15:13)

- A. Exhortations predicated on the mercies of God detailed in the preceding argumentation, concerning certain general obligations that are required (12:1-8)
- B. Various exhortations to love and numerous related duties and responsibilities (12:9-21)
- C. Obligation to civil authority (13:1-7)
- D. Central responsibility of the redeemed to love one's neighbor as one's self (13:8-10)
- E. Exhortation to necessary holiness as one approaches eternal salvation (13:11-14)
- F. Application of freedom and brotherly love in the realm of liberty (14:1-23)
- G. The example of Christ's love manifested and its application to self-denial for the welfare of others (15:1-13)

IV. Personal Information Conveyed (15:14-33)

- A. Paul's reason for writing the epistle (15:14-21)
- B. Paul's plans that include a visit to Rome (15:22-33)

V. Greetings to and from Certain Brethren (16:1-23)

- A. Commendation of Phoebe (16:1-2)
- B. Salutations addressed to certain saints in Rome (16:3-16)
- C. Warnings about those who would cause divisions and occasions of stumbling (16:17-20)
- D. Salutations - Paul's fellow-laborers (16:21-23)

VI. Benediction and Doxology (16:24-27)

(Note: Outline adapted from fuller outline by Clinton Hamilton, Truth Commentaries: Romans - Introduction, lxxix – lxxxiv)

Paul's Purpose in Writing Romans

- Unlike his letter to the Galatians (Polemic), the letter to the Romans was didactic. But, the main subject of both was the same. Justification by Faith. Both Jew and Gentile are revealed as recipients of God's grace (cf. 1:16)
- After the letter sustains its premise, Paul gives various exhortations concerning obligations that directly arise as a consequence of their justification (salvation) by faith.

Chapter Synopses

1. After his greeting, Paul expresses his desire to visit Rome. He then establishes the theme of his letter, salvation for all men through Jesus Christ. In contrast to the just in Christ, Paul describes the ungodliness of the Gentiles.
2. Paul affirms the Jew is under condemnation just as the Gentile because of a hard, impenitent heart. God is no respecter of persons.
3. Paul defends the judgment of God as righteous. All stand condemned because all are guilty of sin. Salvation is attained by God's grace, through faith, with no place for man's boasting.
4. Paul uses Abraham as an example of justification by faith, noting that his approval by God predated the covenant of circumcision. This shows that the law, which brings wrath, is not the basis for standing with God. Faith is.
5. Paul affirms that Christ's death was for us. Our rejoicing is to be in Christ. Sin entered into the world because of Adam. Salvation came into the world because of Jesus Christ.
6. Paul explains that baptism makes one a new creature. Therefore, the redeemed must not continue to sin. Sin must not have dominion over the Christian. Instead we have become slaves to God, to live righteously before Him.
7. Paul states that the Law no longer has dominion, because a new covenant has been established. This is good, because the law could not save men from sin. We are delivered by Jesus Christ.
8. Paul affirms that in Jesus Christ there is no condemnation. If we are His, we are heirs with Him. As such, nothing under heaven can separate us from God. We are the elect, chosen by God for justification.
9. Paul relates the Jew's rejection of Christ, and relates that standing with God is not a matter of physical lineage, rather spiritual. This spiritual lineage is open both to Jew and Gentile.
10. Paul asserts that Israel needs salvation, to be obtained through submitting to God's righteousness. Salvation comes through a response to the gospel, faith and confession. This puts a premium upon the preaching of the gospel, emphasizing the need for a preacher.
11. Paul states that God has not rejected Israel totally, but has reserved a remnant by grace.

- Just like the Gentile, their salvation is conditioned upon humility and faith.
12. Paul exhorts the Romans to a holy life, emanating from a renewed mind. The redeemed are to act with love, hospitality and goodness toward all men.
 13. Paul commands submission to civil authorities. He calls for love, and holiness.
 14. Paul gives a basis for the unity of believers in matters of personal liberty. The basis is love and selflessness, as each brother recognizes he will stand before God, accountable for his own work. Rather than judging in these matters, each one is to seek to edify the other.
 15. Paul states that our responsibility as Christians is love and selflessness. This will lead to unity, which pleases God. Paul then describes his desire to visit Rome, though he indicated his priority to be a visit to Jerusalem to take a collection to the poor saints there.
 16. Paul sends his final salutations and commendations to the saints in Rome. He warns them to mark and avoid those who would bring division. He ends with a benediction to God.

Suggested Memory Work

(1:16-17), *"For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, 'The just shall live by faith.'"*

(2:11), *"For there is no partiality with God."*

(3:9), *"What then? Are we better than they? Not at all. For we have previously charged both Jews and Greeks that they are all under sin."*

(4:13), *"For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith."*

(5:6-8), *"For when we were still without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us."*

(6:3-4), *"Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."*

(7:24-25), *“O wretched man that I am! Who will deliver me from this body of death? I thank God—through Jesus Christ our Lord! So then, with the mind I myself serve the law of God, but with the flesh the law of sin.”*

(8:16-17), *“The Spirit Himself bears witness with our spirit that we are children of God, and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.”*

(9:6-7), *“But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel, nor are they all children because they are the seed of Abraham; but, ‘In Isaac your seed shall be called.’”*

(10:9-10), *“that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.”*

(11:22), *“Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in His goodness. Otherwise you also will be cut off.”*

(12:1-2), *“I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.”*

(13:1), *“Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God.”*

(14:1), *“Receive one who is weak in the faith, but not to disputes over doubtful things.”*

(15:5-6), *“Now may the God of patience and comfort grant you to be like-minded toward one another, according to Christ Jesus, that you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ.”*

(16:16), *“Greet one another with a holy kiss. The churches of Christ greet you.”*

Difficult Passages

- Explain the meaning of the phrase, *“from faith to faith”* (1:17)
- Explain how our unrighteousness demonstrates the righteousness of God (3:5)
- Discuss the concept of imputation (NKJV, *“accounted”*), contrasting truth with the Calvinistic concept (4:3,6,8,10,22-23)
- Explain how Abraham is the *“father of us all”* (4:16)

- Discuss the indwelling of the Spirit (8:9-11)
- How does the Spirit bear witness with our spirit? (8:16)
- Explain the intercession described in (8:26-27)
- Explain the phrase *“disputes over doubtful things”* (14:1)
- Explain the phrase *“the God of peace will crush Satan under your feet shortly”* (16:20)

Doctrinal Considerations

- The gospel concisely stated (1:3-4,6-7; 5:6-11)
- The basis of living before God (Faith) (1:14-17)
- Proof regarding God’s existence (1:20)
- **The origin of depraved thought (1:18-32)**
- Homosexuality is sinful (1:24-27)
- The end of the rebellious sinner (1:28-32)
- **The righteous judgment of God (2:1-16; 3:1-8; 9:14-33)**
- **Justification by faith apart from the law (2:12-16; 3:20-31; 4:1-25; 5:1-2; 11:5-6)**
- Circumcision in the New Covenant (2:25-29)
- The universal nature of sin (3:9-20, 23)
- Adam & Christ – A comparison regarding spiritual life and death (5:12-21)
- What baptism accomplishes, and why (6:3-11)
- The destructive nature of sin (6:1-23)
- **Marriage, Divorce & Remarriage – An illustration of the death of the Old Law (7:1-6)**
- The relationship between sin and law (7:7-25)
- The effectual nature of Spirit VS Law (8:1-17)
- The hope of Salvation (8:18-30; 31-39)
- **Israel’s rejection, and the inclusion of the Gentile (9:6-33; 10:11-13, 16-21; 11:1-36; 15:8-13)**
- What faith and confession accomplish, and why (10:8-11)
- The part preaching plays in the salvation of mankind (10:14-15)
- Serving God with spiritual gifts (12:3-8)
- Our responsibility to Civil Powers (13:1-7)
- Love your neighbor (13:8-10)
- Fellowship in the realm of liberty (14:1 – 15:7)
- The importance of a pure conscience (14:5,14,20-23)
- The sinfulness of division (16:17-20)

Practical Considerations

- The importance and effectiveness of influence (1:8)
- A demonstration of petitioning God in prayer on behalf of others (1:9-12)
- The sin of abetting the immoral (1:32)
- What are the practical implications of the phrase *“there is no partiality with God”* (2:11). Can this passage justify women preachers and elders?
- Consider the benefits of tribulation (5:3-5)
- The abundance of God’s grace gives no justification for continuing in sin (cf. 5:20 – 6:6)
- Consider what sin does to a man (6:14,16,20,23)
- Having been saved, we should no longer sin! (6:22; 8:8; 13:11-14)
- Consider Paul’s view of divorce (7:2-3)
- Consider the nature of the conflict that wages within men (cf. 7:14-24). How can we be victorious in this conflict?
- It is dangerous to question God! (9:18-21)
- Consider how our experience of God differs, depending upon our response to Him (11:22,30-33)
- The practical call to renew your minds (12:1-2)
- Exhortations to Christian living (12:9-21)
- A proper response to spiritual blessing is to recompense materially (cf. 15:25-27)

Questions to Consider

- Is it legitimate to defend homosexuality on the basis that Jesus did not “condemn it”? If not, why not?
- What in Paul’s doctrine might lead to the misrepresentation of his teaching noted in (3:8)?
- Define: Propitiation (3:25), Explain how Christ has been set forth as a propitiation.
- Why would being justified by works be a cause for boasting? (cf. 3:27; 4:2)
- Can we exclude the idea of the need for obedience based on (4:4-8)? If not, why not?
- Please explain the use of the word *“because”* in (4:25).
- Why do we sometimes do things we know to be wrong? (cf. 7:23-24)

- What is the difference between Jesus as God’s son, and our claim to be children of God? (cf. John 3:16; Romans 8:14-17)
- In what way do *“all things work together for good to those who love God”* (8:28)?
- What does the idea of predestination entail in Romans 8:29-20)?
- Why is it dangerous to live in accord with personal convictions of right and wrong? (10:3)
- Please define calling on the name of the Lord (10:13)
- Is there any basis upon which we may “glory”? (cf. 15:17-21)
- Did Phoebe hold the office of deacon in the church at Cenchrea? (cf. 16:1)
- Contrast the *“house”* church of Priscilla and Aquila with the present day concept of house churches (cf. 16:5)
- Explain the scriptural use of the phrase “church of Christ” (16:16)
- In what way did Tertius write the epistle to the Romans? (16:22)
- What lessons can be learned from Paul’s benediction? (16:25-27)

Student Questions

(Use this space or a blank page to prepare questions and comments for class discussion. Since this is not a “verse by verse” study, make sure that all your questions concerning the text are answered).

