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# A Layman's Guide to the Pauline Epistles

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A LAYMAN'S GUIDE TO THE PAULINE EPISTLES

by

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CHAPTER I  
INTRODUCTION

## CHAPTER I

### INTRODUCTION

#### A. Statement of Problem

Much has been written on the subject of New Testament Introduction. An investigation disclosed the astonishing and revealing fact, that most of the Introductions which could be recommended to laymen were in old books which were no longer in print. It was also discovered that some which were available for laymen, were too brief in content as well as inadequate for comprehension. Some of the books were in too fine a print to attract the layman. Most introductions do not contain the message of the several epistles. Thus this study was undertaken.

#### B. Statement of Purpose

The personal interest in an investigation of the subject was realized when Dr. H. E. Mueller, Professor of Biblical Literature and Pastoral Theology, of the Western Evangelical Seminary, taught the course in New Testament Introduction. The course was not only interesting and easy to comprehend, but also challenging, in the realization that laymen might appreciate such a study.

The purpose of this study therefore was, to conduct an investigation, designed to gather material which would be basic to the preparation of a layman's guide to the Pauline Epistles.

### C. Justification for the Study

The texts on New Testament Introduction suitable for use by laymen seem to be of limited number. This study was justified therefore, because of the lack of the right kind of available books in the field of Introduction.

It was felt that such a study would be timely in that it would serve as a guide for laymen in the study of the Pauline Epistles.

The term "laymen" is here applied to the average person in the church who has not had the advantage of special training in Biblical teaching, and whose instruction in these matters depends largely upon what the pastor may provide for them.

### D. Limitations of the Study

This study was limited to the Pauline epistles. It was not designed to be a detailed, exhaustive study of the selected New Testament epistles. Neither was it the aim to cover the critical problems involved. Therefore, this study may not appeal to the scholar, for the writer has endeavored to adhere to a simple and concise pattern so that laymen would be able to comprehend.

### E. Methods of Procedure

The American Standard Version of the Bible of 1901 was used. Where other versions of the Bible were used, it was indicated. A thorough study was made of the book of Acts since chapter two dealt with the career of the Apostle Paul. Next, each epistle was read so as to become more familiar with the text. Realizing that this was



insufficient for a study of this type, some leading books on introduction were consulted. These are as follows:

1. Introduction to New Testament Study by John H. Kerr
2. Introduction to the New Testament by Henry C. Thiessen
3. An Introduction to the Pauline Epistles by D. Edmond Hiebert
4. The New Testament Survey by Merrill C. Tenney
5. Other miscellaneous introductions as listed in the bibliography.

The next step was the classification of the epistles. The writings of the Apostle Paul have been classified in various groups. W. B. Taylor says that there are five distinct classes, according to the subject matter and time of writing: (1) The Epistles of the Second Coming, (2) The Epistles of Law and Gospel, (3) The Transitional Epistles, (4) The Christological Epistles, and (5) The Pastoral and Personal Epistles. John H. Kerr divides the epistles into four groups: (1) The epistles of the second missionary journey, (2) The epistles of the third missionary journey, (3) The epistles of the first Roman imprisonment, and (4) The pastoral epistles. D. A. Hayes also divides the epistles into four groups: (1) Those of the second missionary journey, (2) Those of the third missionary journey, (3) Those of the first Roman imprisonment, and (4) The Pastoral Epistles.

The order of classification followed for this study was the one given and agreed upon in the main by D. A. Hayes. Instead of listing the epistles in four groups, however, they were placed into three, as follows: (1) The Early Epistles, (2) The Prison Epistles, and (3) The Pastoral Epistles.

Each epistle was treated from the standpoint of (1) the occasion, (2) the purpose, (3) the place and date of writing, (4) the message or teaching of the epistle, and (5) the outline, along with other points of interest. It is assumed that these items are vital for an understanding of the message of each epistle.

It should be said here, that the dates of these epistles are approximate, and allowance is made for a difference of opinion on the matter.

The major outline for each epistle was taken from Bible Books Outlined by Arthur Emerson Harris. His alliterative style appealed to the writer.

Throughout this study are given special projects for laymen, as well as questions for further research and discussion. These are given to stimulate the lay person to fix in mind the things he has studied.