Philemon

Metadata

- Philemon is the first of four letters Paul is believed to have written while imprisoned in Rome (cf. Acts 28:16, 30-31). The other three were his letters to the Colossians, Ephesians and Philippians.
- It is the only strictly private letter in the entire New Testament. (*His letters to Timothy & Titus dealt with matters concerning the whole church, as did John's personal letters, 2 & 3 John*).
- Internal evidence suggests that Philemon, Ephesians and Colossians were written, and then sent for delivery at the same time. (cf. Ephesians 6:21-22; Colossians 4:7-9; Philemon 10-12).
- Most probably the letter to Philemon was delivered by Tychicus, and Onesimus himself.
- Philemon was a slave owner, and may have been wealthy (cf. 2, & 5-7, *which may have reference to benevolence on his part*).
- It is probable that Paul was responsible for Philemon's conversion to Christ (19).
- Apphia (2) is believed to be Philemon's wife, and Archippus (2) perhaps his son, and himself a gospel preacher (cf. Colossians 4:17).
- Though a unique letter, the canonicity of the epistle has never been in question.

Concise Outline of Book

(from Marshall Patton's commentary, pages 531-532)

- I. **Salutation (1-3)**
- II. **Prayer and Thanksgiving for Philemon (4-7)**
 - A. Philemon's love and faith (4-6)
 - B. Saint's refreshed by Philemon (7)
- III. **The Appeal for Onesimus (8-21f)**
 - A. Paul beseeches rather than enjoins (8-9)
 - B. Onesimus, Paul's son in the gospel (10)
 - C. Once unprofitable, but now a profitable servant (11-16)
 - D. Debt of Onesimus assumed by Paul (17-21)
- IV. **Request for Lodging and Greetings (22-24)**
- V. **Benediction (25)**

Paul's Purpose in Writing Philemon

- Paul had converted Onesimus (a slave who had deserted Philemon), and felt a great love for, and responsibility to him.
- Righteousness and honesty demanded Onesimus return to Philemon. The letter consists of a beautiful appeal by Paul on Onesimus' behalf - to facilitate his return, and his good treatment from Philemon.

Book Synopsis

- Paul's petition to his brother and friend Philemon was based in the concept of love and Christian duty.
- The letter serves as a wonderful example of how brethren should approach one another when the potential for conflict exists.
- The letter also gives insight regarding the institution of slavery, which has implications in our nation. Consider these words from Adam Clarke: "This epistle is the Biblical answer to the question of slavery. Here we have no law of outward compulsion to forbid slavery but a gospel spirit of love which so changes the heart that slavery automatically withers and becomes impossible." This concept will be discussed in greater detail in the study of the letter itself.
- Paul's appeal is for Philemon to receive Onesimus back with love and forgiveness, treating him as "a beloved brother."

Suggested Memory Work

(14), "But without your consent I wanted to do nothing, that your good deed might not be by compulsion, as it were, but voluntary."

(15-16), "For perhaps he departed for a while for this purpose, that you might receive him forever, ¹⁶ no longer as a slave but more than a slave—a beloved brother, especially to me but how much more to you, both in the flesh and in the Lord."

(17-18), "If then you count me as a partner, receive him as you would me. ¹⁸ But if he has wronged you or owes anything, put that on my account."

(20), "Yes, brother, let me have joy from you in the Lord; refresh my heart in the Lord."

Difficult Passages

- There are different views of the phrase, *“the church in your house”* (2).
- A distinction must be made between flattery and praise (4-7, 21). Discuss the contention some might make that Paul is being manipulative (perceived negatively) (cf. 8-9, 13-17, 21).
- It is necessary to reconcile the apostle Paul’s willingness to return a slave to a slave owner with the commonly held view that slavery is immoral. How can this be done?

Doctrinal Considerations

- Compare and contrast Paul’s description of himself as a *“prisoner of Christ Jesus”* (1), with other self-descriptions in his letters (cf. *“bondservant”* Romans 1:1).
- Christian hospitality (4-7, 22)
- **Christian duty (8-14, 17, 21)**
- Redemption alters every aspect of our lives (Onesimus as example) (10-11, 15-17)
- Paul’s view of providence (15-16)
- Christian sacrifice (12-14, 18-19)
- **The Christian’s view of slavery (entire epistle)**

Practical Considerations

- Hospitality is an indication of a Christian’s faithfulness (4-7, 21-22)
- Paul’s example of continual prayers on behalf of others is worthy of emulation (4-7, cf. Philemon as well, 22).
- Appeals on behalf of others can be made not only to God, but to others (10).
- Philemon is worthy of emulation as a refresher of hearts (7,20).
- Consider the wisdom of appealing to a brother rather than commanding a brother (8-9).

Questions to Consider

- What did Paul mean when he wrote Philemon, *“not to mention to you that you owe me even your own self besides”*?
- Consider ways you could refresh the hearts of your brethren.

- Which is better, to do something because of compulsion, or voluntarily (14)? Is God pleased if our only motivation for obedience is necessity?

Student Questions

(Use this space or a blank page to prepare questions and comments for class discussion. Since this is not a “verse by verse” study, make sure that all your questions concerning the text are answered).

Colossians

Metadata

- One of three cities of Phrygia in Asia Minor located within miles of one another. (Laodicea - 2:1; 4:13,16; and Hierapolis - 4:13). Known as “cities of the Lycus Valley.”
- Was an important city in 6th century B.C., but by the time a church was established there, it was only a small town.
- There is good evidence that many Jews lived in the area.
- Phrygia was one of the regions represented by the multitude on Pentecost (Acts 2:10), giving only hint of how the church in Colosse came about.
- Epaphras may have been responsible for the establishment of the church there. He was certainly influential to the brethren there (1:6-8; 4:12-13).
- Congregation may have been predominately Gentile (1:12,21,27; Gentile vices, 3:5-7). Few references to the issue of the Judaizers (3:11; 4:11).
- Paul self-identifies as the author (1:1; 4:18). He wrote the letter while imprisoned in Rome (1:24; 4:10,18). The letter was probably delivered by Tychicus (4:7-8) at the same time he and Onesimus delivered Paul’s letter to Philemon.
- The letter is relatively short, consisting of 4 chapters, and 95 verses.

Concise Outline of Book

(Adapted from an outline by Walton Weaver, in his Truth commentary on Colossians)

- V. Introduction (1:1-14)**
 - A. Greeting and Prayer (1:1-8)
 - B. Paul’s intercession for the Colossians (9-14)
- VI. The Preeminence of Christ (1:15-23)**
 - A. Christ in relation to Deity (1:15a)
 - B. Christ in relation to Creation (1:15-17)
 - C. Christ in relation to Church (1:18-23)
- VII. Paul’s Sufferings and Labor in the Gospel (1:24-2:5)**
 - A. As an apostle to the Gentiles (1:24-29)
 - B. As one who is deeply concerned for all of them (2:1-5)

VIII. Paul’s Defense of the Faith (2:6-3:4)

- A. Exhortation to continue in Christ as they had received Him (2:6-7)
- B. Reasons for being steadfast in the Faith (2:8-15)
- C. Reasons for not submitting to the vain Philosophy (2:16-3:4)

IX. Guidelines for the Christian’s Life (3:5-4:6)

- A. Things to be put to death and put off (3:5-11)
- B. Things that must be put on (3:12-17)
- C. Family responsibilities (3:18-4:1)
- D. Final admonitions on some basic religious concerns (4:2-6)

X. Personal Greetings and Instructions (4:7-18)

- A. Tychicus to be sent to Colosse with Onesimus (4:7-9)
- B. Greetings from some who are with Paul (4:10-14)
- C. Final salutations and directions (4:15-17)

XI. Paul’s Personal Signature (4:18)

Paul’s Purpose in Writing [Book]

- There apparently was a philosophical influence that was endangering the faith of the Colossians (2:1,8).
- This philosophy apparently included a challenge to the primacy of Jesus Christ, as Paul made special reference to it (1:19; 2:9-10).
- Paul’s letter was primarily a defense (apology) for the Christ and the Christian faith.

Chapter Synopsis

1. After Paul greets the church, he expresses thanksgiving for their faith, steadfastness, and work in the gospel. He immediately addresses the central purpose of his writing, extolling Jesus Christ as Preeminent as the Divine Creator, and Head of the church. He notes their faithfulness as the cause of their reconciliation with Christ, and calls on them to continue steadfastly. He expressed pleasure in the sacrifices he made as a minister of the Lord, in service to them.
2. In this chapter, Paul directly addresses the evil influence among the Colossians. An empty philosophy, though proclaimed with persuasive words. He warns them not to be cheated from

the perfection which comes through their relationship with the Christ. He notes that any man made religious commandments and restrictions have no authority and no value to the one who would serve God. They are mere shadows of the preeminent Christ.

3. He calls upon them to refrain from immoral actions, and instead to live righteous lives. He enumerates aspects of a Christian character and calls upon them to live under Christ's authority. He specifically gives instructions to wives, husbands, children, fathers, slaves (and masters, 4:1).
4. He closes his epistle with further admonitions to prayer, faithful living, and righteous speech. He then ends with final greetings and instructions, including their responsibility to share the letter with the Christians in Laodicea. Interestingly, he signs the letter with his own hand.

Suggested Memory Work

(1:13-14), "He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love, ¹⁴ in whom we have redemption through His blood, the forgiveness of sins."

(1:15-17), "He is the image of the invisible God, the firstborn over all creation. ¹⁶ For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. ¹⁷ And He is before all things, and in Him all things consist."

(1:18), "And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence."

(1:19-20), "For it pleased the Father that in Him all the fullness should dwell, ²⁰ and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross."

(1:27-28), "To them [His saints] God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory. ²⁸ Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus."

(2:6-7), "As you therefore have received Christ Jesus the Lord, so walk in Him, ⁷ rooted and built up in Him and established in the faith, as you have been taught, abounding in it with thanksgiving."

(2:8-10), "Beware lest anyone cheat you through

philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ. ⁹ For in Him dwells all the fullness of the Godhead bodily; ¹⁰ and you are complete in Him, who is the head of all principality and power."

(2:13-14), "And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, ¹⁴ having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross."

(3:1-3), "If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. ² Set your mind on things above, not on things on the earth. ³ For you died, and your life is hidden with Christ in God."

(3:4), "When Christ who is our life appears, then you also will appear with Him in glory."

(3:12-14), "Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; ¹³ bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do. ¹⁴ But above all these things put on love, which is the bond of perfection."

(3:16-17), "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. ¹⁷ And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him."

(3:23-24), "And whatever you do, do it heartily, as to the Lord and not to men, ²⁴ knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ."

(4:2), "Continue earnestly in prayer, being vigilant in it with thanksgiving."

(4:6), "Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one."

(4:17), "And say to Archippus, 'Take heed to the ministry which you have received in the Lord, that you may fulfill it.'"

Difficult Passages

- How is Jesus the "image of the invisible God"? And, what does "firstborn" indicate? (1:15,18)
- What does Paul mean, "in Him all things consist" (1:17)?
- What does Paul mean, "in Him dwells all the fullness of the Godhead bodily." (2:9)?
- Explain the circumcision "made without hands" (2:11)

- How did Christ disarm “*principalities and powers*” (2:15)?
- What false doctrine is described in chapter 2?
- What are “*tender mercies*” (3:12)
- In what way is love “*the bond of perfection*” (3:14)?

Doctrinal Considerations

- **The Preeminence of Jesus Christ (1:9-18)**
- The Kingdom of Christ was in existence at the time of Paul’s writing (1:13-14)
- Christ is our Redeemer (1:14)
- The Church is the Body of Christ (1:18,24; 2:19)
- Reconciliation in Christ (1:19-23)
- Conditional nature of Salvation (1:23)
- The mystery of Christ (1:24-27; 2:2-3)
- **The Superiority of Christ over the ideas of men (2:1-22)**
- Baptism is a burial & resurrection (2:12-13)
- The old law is no longer in effect (2:14)
- The second coming of Christ (3:4)
- Reconciliation of men in Christ (3:11)
- The character of the new man in Christ (3:12-17)
- Singing “*in the name of the Lord*” (3:16-17)

Practical Considerations

- The basis of our steadfastness is the hope and love we secure in Christ Jesus (1:3-8, 3:1-11)
- Paul is a wonderful example of a Christian who makes intercessions on behalf of others (1:9-12)
- God shows His mercy to us **if** we continue, steadfast and grounded in the faith (1:23)
- The Purpose of Preaching (1:28-29)
- False teaching is deceptive. It is almost always appealing in some form (2:4,8,17,18,23)
- Our walk must match our relationship with Jesus Christ (2:6-7)
- Consider the importance of being on guard against error (2:16,18,20-23)
- The call to put away worldly lusts (3:5-11)
- It is necessary to forgive to be forgiven (3:13)
- Domestic admonitions (3:18-4:1)
- Admonitions to prayer, a wise walk, and seasoned speech (4:2-6)

Questions to Consider

- Upon what basis does Paul contend for his own apostleship? (1:1,25)
- Who are the “*saints*” in Colosse? (1:2)
- How does (1:13) refute the doctrine of Premillennialism?
- Are there any present day equivalents to the efforts to “cheat” us of our reward? (2:18-19,23)
- Considering the deceptive nature of error (chapter 2), upon what basis can we identify a false teacher?
- How is covetousness idolatry? (3:5)
- Is the common use of profanity something a Christian should avoid? (3:8)
- Contrast the filthy language of (3:8) with the seasoned speech of (4:6)
- Why did Paul call Onesimus “*one of you*” (4:9)
- Identify Tychicus (4:7), Aristarchus (4:10), Justus (4:11), Epaphras (4:12), Luke (4:14), Nymphas (4:15), and Archippus (4:17).
- Does Paul’s instructions for the Colossians to share their letter with the Laodiceans indicate anything regarding the inspiration of his letters? (4:16)
- Is there significance to Paul’s personal signature? (4:18)

Student Questions

(Use the back of the page to prepare questions and comments for class discussion. Since this is not a “verse by verse” study, make sure that all your questions concerning the text are answered).

Ephesians

Metadata

- Ephesus was the greatest city in the province of Asia. It was founded in by Ionian colonists about 1,100 B.C. It came under control of the Greeks in about 480 B.C., and became a Roman city in 133 B.C.
- The greatest landmark in the ancient city was the temple of Diana (one of the 7 wonders of the world). 425 feet long, and 220 feet wide, surrounded by 120 columns 60 feet high.
- Temple a center of immorality. Though tradition had Diana as a virtuous figure, the “priestesses” of the temple were prostitutes.
- Though the letter was written to the church at Ephesus, it seems Paul intended a wider distribution (cf. 1:1).
- Paul went through Ephesus at the end of his second tour, preached in the synagogue, and left Aquila and Priscilla there (Acts 18:19-21).
- Paul returned to Ephesus on this third journey and remained there for about 3 years (Acts 19; cf. 20:31).
- Paul’s interest in the church there led him to call for the Ephesian elders for a conference while in Miletus (Acts 20:17-38).
- Years later, John’s writing (Revelation) revealed a church in decline (Revelation 2:1-7).
- The style of the letter to the Ephesians is not polemic (as with others of Paul). It is intended as a sweeping statement of God’s eternal purpose, accomplished in Jesus Christ.
- The book was probably written late in his imprisonment in Rome (62 A.D.?)

Concise Outline of Book

(Adapted from an outline by Colly Caldwell, in his Truth commentary on Ephesians)

I. Salutation (1:1-2)

II. God’s Eternal Purpose in Christ (1:3-3:21)

- a. Spiritual Blessings in Christ (1:3-14)
- b. Extent of God’s Power and Grace (1:15-23)
- c. God’s plan for our salvation (2:1-10)
- d. All men together in one (2:11-22)
- e. The revelation of the mystery of Christ (3:1-21)

III. Life in Keeping with God’s Eternal Purpose (4:1-6:24)

- a. The unity of the Spirit (4:1-16)
- b. The old man and the new man (4:17-32)
- c. Imitating God (5:1-21)
- d. Christ’s relationship to the church compared to our domestic and social relationships (5:22-6:9)
- e. The great battle for the soul (6:10-18)

IV. Benediction: Mutual Prayer for One Another (6:19-24)

Paul’s Purpose in Writing [Book]

- In the epistle to the Ephesians, it was Paul’s intent to reveal and discuss the eternal purpose of God to redeem mankind through His extended grace in Jesus, “*the chief cornerstone.*”