#### F. Statement of Organization

The material resulting from the research of this study was organized in the following manner:

1. Chapter two deals with the Apostle Paul's Career in General. His preparation for conversion, his conversion experience, his "Call" as apostle to the Gentiles, his preparation for the ministry, his missionary journeys, and his imprisonments are considered.
2. Chapter three deals with the early epistles of Paul, namely: First and Second Thessalonians, First and Second Corinthians, Galatians, and Romans.
3. Chapter four deals with the prison epistles, Colossians,

Ephesians, Philemon, and Philippians.

4. Chapter five deals with the pastoral epistles, First Timothy, Titus, and Second Timothy.

5. Chapter six is a statement of summary and conclusion.

## CHAPTER II

### THE APOSTLE PAUL'S CAREER IN GENERAL

## CHAPTER II

### THE APOSTLE PAUL'S CAREER IN GENERAL

For this chapter a rather extensive study has been made of the life of this remarkable man. The information was drawn mostly from what Doctor Luke has to say as recorded in the Acts of the Apostles. In order to receive a comprehensive view of the Apostle Paul, the following are considered: (1) his preparation for conversions; (2) his conversion; (3) his "Call" as Apostle to the Gentiles; (4) his preparation for the Ministry; (5) his Missionary Journeys; (6) his arrest at Jerusalem and Voyage to Rome.

#### A. His Preparation for Conversion

"Paul, or Saul as he was known until he left Cyprus on his first missionary journey, was born at Tarsus, the capital of the province of Cilicia."<sup>1</sup> (Acts 21:39; 22:3; 23:34).

The early days of Saul were spent in his native city, and in all probability he received a part of his education there..... How long Saul lived in Tarsus we do not know, but at an early age he was sent to Jerusalem to complete his education....He had a sister living in Jerusalem (Acts 23:16), and one of the reasons of his removal to that city from Tarsus may have been to make his home with this sister. The principal reason, however, was that he might receive instruction from some of the rabbis of the holy city.<sup>2</sup>

Saul, the pupil of Gamaliel, received his education in the strict-

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<sup>1</sup>John H. Kerr, An Introduction to New Testament Study (New York: Fleming H. Revell Company, 1892), p. 87.

<sup>2</sup>Ibid.

est interpretation of the ancestral laws. He also learned from Gamaliel what it meant to be zealous and passionately devoted to God (Acts 22:3).

After receiving such a fine education from such a splendid teacher, one would think that by now he would be a saved man. But this was not the case with Saul, for in Acts 7:58 and 8:1 mention is made that Saul was beginning to show his zeal in persecution, for he was agreeing to the killing of Stephen. It seems that wherever Saul went he maltreated the Church, entered into their houses and dragging (forcing) out the men and women, committed them to prison (Acts 8:3). He bitterly persecuted the Church of God and tried to destroy it, but to no avail, for they that were scattered abroad went everywhere preaching the word (Acts 8:4).

Saul believed it was his duty to do all in his power to oppose the cause of Jesus of Nazareth. This he did in Jerusalem. Armed with authority from the high priests, he had many of the followers of Jesus imprisoned. When they were put to death he approved the act. In the synagogues he often had them punished and had tried to force them to blaspheme, and in his insane fury, he pursued them even to distant cities (Acts 26:9-11).

This young man Saul, who was breathing out his threatenings and killings against the disciples of the Lord (Acts 9:1) obtained letters from the high priest giving him permission to go to Damascus to seek out the Christians there, and to bring them bound to Jerusalem (Acts 9:2), but Saul was never able to carry out this task. For it was on the way to Damascus that he met the Lord and was stricken blind (Acts 9:8-9). "The day of Damascus was the great day in Paul's life; out of

it came all the issues of his after years."<sup>1</sup>

It seems to the writer that there were certain experiences in the life of Saul which actually prepared him for the day at Damascus, and that without them he would not have been prepared to receive the heavenly vision, much less to have obeyed it; there could not have been the immediate submission, "What shall I do, Lord?" (Acts 22:10). We shall note three of these experiences:

1. He knew about Jesus.<sup>2</sup> Lowstuter has said, that:

It goes without saying that even if he never saw Jesus personally, many of his friends had seen and heard him; members of the Sanhedrin knew of his trial and were present at his execution....Very reasonably, Paul's first information concerning Jesus came from his own friends, the Pharisees, who were disturbed over the activity aroused in the name of Jesus.... It would be absurd....to accuse such a man of haling men and women to jail, scourging and imprisoning them, without knowing what they were accused of. No, Saul was not the kind of man to engage in such a crusade without a reason for it.<sup>3</sup>

2. The contact he had with the Christians also played a part in preparing him for the day of Damascus.<sup>4</sup> Saul was able to watch the Christians and to observe what their faith was doing for them. They had something which he had not. When persecuted because of their faith in Christ, these Christians remained steadfast and loyal to their

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<sup>1</sup>W. J. Lowstuter, Paul, Campaigner for Christ (The Epworth League of the Methodist Episcopal Church, 1915), p. 48.