Chapter Synopsis

1. God chose (predestined) the redeemed from before the world’s foundation. As such, Paul states that they are forgiven, and heirs of God. He prays that they might understand this mystery revealed.
2. The discussion of the mystery continues, with Paul describing our salvation by grace through faith, secured by a merciful God. This salvation is available to the Gentile, as Christ has broken down the wall between Jew and Gentile in reconciling both to God. As such we all are a holy temple to God, with Christ as the chief cornerstone.
3. Here Paul notes that God had chosen him to share that wonderful mystery to the Gentiles, that they too have the hope for redemption. He received this knowledge by direct revelation from God. The revelation Paul describes as the “*manifold wisdom of God*” and the “*eternal purpose which He accomplished in Christ Jesus our Lord.*” He expresses his appreciation to God, “*to Him be the glory*” for the fact that they might be “*filled with all the fullness of God.*”
4. Because of the blessings received in Christ, Paul called the Ephesians to live a consecrated life. In this chapter, he discusses the importance of unity among God’s people, and establishes a

platform upon which it can be attained. He pointed out the different positions and gifts given to all Christians, to equip them to edify one another, and grow spiritually. He likens the relationship to a physical body, with Christ as its head. He calls them to put off sinful practices and live a holy and sanctified life. He is very specific in what should be avoided, that they might not *“grieve the Holy Spirit of God.”*

5. In this chapter Paul’s instructions for a holy life continues, with his call for them to walk in love, walk in light, and walk in wisdom. Sinful lusts are to be put off, replaced by things such as the giving of thanks, exposing of evil, singing of spiritual songs, and submitting to one another. A wonderful explanation of the husband/wife relationship is given as it is compared to Christ’s relationship with His church.
6. In this chapter, Paul gives specific instructions to parents and their children, and to bondservants and their masters. He then uses the image of a soldier to express the importance of resisting the onslaught of the Devil. The *“armor of God”* is described, which includes truth, righteousness, the gospel of peace, faith, salvation and the word of God. He calls upon them to pray for one another, and for him as well, that he might remain a bold proclaimer of the gospel of Christ. Paul then ends his letter with a final, short benediction.

Suggested Memory Work

(1:3), *“Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ.”*

(1:7), *“In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.”*

(1:11-12), *“In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will,¹² that we who first trusted in Christ should be to the praise of His glory.”*

(1:22-23), *“And He put all things under His feet, and gave Him to be head over all things to the church,²³ which is His body, the fullness of Him who fills all in all.”*

(2:8-9), *“For by grace you have been saved through faith, and that not of yourselves; it is the gift of God,⁹ not of works, lest anyone should boast.”*

(2:13), *“But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.”*

(4:1), *“I, therefore, the prisoner of the Lord, beseech you*

to walk worthy of the calling with which you were called.”
(4:4-6), *“There is one body and one Spirit, just as you were called in one hope of your calling;⁵ one Lord, one faith, one baptism;⁶ one God and Father of all, who is above all, and through all, and in you all.”*

(4:11-12), *“And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers,¹² for the equipping of the saints for the work of ministry, for the edifying of the body of Christ.”*

(4:31-32), *“Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice.³² And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you.”*

(5:6-7), *“Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.⁷ Therefore do not be partakers with them.”*

(5:8), *“For you were once darkness, but now you are light in the Lord. Walk as children of light.”*

(5:11), *“And have no fellowship with the unfruitful works of darkness, but rather expose them.”*

(5:15-16), *“See then that you walk circumspectly, not as fools but as wise,¹⁶ redeeming the time, because the days are evil.”*

(5:18-19), *“And do not be drunk with wine, in which is dissipation; but be filled with the Spirit,¹⁹ speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.”*

(5:22), *“Wives, submit to your own husbands, as to the Lord.”*

(5:25), *“Husbands, love your wives, just as Christ also loved the church and gave Himself for her.”*

(6:4), *“And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord.”*

(6:10-11), *“Finally, my brethren, be strong in the Lord and in the power of His might.¹¹ Put on the whole armor of God, that you may be able to stand against the wiles of the devil.”*

Note: Other, longer passages are also very worthy of memorization, but not included here for lack of space.

Difficult Passages

- What is Paul’s meaning when he writes that God has *“predestined us to adoption as sons by Jesus Christ to Himself”*? (1:5,11)
- What does it mean to be *“sealed with the Holy Spirit of promise”*? (1:13)
- What is meant by the phrase, *“by nature children of wrath”* (2:3)

- Explain Christ as “*chief cornerstone*” in a “*holy temple to the Lord*” (2:20-21)
- In what way are we “*a dwelling place of God in the Spirit*”? (2:22)
- What was the “*dispensation of the grace of God*” given to Paul? (3:2,8)
- Explain the phrase “*fellowship of the mystery*” (3:9)
- Explain the intent of God regarding the church in the unfolding of His plan to redeem (3:10-12)
- Explain the phrase, “*to be strengthened with might through His Spirit in the inner man*” (3:16)
- Using the context, explain “*to each one of us grace was given*” (4:7)
- Explain the phrase, “*do not grieve the Holy Spirit of God, by whom you were sealed*” (4:30)
- Explain the phrase, “*Therefore be imitators of God*” (5:1)
- Explain the phrase, “*it is shameful even to speak of those things which are done by them in secret.*” (5:12)
- Explain the phrase “*making melody in your heart*” (5:19)

Doctrinal Considerations

- **God’s Plan for Redeeming Man (1:1-14, 18-23; 2:1-10; 3:1-21)**
- Salvation is to be found in Christ alone (1:3,7-13; 3:20-21)
- We are adopted into the family of God (1:5)
- Christ is the head of the one Body (1:22-23; 4:4)
- **Gentiles are included in God’s plan for redeeming man (2:11-22; 3:1-13)**
- The Love of God & its impact on our redemption (2:4-7)
- **Salvation by Grace through Faith (2:8-10)**
- **The foundation of Christian Unity (4:1-6)**
- Conversion requires transformation (4:17-24)
- Christian Walk - *Love, Light, Wisdom* (5:1-20)
- Singing as Worship (Ephesians 5:18-21)
- **The Husband/Wife relationship (as illustrated by Christ and the church) (5:22-33)**
- The Armor of God (6:10-20)

Practical Considerations

- It is beneficial to pray on behalf of others (1:15-21)
- Consider the import of Paul’s words, “*when you read, you may understand*” (3:4)
- A worthy walk, to those called, requires lowliness, gentleness, longsuffering, love (4:1)
- Note the purpose of the Christ-given offices in the church (4:11-16). Name the benefits Christians obtain through them.
- Evil actions must be put off, and replaced with a righteous, kind, tender, forgiving heart (4:25-32)
- Our walk of love must mimic Christ’s love for us (5:2)
- Immoral people have no inheritance from God (5:3-7). Heed the warning! (5:7)!
- We must not fellowship the “*unfruitful works of darkness*” (5:11)
- The truly wise are wise because they understand the will of the Lord (5:17)
- Wives are to submit to their husbands (5:22-24)
- Husbands are to love their wives (5:25-31, 33)
- Children are to obey their parents (6:1-3)
- Fathers are to instruct their children in the way of righteousness (6:4)
- Bondservants (Employees?) are to obey their masters (Employers?) (6:5-8)
- Masters are to treat their servants well (6:9)
- Explain how each component of God’s armor can protect us against Satan (6:10-17)
- Pray supplications for the saints (6:18)
- Pray for those who preach the gospel (6:19-20)

Questions to Consider

- How do you explain Paul’s self-designations? (1:1; 3:1,7,8)
- How & why does Christ’s blood redeem us? (1:7)
- Who is “*the Beloved*”? (1:6)
- What does Paul mean in referring to the “*fullness of times*”? (1:10)
- What does Paul mean when he says we are “*His [God’s] workmanship*”? (2:10)
- What is the “*middle wall of separation*”? And why and what does it separate? (2:14)

- What is the significance of the words “*broken down*” (2:14); “*abolished*” (2:15); and “*putting to death*”? (2:16)
- What does Paul mean when he uses the word “*revelation*”? (3:3,5)
- Consider Paul’s reaction to God’s providential work (3:14-21). How might we cultivate the same regard for our blessings in Christ?
- How can we avoid being misled by false teachers? (4:11-16)
- What does it mean to be a “*perfect man*”? (4:13)
- Why does Paul call sinful actions the walk of the Gentiles? (4:17; cf. 1 Peter 4:1-6)
- What is a circumspect walk? (5:15)
- How can a Christian redeem the time? (5:16)
- What does it mean to submit yourselves to one another? (5:21)
- What are the truths about the relationship between Christ and the church revealed in (5:22-33)?
- What does “*which is the first commandment with promise*” mean? (6:3)
- How can fathers avoid provoking their children to wrath? (6:4)

Student Questions

(Use the rest of this page to prepare questions and comments for class discussion. Since this is not a “verse by verse” study, make sure that all your questions concerning the text are answered).

Philippians

Metadata

- Philippi was located in eastern Macedonia, 10 miles inland from the Aegean Sea.
- There is no modern city anywhere near the ancient site of Philippi.
- The city was named after Philip II of Macedon (Alexander the Great's father) who rebuilt the city in 358 B.C.
- Philippi came under Roman control in 168 B.C. and was established as a Roman colony (cf. Acts 16:12).
- The population of a Roman colony was predominately Romans. In Philippi there were also Macedonian Greeks and some Jews.
- Paul visited Philippi on his second missionary journey (Acts 16:11-40)
- He visited Macedonia a second time about 5 years later (this trip is alluded to in 1 Corinthians 16:5-6 & 2 Corinthians 1:15-17); and shortly after, returned (Acts 19:21; 20:1-3). He was in Philippi at least once during this time (cf. Acts 20:6).
- Paul wrote the letter while in prison in Rome, near the end of his two-year imprisonment (about AD 62).