<sup>2</sup>Ibid., p. 49.

<sup>3</sup>Ibid., pp. 49-50.

<sup>4</sup>Ibid., p. 50.

faith. They suffered because of their faith. "They knew a poise and peace that triumphed over fear and suffering; they seemed possessed of God's very presence and power."<sup>1</sup> Saul strove to make the Christians blaspheme (Acts 26:11). His very attempt to make them recant their faith in Jesus seems to show that he knew their claims in regard to Jesus.

One day Saul saw Stephen (one of the followers of Jesus) being put to death - he himself standing by, keeping the witnesses clothes, and consenting to his death (Acts 7:58; 8:1). Surely this triumphant death must have done something to Saul. He saw the face of Stephen - a face of radiance, contentment, peace and joy - he saw triumph and victory in it. "He could not avoid comparing the Christians with himself."<sup>2</sup>

3. The Christian hopes prepared him for Damascus.<sup>3</sup> Saul trusted in the law. He studied the law diligently. In its keeping he was blameless (Phil. 3:56), but it did not do for him what the trust in the Crucified One was doing for the Christians, he did not know their peace. Instead of the law saving and justifying him, it only condemned him (Rom. 7:11-13). The Christians had a hope -- they were proclaiming another way of salvation -- it was their Lord Jesus who could save and He alone. Furthermore, he witnessed the death of Stephen and saw how he willingly gave his life as a martyr. Paul had the conviction

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<sup>1</sup>Ibid., p. 51.

<sup>2</sup>Ibid., p. 51.

<sup>3</sup>Ibid., p. 56.



that the Christians' daily life and conduct under "persecution showed that they had something in their lives that he did not have and that his religion could not, at least had not, given him."<sup>1</sup> It seemed, therefore, that all this served as a preparation for his conversion.

#### B. His Conversion

Three accounts are preserved for us of his conversion (Acts 9:1-9; Acts 22:5-11; Acts 26:12-20), and a number of references to it occur in his letters (I Cor. 9:1; I Cor. 15:7-10). In Acts 22:5-11 and Acts 26:12-20, Paul himself relates the story of his conversion. The account in Acts 26 includes a few more details than that of chapter 22. This is understandable, for when a person gives his own testimony today, he does not repeat it the same, word for word, but in the main it is the same - so with Paul's testimony.

After Saul was led into Damascus by those who were with him (Acts 9:8) it was for three days that he was without sight and did neither eat nor drink (Acts 9:9). While Saul, fasting and in darkness, was thinking and praying over the strange experience that had befallen him, he had a vision in which a disciple named Ananias came to him and restored his sight (Acts 9:10-12). Simultaneously, Ananias was prepared by means of a vision to visit Saul (Acts 9:13-16). Ananias obeyed, went to Saul, and laid his hands upon him (Acts 9:17). The account says that Saul received his sight (Acts 9:18), and from that which followed, it is evident that he was also filled with the Holy Spirit. He then received Christian baptism, and remained some days

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<sup>1</sup>Ibid., p. 56.

with the disciples (Acts 9:19).

Lowstuter has said that, it was at Damascus where "Saul, the persecutor, died, and where Paul, the Apostle of Jesus Christ, was born...."<sup>1</sup>

#### C. His "Call" as Apostle to the Gentiles

His call was inherent in his conversion; there was for him no other thought than that he must serve his Lord; he could not realize in full from the beginning all that was involved; he stood at command but must await his marching orders.<sup>2</sup>

The Acts 13:46; 18:6) seems to infer that Paul began his work in a general way, and that only gradually, under the direction of later experience, even though he felt the Lord wanted him to serve as apostle to the Gentiles, did he come to see that his specific work was to be among them.

Paul had caught the vision. If he, a Jew, could be saved, why could not all Gentiles receive it too. He was not saved as a Jew, but as a sinner. As time went on, the territory of the Gentiles became his recognized field of labor. "As occasion required he championed their cause so vigorously that eventually he came to be known particularly as "the apostle to the Gentiles."<sup>3</sup> Saul had a commission to fulfill, a commission "not from men, neither through man, but through

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<sup>1</sup>Ibid., p. 63.

<sup>2</sup>Ibid., p. 66.

<sup>3</sup>Ibid.

Jesus Christ, and God the Father, who raised him from the dead,"<sup>1</sup>  
(Galatians 1:1) and with his determination and the help of God his task was faithfully completed.

#### D. His Preparation for the Ministry

His early training before conversion and his conversion experience which involved a personal and vital relationship in Christ, all contributed to his preparation.

Acts 9:19-22 mentions that after his conversion, Saul who was with the disciples a few days, went into the synagogues and proclaimed the message that Jesus is the Son of God. Those who heard him were amazed, but Saul increased in strength and confounded the Jews that dwelt at Damascus with his message. However, in Galatians 1:16, 17, it mentions that after Saul's conversion, he straightway conferred not with flesh and blood: neither did he go up to Jerusalem to them that were apostles before him, but went to Arabia. Does this mean that there is a contradiction between Acts 9:19-22 and Galatians 1:16, 17? The writer feels that immediately after his conversion Saul began to witness with the zeal of a new convert regarding the things the Lord had done for him, and what He wanted to do for them. He witnessed for a few days and then went on to Arabia.

The statement in Galatians 1:16, 17, seems to contain all the information there is to be had concerning the Arabian experience. According to Goodwin, the length of the visit in Arabia is uncertain.

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<sup>1</sup>D. A. Hayes, Paul and His Epistles (New York: The Methodist Book Concern, 1915), p. 27.

Galatians 1:17, 18, gives three years as the time between Paul's conversion and the first visit to Jerusalem."<sup>1</sup>

Why did Saul go to Arabia? In order to answer this question, one can do no more than speculate, as the Scriptural evidence is lacking. But the writer feels confident it was a preparation for his future ministry, and that he was at Mount Sinai which was in Arabia, in this desert land, where communion with flesh and blood was impossible, but where he could commune with God and with his own soul. Here he could fast and pray, read, study, and meditate on the truth, until his soul would be so well grounded in the faith that doubt would seem impossible.<sup>2</sup> It was here that he waited upon God, and "adjusted himself and his thinking to his new life, to work out what was involved in the step he had made in becoming a Christian, and to formulate a system of Christian teaching and doctrine."<sup>3</sup> It was here that he received a revelation of Christ, and that He has come not to destroy the law but to fulfill the law. This is only speculation, but could be very possible, for Saul knew what he believed and as Hayes has said:

was as clear as crystal in all the fundamental of his religious thought when he came out of Arabia. There never was any doubt or uncertainty in his preaching after that....He had thought it all out before he began to preach it to others.<sup>4</sup>

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<sup>1</sup>Frank J. Goodwin, A Harmony of the Life of St. Paul (New York: American Tract Society, 1895), p. 26.

<sup>2</sup>Ibid., pp. 30, 31.

<sup>3</sup>W. J. Lowstuter, Paul, Campaigner for Christ (The Epworth League of the Methodist Episcopal Church, 1915), p. 69.

<sup>4</sup>Hayes, op. cit., pp. 31, 32.

After his period of retirement in Arabia, Saul returned to Damascus, and took up again with increased power his work in the synagogues (Acts 9:22).<sup>1</sup> His message was not accepted. Learning of a plot of the Jews to kill him, Saul escaped from Damascus by being let down over the wall in a basket. He returned to Jerusalem where he was introduced to the Church by Barnabas and remained there a short time with the apostles (Acts 9:23-29). According to Paul's own report in Galatians 1:18, 19, his stay in Jerusalem was fifteen days, and the apostles whom he met are limited to Peter and James.

Acts 9:27 alone would give the impression that Paul saw all the apostles, but the limiting expression in Galatians seems to imply that the rest were away on preaching tours or were otherwise prevented from meeting him. The accuracy of Paul's statement is specially to be maintained here, as in Galatians he is proving that his gospel was given him from God at and after his conversion, and not by "flesh and blood," and that even when he did meet the apostles, three years after his conversion, he had but a brief conference with them fifteen days, and with but two of them,....Peter and James.<sup>2</sup>

It was during this stay at Jerusalem, that Saul spoke and taught boldly in the name of the Lord Jesus (Acts 9:29). So vigorous was his preaching that the Jews were moved with anger, and sought to kill him, but when this was made known to the brethren, they took him to Caesarea and from there he sailed to Tarsus (Acts 9:29-30), "in Cilicia, where he spent several years in retirement, preparing for the great mission-

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<sup>1</sup>Arthur Gordner Leacock, Studies in the Life of St. Paul (New York: Young Men's Christian Association Press, 1906), p. 54.