Concise Outline of Book

Taken from Walton Weaver's commentary on Philippians

- I. **Introduction (1:1-11)**
 - a. Brief salutation (1:1-2)
 - b. Thanksgiving for them all (1:3-8)
 - c. Petition that their love may grow (1:9-11)
- II. **The Progress of the Gospel at Rome (1:12-26)**
 - a. Christ's gospel is advanced through Paul's circumstances (1:12-14)
 - b. Christ is preached even through unprincipled means (1:15-18)
 - c. Christ is honored whether in life or in death (1:19-26)
- III. **Practical Exhortations (1:27-2:18)**
 - a. To steadfastness in suffering (1:17-30)
 - b. To unity of spirit and lowliness (2:1-4)
 - c. To have the mind of Christ (2:5-11)
 - d. To work out salvation (2:12-16)
 - e. To rejoice with Paul in sacrifice (2:17-18)
- IV. **The Proposed Visit of Timothy & Return of Epaphroditus to Philippi (2:19-30)**

V. Warning Against the Judaizers (3:1-21)

- a. Watch out for the evil workers (3:1-3)
- b. Paul's own personal experience (3:4-14)
- c. Encouragement to the mature (3:15-16)
- d. A contrast of characters: the Judaizers VS the true citizens of heaven (3:17-21)

VI. Concluding Exhortations (4:1-9)

- a. To stand firm (4:1)
- b. To personal unity (4:2-3)
- c. To rejoice, practice forbearance, and not be anxious (4:4-7)
- d. To keep our thinking high, like Paul (4:8-9)

VII. Their Fellowship with Paul in the Preaching of the Gospel and His Thanks for Their Gifts (4:10-20)

- a. Paul's own contentment (4:10-14)
- b. Paul remembers their previous gifts (4:15-20)

VIII. Conclusion (4:21-23)

Paul's Purpose in Writing

- Paul wrote his letter to thank the Philippians for their support, and to make them aware both of his welfare, and that of their emissary, Epaphroditus.
- There was a strong exhortation to service, and to unity, indicating the dangers facing the Philippian church in this area.

Chapter Synopses

1. Paul expresses joy for their "*fellowship in the gospel*." He expresses his devotion to them, and his prayers for their faithfulness. He references his imprisonment, and his faith that all will work out to God's glory, whether in his life or in his death. He notes his confidence that he will be released from prison and be able to help them. He calls upon them to live lives worthy of Christ.
2. Paul calls upon them to be of one mind, noting this is accomplished through a humble spirit. He notes Christ as the ultimate example and shows how God glorified the Son. He calls upon them to "*work out*" their salvation, and to live faultless lives in the midst of an ungodly world. He notes his intention to send Timothy to them and praises their messenger Epaphroditus.
3. Paul warns them about the Judaizing teachers. He defends his ministry, and notes what he had

given up to win Christ, and attain eternal life. He talks of pressing on, and calls upon them to do so as well. He talks of the example of faithful brethren, and warns against the *"enemies of the cross of Christ."* He reminds them of their future resurrection and glory!

4. He calls upon Euodia and Syntyche to be of one mind. He calls upon them to rejoice, and to refrain from anxiety, casting their cares upon God to attain peace. He exhorts them to meditate on all things praiseworthy, and again calls upon them to follow his example. He thanks them again for their unique generosity, and notes that God will bless them for their gift.

Suggested Memory Work

(1:9-11), *"And this I pray, that your love may abound still more and more in knowledge and all discernment, ¹⁰ that you may approve the things that are excellent, that you may be sincere and without offense till the day of Christ, ¹¹ being filled with the fruits of righteousness which are by Jesus Christ, to the glory and praise of God."*

(1:18), *"What then? Only that in every way, whether in pretense or in truth, Christ is preached; and in this I rejoice, yes, and will rejoice."*

(1:21), *"For to me, to live is Christ, and to die is gain."*

(1:23-24), *"For I am hard-pressed between the two, having a desire to depart and be with Christ, which is far better. ²⁴ Nevertheless to remain in the flesh is more needful for you."*

(2:1-2), *"Therefore if there is any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any affection and mercy, ² fulfill my joy by being like-minded, having the same love, being of one accord, of one mind."*

(2:8-11), *"And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. ⁹ Therefore God also has highly exalted Him and given Him the name which is above every name, ¹⁰ that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, ¹¹ and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."*

(2:12-13), *"Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; ¹³ for it is God who works in you both to will and to do for His good pleasure."*

(2:14-15), *"Do all things without complaining and*

disputing, ¹⁵ that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world..."

(3:7-8), *"But what things were gain to me, these I have counted loss for Christ. ⁸ Yet indeed I also count all things loss for the excellence*

of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ..."

(3:13-14), *"Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, ¹⁴ I press toward the goal for the prize of the upward call of God in Christ Jesus."*

(3:20-21), *"For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, ²¹ who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself."*

(4:4), *"Rejoice in the Lord always. Again I will say, rejoice!"*

(4:6-7), *"Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; ⁷ and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus."*

(4:8-9), *"Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy—meditate on these things. ⁹ The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you."*

(4:11-12), *"Not that I speak in regard to need, for I have learned in whatever state I am, to be content: ¹² I know how to be abased, and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need."*

(4:13), *"I can do all things through Christ who strengthens me."*

Difficult Passages

- Explain the phrase, *"He who has begun a good work in you will complete it until the day of Jesus Christ"* (1:6)
- Explain the phrase, *"which is to them a proof of perdition, but to you of salvation"* (1:28)

- What does the phrase *“did not consider it robbery to be equal with God”* mean? (2:6)
- What happened when Christ *“made Himself of no reputation”* (2:7)
- Explain the phrase *“for it is God who works in you both to will and to do for His good pleasure.”* (2:13)
- Explain the phrase *“For me to write the same things to you is not tedious”* (3:1)
- Who are the dogs, evil workers and mutilation? (3:2)
- Explain how Paul’s righteousness was from the law, but the righteousness of God is by faith? (3:9)
- Explain the phrase *“by which He is able even to subdue all things to Himself”* (3:21)
- What is the “Book of Life”? (4:3)
- To what is Paul referring by the phrase *“the peace of God, which surpasses all understanding”* (4:7)
- Discuss the phrase *“All the saints greet you, but especially those who are of Caesar’s household”* (4:22)

Doctrinal Considerations

- The nature of the Christian’s hope (1:20)
- **The Christian’s worthy walk (1:27-30; 2:12-18; 3:12-21; 4:1; 4:9)**
- **The importance of humility (2:1-4; 3:16)**
- **The humbling and exaltation of Christ (2:5-11)**
- **Christians are the Circumcision (3:2-3)**
- The Priority of Christ (3:7-11)
- The New Testament lives of Christians serve as a pattern for us to follow (3:17-21)
- Generosity and its reward (4:10-20)
- **Pattern: Evangelical support (4:15-16)**

Practical Considerations

- Paul’s common expression of *“grace and peace from God”* indicates an important consideration we should have as brethren! (1:2, 4:23)
- Prayer on behalf of the brethren is appropriate and helpful (1:3-11, 19)
- Continual and repeated supplications are a part of prayer (1:3-4)
- The *“defense and confirmation of the gospel”* is an important work (1:7)

- Characteristics of Maturity: Love, Discernment, Righteousness (1:9-11)
- Standing up for the Lord (even to the point of persecution) is an encouragement to all brethren (1:12-14)
- We should have the same perspective as that stated by Paul in (1:21-26)
- Proper action is required whether authority is present or absent (1:27, 2:12)
- *“Lowliness of mind”* is necessary to be united with others (2:3-4)
- Doing right must be accompanied by a proper attitude! (2:14)
- A righteous life is a life of great influence (2:15)
- Worldly accomplishments have no value in Christ (3:4-7)
- The ultimate goal of the Christian is the resurrection from the dead (3:10-11)
- Maturity and unity go hand in hand (3:15-16)
- Walking with a worldly focus makes you an enemy of the cross of Christ (3:18-19)
- Walking with a heavenly focus will bring transformation! (3:20-21)
- Consider the graciousness of Paul’s words in (4:1), and strive to emulate! This is especially important in the midst of exhortation.
- Anxiety is handled by placing your trust in God (4:6-7)
- We can learn how to be content. How? (4:11-12)
- Paul declares the support of preaching a *“sweet-smelling aroma, an acceptable sacrifice, well pleasing to God”* (4:18)

Questions to Consider

- What are the offices of bishop and deacon? (Identify and describe) (1:2)
- What is *“fellowship”* as Paul uses the term in (1:5)
- What is the relationship of *“love”* with *“knowledge and discernment”* (1:9)
- Do Paul’s words excuse one who preaches out of mere pretense? If not, what does he mean? (1:15-18)
- How did Paul *“know”* that he would remain alive? How sure was he? (1:25)
- How is suffering for Christ considered a granted favor? (1:29-30)

- What are some practical examples of putting others' interests first? (2:4)
- When will every knee bow, and every tongue confess Jesus Christ is Lord? (2:10-11)
- How unique was Timothy? Does that indicate anything about how rare it is to find someone who serves in the gospel? (2:19-24)
- What does it mean to hold someone in esteem? Describe the merits of Epaphroditus (2:25-30; 4:18)
- Practically, how can we "*press on*" (3:12-14)
- Is Paul's exhortation to Euodia and Syntyche an indication of strife between the two? If so, how can their dispute, and Paul's admonition be applied to us? (4:2-3)
- How can we tie the exhortation to gentleness to the declaration "*The Lord is at hand.*" (4:5)
- What are the items (please define) that we are to meditate upon? (4:8)
- What is the extent of "*all things*" in Paul's declaration? (4:13)
- What are "*my necessities*" to which Paul refers? (4:16)
- What is the greeting Paul instructs them to give to "*every saint in Christ Jesus*"? What does this admonition teach us? (4:21)

Student Questions

(Use the rest of this page to prepare questions and comments for class discussion. Since this is not a "verse by verse" study, make sure that all your questions concerning the text are answered).