<sup>2</sup>Goodwin, op. cit., p. 27.

ary work which was later to open before him."<sup>1</sup> In the meantime, certain disciples from Jerusalem came from Antioch and began preaching the gospel, at first only to the Jews, but after awhile to the Gentiles also. As a result, a church arose at Antioch, where Jews and Gentiles became one, in that they became Christians. When the news of this work came to Jerusalem, there was some alarm lest it might cause a division in the church. Barnabas was dispatched by the Apostles to visit Antioch. He came and gave a hearty approval of the work being done. After remaining there for some time, he soon felt the need of a co-worker and so he went to Tarsus uniting himself with Paul, whom he brought back with him to Antioch (Acts 11:19-26).

#### E. His Missionary Journeys

While the leaders, the prophets and the teachers were together in the church at Antioch ministering to the Lord, and fasting (Acts 13:2), the Holy Spirit commanded the church to separate Saul and Barnabas for missionary work whereunto He had called them (Acts 13:2). Then when they had fasted and prayed, and laid their hands on them they sent them away (Acts 13:3).

First Missionary Journey. The first campaign started from Antioch. Saul, Barnabas and John Mark, nephew to Barnabas, composed the party.

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<sup>1</sup>Jesse Lyman Hurlbut, A Bible Atlas (New York: Rand McNally and Company, 1910), p. 110.

## TABLE I

## PAUL'S FIRST MISSIONARY JOURNEY

1. Antioch in Syria ---- Paul and Barnabas are Divinely Commissioned to preach to the Gentiles (Acts 13:1-3).
2. Seleucia ----- Seaport of Antioch.
3. Cyprus ----- Crossed the Island.
4. Salamis ----- Paul and Barnabas preach in the synagogues (Acts 13:4-5).
5. Paphos ----- Sergius Paulus. Elymas the sorcerer. Saul is called Paul by Luke (Acts 13:6-12).
6. Perga in Pamphylia -- John Mark leaves the apostles (Acts 13:13).
7. Antioch in Pisidia -- Paul's address (Acts 13:14-41).  
-- Paul and Barnabas are rejected by the Jews-- they turn to the Gentiles (Acts 13:42-49).  
-- Departure from Antioch because of persecution (Acts 13:50).
8. Iconium ----- Conversion of Jews and Gentiles (Acts 14:1).  
-- Injury threatened -- flees to Lystra (Acts 14:2-6).
9. Lystra ----- Paul heals a lame man. People deify Paul and Barnabas as gods (Acts 14:6-13).  
-- Paul's speech (Acts 14:14-18).  
-- Paul is stoned (Acts 14:19, 20).
10. Derbe ----- Farthest place reached by the evangelists.  
-- Returned to the last four places (Acts 14:20-25).

## Return Journey

11. Lystra
12. Iconium
13. Antioch in Pisidia -- Passed "throughout Pisidia."
14. Perga
15. Attalia----- Took a ship and sailed to Antioch in Syria (Acts 14:25-28).
16. Antioch in Syria

According to Acts 13:1-3, it was the Spirit's will that Paul and Barnabas should go out on a campaign. The little party of three went from Antioch to Seleucia (Acts 13:4). From Seleucia, which was the seaport of Antioch, they directed their course toward the island of Cyprus (Acts 13:4), no doubt because it was the early home of Barnabas.<sup>1</sup>

Their first stopping place on the island of Cyprus was Salamis. Here they found Jewish synagogues and at once proclaimed the Word of God (Acts 13:5).

They crossed the island from east to west, preaching on their way, and came to Paphos (Acts 13:6) the...residence of the proconsul. This city contained a famous shrine of Venus, to whose worship, with all its immoralities, its people were devoted.<sup>2</sup>

It was at Paphos, that Saul and Barnabas met Bar-Jesus, a false prophet and a sorcerer who was with the proconsul, Sergius Paulus (Acts 13:7). The proconsul called for Barnabas and Saul and wanted to hear the Word of God, but Bar-Jesus who had become jealous of the influence of the apostles withstood them, and also tried to turn the proconsul aside from the faith (Acts 13:8).