1 Timothy

Metadata

- 1 Timothy, along with 2 Timothy, Titus & Philemon were written to individuals rather than churches.
- The term “pastoral epistle” was first used in 1726, and contains an erroneous, sectarian notion of Timothy’s work as an evangelist.
- The final three epistles Paul wrote were penned some time after his first imprisonment in Rome. Most agree that 1 Timothy was written first. Then Titus. Then, finally, shortly before his death, Paul wrote 2 Timothy.
- Conybeare and Howson give the date of 67 AD to Paul’s letter to Timothy.
- Acts ends with Paul in prison. It is impossible to establish with certainty the events in his life following his release from Roman imprisonment.
- Paul apparently spent time in Ephesus, and left Timothy there (1:3-4). He probably wrote the letter while in Macedonia, to give further instructions regarding the assignment he had given him there.
- Timothy is first mentioned when Paul came Derbe and Lystra, (Acts 16:1-2). Paul was impressed with the young man, and they became close companions and fellow workers in the gospel. (Note: He may have met him on an earlier visit, recorded in Acts 14:8-23).
- Timothy was an effective worker (Acts 16:3-5)
- Timothy had a Jewish mother and grandmother (Eunice & Lois), and a Greek father (2 Timothy 1:5; Acts 16:1).
- Timothy accompanied Paul from Lystra on his whole second journey. He worked with Paul in Philippi, Thessalonica, Berea, Athens and Corinth, (Acts 16:6 – 18:11, 1 Thessalonians 3:1-2).
- On Paul’s third journey, Timothy met him at Ephesus. He spent time among the churches of Macedonia and Achaia (Acts 19:21-22, 1 Corinthians 4:17; 16:10-11). He was with Paul while Paul was imprisoned in Rome (Philippians 1:1; 2:19-23; Colossians 1:1; Philemon 1).
- He was Paul’s closest companion. (1 Corinthians 4:17; 1 Timothy 1:2; 2 Timothy 1:2; 2:1)

- Paul trusted Timothy completely (Philippians 2:19-24)

Concise Outline of Book

Taken from Marshal Patton’s commentary on Philippians

- I. Salutation (1:1-2)
- II. False Teachers (1:3-11)
- III. Paul’s Unworthiness (1:12-17)
- IV. Timothy’s Charge to “War a Good Warfare” (1:18-20)
- V. Prayer (2:1-8)
- VI. Woman’s Place (2:9-10)
- VII. Qualifications on Elders and Deacons (3:1-13)
- VIII. Behavior in the House of God (3:15)
- IX. The Mystery of Godliness (3:16)
- X. Apostasy Foretold (4:1-5)
- XI. Practical Advice (4:6-11)
- XII. Personal Responsibilities (4:12-16)
- XIII. Reprimanding (5:1-2)
- XIV. Care of Widows and Relatives (5:13-16)
- XV. Treatment of Elders (5:17-20)
- XVI. Personal Instructions (5:21-23)
- XVII. The Ultimate Judgment of God (5:24-25)
- XVIII. Conduct of Servants (6:1-2)
- XIX. False Doctrine and Teachers (6:3-5)
- XX. Contentment (6:6-10)
- XXI. Paul’s Challenge to Timothy (6:11-16)
- XXII. A Charge to the Rich (6:17-19)
- XXIII. Keeping a Sacred Trust (6:20-21)

Paul’s Purpose in Writing

- Paul was seeking to equip Timothy for the work of evangelism. His instructions included admonitions to doctrine, behavior and character.
- He warned Timothy of false teachers, gave the qualification for elders and deacons, and gave specific instructions on equipping the church.

Chapter Synopses

1. Paul charged Timothy with the task of warning the Ephesians to avoid false teaching, and strife caused by speculation and ignorance of law. He expressed thanks for the mercy given him by God. He called upon Timothy to “wage the good warfare, having faith and a good conscience.”
2. Paul called for prayers for all men through the mediation of Jesus Christ. He gave instructions to men (prayer and holiness), and women (modesty and submission).

3. Paul established the qualification for elders and deacons in the church. He identified the “great mystery of godliness” i.e. the gospel.
4. Paul warned of a coming apostasy, as false doctrine would be preached. He admonished Timothy to teach on the matter. He gave instructions regarding character, conduct and doctrine to be present in the young evangelist, to bring salvation to Timothy and his hearers.
5. Paul instructed Timothy in how he should treat the brethren. He enlarged upon the treatment of widows in the congregation, as well as the treatment of elders. He imparted more character related and practical instruction.
6. Paul gave instructions about the master/servant relationship. He called for the withdrawal from false teachers. He called for contentment, and the pursuit of righteousness. He called upon the rich to be humble and do good. He gave a final admonition to Timothy to faithful stewardship.

Suggested Memory Work

(1:15), *“This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.”*

(1:17), *“Now to the King eternal, immortal, invisible, to God who alone is wise, be honor and glory forever and ever. Amen.”*

(2:5), *“For there is one God and one Mediator between God and men, the Man Christ Jesus.”*

(2:8), *“I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting.”*

(2:9-10), *“in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing,¹⁰ but, which is proper for women professing godliness, with good works.”*

(3:1), *“This is a faithful saying: If a man desires the position of a bishop, he desires a good work.”*

(3:13), *“For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith which is in Christ Jesus.”*

(3:15), *“but if I am delayed, I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth.”*

(4:7), *“But reject profane and old wives’ fables, and exercise yourself toward godliness.”*

(4:8), *“For bodily exercise profits a little, but godliness*

is profitable for all things, having promise of the life that now is and of that which is to come.”

(4:12), *“Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity.”*

(4:16), *“Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you.”*

(5:16), *“If any believing man or woman has widows, let them relieve them, and do not let the church be burdened, that it may relieve those who are really widows.”*

(5:19), *“Do not receive an accusation against an elder except from two or three witnesses.”*

(6:6-8), *“Now godliness with contentment is great gain.⁷ For we brought nothing into this world, and it is certain we can carry nothing out.⁸ And having food and clothing, with these we shall be content.”*

(6:10), *“For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.”*

(6:12), *“Fight the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses.”*

Difficult Passages

- Is there any contextual constraint to the charge “that they teach no other doctrine”? (1:3)
- What did Paul mean in saying the law is made for the lawless? (1:9-10)
- Discuss Paul’s sentiments regarding Jesus’ choosing of him as an apostle, despite his insolence, and ignorance (1:12-14)
- What does the phrase, “whom I delivered to Satan” mean? (1:18)
- Explain the phrase “who gave Himself a ransom for all, to be testified in due time” (2:6)
- What does “she will be saved in childbearing” mean? (2:15)
- Identify and explain the latter times apostasy to which Paul refers (4:1-5)
- Explain what (4:4-5) tells us about what we may eat as Christians.
- What is the gift that Timothy had received with the laying on of hands? (4:14)
- What does the phrase “Honor widows who are really widows” mean? (5:3)

- Explain the application of, and limits if any, of Paul's exhortation to "*rebuke*" the sinner "*in the presence of all.*" (5:20)
- Explain the nature of men's sins and good works, as described by Paul (5:24-25)
- Discuss the phrase "*the love of money is a root of all kinds of evil*" (6:10)
- Explain the phrase "*blessed and only Potentate*" (6:15)
- Why does Paul say that Jesus Christ "*alone has immortality*"? (6:16)
- Explain the phrase, "*the profane and idle babblings and contradictions of what is falsely called knowledge*" (6:20)

Doctrinal Considerations

- Paul's apostleship was "*by the commandment of God*" and "*the Lord Jesus Christ*" (1:1)
- **False Doctrine is intolerable, and must be opposed and exposed by the faithful (1:3-11; 4:1-5; 6:3-5)**
- The purpose and fruit of God's law, in contrast to error, is love (1:5)
- The Purpose of Christ's coming was to save sinners (1:15-16)
- It is possible for a Christian to apostatize (1:18-20)
- **The prayers of holy men (2:1-8)**
- **Jesus Christ is the Mediator between God and men (2:5)**
- **The woman's submission (2:11-15)**
- **The qualifications of bishops. Define and discuss each qualification (3:1-7)**
- **The qualifications of deacons. Define and discuss each qualification (3:8-13)**
- The church of the living God is the "*pillar and ground of the truth*" (3:15)
- The gospel stated concisely, as the "*mystery of godliness*" (3:16)
- **The duties of a "*good minister of Jesus Christ*" (4:6-11; 12-16; 5:1-3, 19-22; 6:11-16, 20-21)**
- **Individual and Congregational duties toward widows (5:3-16)**
- Women's good works (5:9-10, 14)
- Withdrawal is required from those who do not consent to the doctrine of Christ (6:3-5)
- The proper attitudes and actions of those who are materially blessed (6:17-19)

Practical Considerations

- "*Fables and endless genealogies*" cause division. Faith brings "*godly edification*" (1:4)
- Paul certainly knew how to express praise to God and His Son (1:17; 6:15-16)
- Prayers should be offered to "*all who are in authority*" (2:2)
- God's desire is for "*all men to come to the knowledge of the truth*" (2:4). We are means to share that truth!
- Women need to dress with propriety and moderation (2:9-10)
- It is possible to sear your conscience. How might this occur? (4:2)
- Bodily exercise is good in its place (4:8), but priorities must be maintained!
- Trust in the living God serves as fine motivation for maintaining steadfastness amidst persecution and labor (4:10)
- A man must care for his own (this includes a widowed mother) (5:8,16)
- Idleness leads to sins like gossip and being busybodies (5:13)
- Prejudice and partiality in dealing with others is not acceptable to God (5:21)
- Pride can stand between a believer, and his consent to wholesome words (6:3-5)
- Godliness with contentment is great gain (6:6-10)
- Spiritual success requires fleeing ungodly pursuits, and pursuing spiritual things (6:11)

Questions to Consider

- What does the phrase "*a true son in the faith*" mean? (1:2)
- Why does Paul refer to the teaching of error as "*idle talk*" in this context? (1:6-7)
- Why can a defense of truth be characterized as waging "*the good warfare*"? (1:18), or "*the good fight of faith*" (6:12)
- Is it legitimate today to name names when identifying error? For what purpose? (1:20)
- What are the distinctions between "*supplications, prayers, intercessions, and giving of thanks*" (2:1)
- What are "*doctrines of demons*"? (4:1)

- Does culture have anything to do with the woman's call to be submissive? (2:13-14)
- What is the difference between the elder qualification "*not given to wine*" (2:3), and the deacon qualification "*not given to much wine*" (2:8)? Can this be construed as positive authority for social drinking?
- What are "*profane and old wives' fables*"? (4:7)
- How can one keep others from despising one's youth? (4:12)
- Why are younger widows not to be put on the roll? Is there a difference between the care of the widow in this chapter (5), and the relief of indigent saints?
- What is the "*double honor*" for elders (5:17). Does (5:17-18) have any application to the support of preachers in general?
- Does Paul's instructions regarding the medicinal use of alcohol justify social drinking? (5:23)
- How can we apply Paul's directions to servants and masters in our relationships today? (6:1-2)
- What is the good confession? (6:13)

Student Questions

(Use the rest of this page to prepare questions and comments for class discussion. Since this is not a "verse by verse" study, make sure that all your questions concerning the text are answered).

Titus

Metadata

- 1 Timothy, along with 2 Timothy, Titus & Philemon were written to individuals rather than churches.
- The term “pastoral epistle” was first used in 1726, and contains an erroneous, sectarian notion of Timothy’s and Titus’ work as an evangelist.
- The final three epistles Paul wrote were penned sometime after his first imprisonment in Rome. Most agree that 1 Timothy was written first. Then Titus. Then, finally, shortly before his death, Paul wrote 2 Timothy.
- As they do with 1 Timothy, Conybeare and Howson give the date of 67 AD to Paul’s letter to Titus.
- Acts ends with Paul in prison. It is impossible to establish with certainty the events in his life following his release from Roman imprisonment. Paul probably wrote his letter to Titus while in Macedonia.
- Titus was a close associate and trusted companion of Paul (cf. 1:4; 2 Corinthians 2:13; 2 Corinthians 8:23). (Interestingly, Luke does not name him in the book of Acts).
- The phrase “*a true son in our common faith*” (1:4) probably indicates that Paul converted Titus, as he had Timothy (cf. 1 Timothy 1:2).
- Titus was a Greek, and uncircumcised. Indicating that he had never been a Jewish proselyte. (cf. Galatians 2:1-3; Acts 15).
- Paul sent Titus to Corinth to determine the Corinthians response to his first letter (cf. 2 Corinthians 7:5-7).
- Paul left Titus on the isle of Crete (Some tradition exists to indicate Titus was born there) to “*set in order the things that are lacking*” (1:5).
- Crete is an island in the Mediterranean Sea, about 140 miles long, and 35 miles wide.
- The inhabitants were not greatly respected, because of their profane attributes (cf. 1:12). They included some Jews (cf. Acts 2:11).
- It seems that the Christians in Crete were not very strong. Paul left Titus on the island to bolster them in the truth. (cf. 1:5).

Concise Outline of Book

Taken from Marshall Patton’s Commentary on Titus

- I. **Introduction (1:1-4)**
 - Paul’s apostleship confirmed; Paul’s hope of eternal life; Salutation
- II. **The Appointment of Elders (1:5-9)**
 - In every city; Qualifications
- III. **Warnings (1:10-16)**
 - False teachers; Nature of the Cretans; Danger from the Gentiles; Danger from the Jews
- IV. **Duties Peculiar to Different Relationships (2:1-10)**
 - Evangelist especially, yet unto all; Elderly men; Elderly women; Young men; Slaves
- V. **Motivation to Right Living (2:11-15)**
 - Grace – teaches us; Hope – its object; Sacrifice of Christ for us; Exhortations to Faithfulness
- VI. **The Submissive Spirit (3:1-7)**
 - Respect for authority; Proper attitude toward all; Results: Glorious transition; Ultimate objective
- VII. **General Exhortations (3:8-11)**
 - Demand constant attention; Positive and negative duties; Treatment of the heretic
- VIII. **Personal Matters (3:12-15)**

Paul’s Purpose in Writing

- “*...to set in order the things that are lacking*” (1:5). This shows that there is a pattern that Paul indicated should be followed. The Christians on Crete, in some instances, were either ignorant of, or disobedient to that pattern. The nature of the instructions, warnings and duties described by Paul are as needed today as they were then.
- In addition to these instructions, Paul described the qualifications of elders, to help Titus in appointing elders in every city (1:5, 6-9).

Chapter Synopses

1. Paul gives his salutation to his “*son in the faith*” Titus and begins by noting the qualifications of elders. He explains why elders are needed, especially to protect the flock against false teachers, who are described in verses 15-16.
2. Paul exhorts Titus to proclaim “*sound doctrine*.” This includes the responsibilities of older men, older women, younger women, younger men, and bondservants. He describes the proper

response to God's grace, and exhorts Titus to speak, exhort, and *"rebuke with all authority."*

3. The doctrinal instructions continue, calling for obedience to civil authority, and the proper treatment of all men. He calls upon those who have been saved by God's mercy to "maintain good works." He also calls upon them to avoid strife and reject those who cause it.

Suggested Memory Work

(1:2), *"in hope of eternal life which God, who cannot lie, promised before time began."*

(1:5), *"For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you."*

(1:9), *"holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict."*

(1:15), *"To the pure all things are pure, but to those who are defiled and unbelieving nothing is pure; but even their mind and conscience are defiled."*

(2:1), *"But as for you, speak the things which are proper for sound doctrine"*

(2:11-14), *"For the grace of God that brings salvation has appeared to all men, ¹² teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, ¹³ looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, ¹⁴ who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works."*

(3:1-2), *"Remind them to be subject to rulers and authorities, to obey, to be ready for every good work, ² to speak evil of no one, to be peaceable, gentle, showing all humility to all men."*

(3:4-5), *"But when the kindness and the love of God our Savior toward man appeared, ⁵ not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit."*

(3:7), *"that having been justified by His grace we should become heirs according to the hope of eternal life."*

(3:8), *"This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men."*

(3:10-11), *"Reject a divisive man after the first and second admonition, ¹¹ knowing that such a person is warped and sinning, being self-condemned."*

Difficult Passages

- What is intended by the phrase, *"according to the faith of God's elect and the acknowledgment of the truth"*? (1:1)
- Explain the prophet's description of the Cretans (1:12)
- Explain the description given of those who teach things *"which they ought not"* (1:12-16)
- Explain the term *"love"* in (2:4)
- Explain how a Christian's sin can lead to *"the word of God"* being *"blasphemed"* (2:5)
- Explain the authority of the evangelist (2:15)
- Explain the phrase *"through the washing of regeneration and renewing of the Holy Spirit"* (3:5)
- To what does the pouring out of the Spirit refer in (3:6)?
- Define the term *"warped"* in (3:11)

Doctrinal Considerations

- **God's scheme of redemption predated the existence of man and the universe, and is fully revealed in the New Covenant (1:2)**
- God can't lie (1:2)
- The Lord has a pattern He expects us to follow, and not to do so indicates something is *"lacking"* (1:5)
- **The qualifications of elders (1:6-9)**
- **The work of elders (1:9-11)**
- **The proper response to God's grace (2:11-14, 3:8)**
- Christ's sacrifice was for our redemption (2:14)
- The Christian's responsibility towards civil authority (3:1)
- **Salvation by God's grace (3:4-7)**

Practical Considerations

- God's will is manifested through preaching (1:3)
- The appointment of elders indicates a plurality of men in each congregation (1:5)
- The Evangelist's responsibilities (1:5, 13; 2:1, 6, 15; 3:1, 9, 10)
- The mouth of those who teach error *"must be stopped"* (1:11)
- *"Sound doctrine"* is necessary in order to please God, and helps us to please God as we live our lives for Him (2:1)

- The responsibilities of older men (2:2)
- The responsibilities of older women (2:3)
- The responsibilities of younger women (2:4-5)
- The responsibilities of younger men (2:6-8)
- The responsibilities of bondservants (2:9-10)
- Looking forward to Christ's coming motivates us to good works (2:13)
- General responsibilities of Christians (3:1-2)
- The characteristics of the worldly (3:3)
- What is profitable, and unprofitable to men (3:8-9)

Questions to Consider

- What does it mean to be a *"steward of God"*? (1:7)
- What are Jewish fables? (1:14)
- What is the correct attitude for Christians to have toward slavery? (2:9)
- What does it mean to *"Reject a divisive man after the first and second admonition"* (3:10)
- What is the danger of being *"unfruitful"*? (3:14, cf. John 15:1-8).

Student Questions

(Use the rest of this page to prepare questions and comments for class discussion. Since this is not a "verse by verse" study, make sure that all your questions concerning the text are answered).

2 Timothy

Metadata

- According to our chronology (Conybeare and Howson), Paul wrote 2 Timothy in 68 AD, shortly before being executed. We have no way of knowing whether Timothy made it to him before his death.
- There is no way to establish with certainty Paul's life and travels following the close of the book of Acts. It is probable that he suffered from two different imprisonments, having been initially released as he predicted in Philippians 1.
- There are indications from the epistles of a visit to Asia Minor via Crete (Titus 1:5); After time spent in Ephesus and Colosse, Paul departed to Macedonia, where he probably wrote 1 Timothy and Titus.
- It is believed that Paul traveled to Spain (cf. Romans 15:23, 24, 28). There is no scripture to corroborate this, but there is a great deal of tradition that indicates it probably happened.
- The text of 2 Timothy indicates a visit to Asia Minor (4:20); Ephesus (1:4); Troas (4:13); and Rome (1:17) – either because he had been arrested, or perhaps he was arrested while in Rome.
- We have already noted in our material on 1 Timothy the nature of Paul's relationship with the young preacher, and the faithfulness of the man.
- The book contains four chapters, and 83 verses.

Concise Outline of Book

Taken from Marshall Patton's Commentary on 2 Timothy

- I. **Salutation (1:1-2)**
- II. **Thanksgiving (1:3-5)**
- For Timothy and his faith and heritage
- III. **Exhortations (1:6-12)**
- IV. **Solemn Charge (1:13-14)**
- V. **Paul's Associates (1:15-18)**
- VI. **Different Aspects of Strength Illustrated (2:1-6)**
- The Soldier, Athlete and Farmer
- VII. **The Cross Before the Crown (2:7-13)**
- Christ suffered, Paul did, and we also must suffer
- VIII. **A Workman Approved of God (2:14-19)**
- IX. **A Vessel unto Honor (2:20-26)**
- X. **Warning of Perilous Times (3:1-9)**
- XI. **Paul – an Example of Endurance (3:10-13)**
- XII. **The Scriptures – Our Safeguard (3:14-17)**
- XIII. **Paul's Final Charge (4:1-5)**

XIV. **Paul's Triumph (4:6-8)**

XV. **Personal Matters (4:19-22)**

Paul's Purpose in Writing

- Paul knew that he would not be alive much longer. He desired to see Timothy, and instructed him to come to him before the winter set in. It is believed that 2 Timothy was written while Paul was in prison in Rome. In the letter Paul reminisced about his life and gave some final instructions to his beloved son in the faith. The letter is a beautiful expression of love and concern for Timothy, as well as the church to which Timothy would preach as the years continued. It is important to note that Paul's instructions primarily emphasize a defense of truth and refutation of false doctrine.

Chapter Synopses

1. Paul greets Timothy and expresses thanks for his family and faith. He calls Timothy to be thankful and courageous in his ministry in the gospel.
2. Paul encourages Timothy to be "*strong in the grace that is in Christ Jesus*" using 3 metaphors to describe that strength - the soldier, athlete and hardworking farmer. He calls upon Timothy to remind Christians of the need to endure, to avoid error. He mentions Hymenaeus and Philetus as examples of false teachers. He instructs Timothy in the need for a faithful, righteous life, avoiding youthful lusts and strife. He describes the "*servant of the Lord*" as gentle, patient and humble, striving to bring men to salvation.
3. Paul warns about false teachers & false brethren who would present themselves in "*the last days*", describing them, and calling upon Timothy to turn away from them. He calls upon Timothy to study and remain faithful to the scripture, which perfects and equips men to do every good work.
4. In response to the error of the last days, Paul encourages Timothy to be constant in preaching the word of God. This to keep Christians faithful, able to resist false teachers, and curb selfish appetites. This was Timothy's work as an evangelist. Paul then notes the imminent end of his life, expressing his hope in Christ. He asks Timothy to visit him quickly, as most of his

associates had left him, and only Luke was there to assist him. He notes Demas and Alexander the coppersmith by name as unfaithful. He asks him to visit before winter and closes the letter.

Suggested Memory Work

(1:7), *“For God has not given us a spirit of fear, but of power and of love and of a sound mind.”*

(1:12), *“For this reason I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that Day.”*

(1:13), *“Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus.”*

(2:2-3), *“And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also. ³ You therefore must endure hardship as a good soldier of Jesus Christ.”*

(2:15-16), *“Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth. ¹⁶ But shun profane and idle babblings, for they will increase to more ungodliness.”*

(2:22), *“Flee also youthful lusts; but pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.”*

(2:24-25), *“And a servant of the Lord must not quarrel but be gentle to all, able to teach, patient, ²⁵ in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth.”*

(3:12), *“Yes, and all who desire to live godly in Christ Jesus will suffer persecution.”*

(3:14-15), *“But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, ¹⁵ and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.”*

(3:16-17), *“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, ¹⁷ that the man of God may be complete, thoroughly equipped for every good work.”*

(4:2-4), *“Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. ³ For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers;*

⁴ and they will turn their ears away from the truth, and be turned aside to fables.”

(4:6-8), *“For I am already being poured out as a drink offering, and the time of my departure is at hand. ⁷ I have fought the good fight, I have finished the race, I have kept the faith. ⁸ Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.”*

(4:18), *“And the Lord will deliver me from every evil work and preserve me for His heavenly kingdom. To Him be glory forever and ever. Amen!”*

Difficult Passages

- What is meant by the term “spirit” of fear, or of power, love & a sound mind? (1:7)
- How does Paul’s efforts (enduring persecution) impact the salvation of “the elect”? (2:10)
- Please explain the meaning of (2:11-13)
- What is the solid foundation mentioned in (2:19)?
- Explain the two vessels, and the meaning of Paul’s words in (2:20-21)
- Does Demas forsaking Paul teach the possibility of apostasy? (4:10)

Doctrinal Considerations

- **The Power of the gospel (1:8-11; 2:8-9; 3:15; cf. Rom. 1:16)**
- Jesus, as our Savior, has abolished death (1:10)
- **Sound Doctrine is necessary for Standing with God (1:13-14; 2:14-19; cf. 3:8; 3:14-17; 4:1-5)**
- Strength illustrated by Paul (2:3-7)
- The life and character of the faithful Christian (2:22-26)
- The danger of false teachers (3:1-9)
- **Scripture is inspired and sufficient (3:15-17)**
- **Paul’s Valedictory & what it teaches us (4:6-8)**

Practical Considerations

- It is important to serve God with a “pure conscience” (1:3)
- It helps to constantly pray for others! (1:3; cf. 1 Thessalonians 5:17)
- The faith of parents and grandparents can wonderfully impact children (1:5)
- We are not to be ashamed of the gospel! (1:8)

- Faithful brethren are an encouragement, but we should not be surprised when not all remain true (1:15-18)
- Teaching others has a “chain” effect! (2:2)
- It can be destructive to entertain some religious discussions (2:14,16)
- It is important to Study! (2:15)
- Humility is important when correcting others (2:25-26)
- Persecution is a given if we serve Christ (3:10-12)
- Preaching the whole counsel requires positive and negative applications (4:2)
- Consider the destructive nature of men like Alexander the coppersmith (4:14-15)
- Consider the lack of faithfulness of Paul’s companions, and the spirit of mercy he shows toward them (4:16)
- The Lord stands with His people! (4:17-18)

Questions to Consider

- What does it mean when Paul says he is an apostle *“by the will of God?”* (1:1,11)
- What is the gift of God, enjoyed by Timothy? (1:6; cf. 1 Timothy 4:14)
- What is the *“holy calling”* of (1:9)
- What was Paul’s motivation to serve God? (1:12)
- How can we be strong in grace? (2:1)
- What is the practical application of not entangling ourselves in *“the affairs of this life”* (2:4)
- How is it that we follow *“the rules”* as Christians? (2:5)
- What was the doctrine of Hymenaeus, and Philetus, and its consequence? (2:17-18)
- What does it mean to have a *“form of godliness, but denying its power”* (3:5)
- What does it mean to preach *“in season and out of season”* (4:2)
- Who is at fault for the existence of false teachers? (4:3)
- What is the work of an evangelist? (4:5)
- Did Timothy get to Paul before he died? (4:21)

Student Questions

(Use the rest of this page to prepare questions and comments for class discussion. Since this is not a “verse by verse” study, make sure that all your questions concerning the text are answered).