"This aroused Paul's indignation and he spoke sharp words of judgment against him, which were fulfilled in a temporary blindness."<sup>3</sup> This perhaps reminded Paul of his own experience. When the proconsul saw what happened, he believed and was astonished at the teaching of

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<sup>1</sup>Ibid., p. 114.

<sup>2</sup>Ibid.

<sup>3</sup>Lowstuter, op. cit., p. 76.



the Lord (Acts 13:12).

From now on, and throughout, "Saul" shall be referred to as Paul. Up to this point Luke has referred to him as Saul; hereafter he consistently calls him Paul.

From Paphos, Paul and his company sailed to Perga in Pamphylia, where John Mark left them and returned to Jerusalem (Acts 13:13).

After passing through Perga, they pressed directly on to Antioch of Pisidia; here they found a synagogue and, on the Sabbath day, opened their work with an address that attracted much attention. Paul spoke of the history of the nation of Israel. He began with the coming out of the land of Egypt (Acts 13:7) and ended with the message of God's Holy One not seeing corruption (Acts 13:35).

When the service was over, many asked that the same words might be spoken to them the next Sabbath (Acts 13:42). Paul and Barnabas accepted the challenge, for on the next Sabbath day almost the whole city was gathered together to hear the Word of God (Acts 13:44). However, the situation was different - when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul (Acts 13:45). But this did not seem to frighten the missionaries, for they spoke out boldly, words of eternal life, and said, since our message is not accepted, we will turn to the Gentiles (Acts 13:46).

After some time the Jews organized their opposition and stirred up a persecution against Paul and Barnabas, and cast them out of their borders (Acts 13:50), but they just continued on their way and came to Iconium (Acts 13:51). Here they entered into the synagogue of the

Jews, and so proclaimed the gospel that a great multitude both of Jews and Greeks believed (Acts 14:1). But the multitude of the city was divided; some held with the Jews and some with the apostles (Acts 14:4). Because Paul and Barnabas became aware that there was an onset both of the Gentiles and of the Jews with their rulers, to treat them shamefully and to stone them, they, therefore, fled to Lystra (Acts 14:5-6). Lystra was a city in the district of Lycaonia.<sup>1</sup>

At Lystra, Paul healed a cripple, one who had never walked before (Acts 14:8-10), whereupon the people, familiar through their myths with the idea of gods appearing upon the earth, concluded the apostles to be gods and called Barnabas "Jupiter" and Paul "Mercury," because he was the chief speaker (Acts 14:11, 12). "With great tact, Paul used the occasion to introduce the gospel, telling them they were not gods, but came as the messengers of the one true God who sent the Good-News."<sup>2</sup>

But there came Jews from Antioch and Iconium who persuaded the multitudes to stone Paul. This they did, and upon finishing it, left him for dead (Acts 14:19). But as the disciples were standing around about him, he rose up and went back into Lystra, spending the night there. The next day Paul and Barnabas went to Derbe (Acts 14:20), where they preached the gospel and made many disciples (Acts 14:21).

It was at this point in their missionary campaign that Paul and Barnabas started their return homeward. As perilous as it may seem, they retraced their steps. They revisited Lystra, Iconium and Antioch

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<sup>1</sup>Hurlbut, op. cit., p. 115.

<sup>2</sup>Lowstuter, op. cit., p. 78.

of Pisidia (Acts 14:21). In these cities the new disciples were exhorted to continue in the faith (Acts 14:22). Elders were appointed in every church, and after having prayed and fasted with them, Paul and Barnabas commended them to the Lord (Acts 14:23).

Next they passed through Pisidia and came to Pamphylia (Acts 14:24). In Pamphylia Paul and Barnabas spoke the Word at Perga (Acts 14:25). From there they went down to Attalia where they took a ship and sailed to Antioch of Syria (Acts 14:26). When they arrived home, they gathered the church together, and rehearsed all things that God had done with them, and that he also had opened a door of faith unto the Gentiles (Acts 14:27).

#### Dissension in the Church (Acts 15:1-35).

Before starting on the second missionary journey trouble arose in the Church regarding the matter of circumcision. Certain Judaizing teachers had declared that circumcision was essential to salvation....It was arranged that a conference should be held at Jerusalem which Paul and Barnabas were commissioned to attend and to give a deliverance on the subject.<sup>1</sup>

It was clarified and decided upon that the Gentiles be not required to be circumcised but be asked to abstain from certain things laid down in the law.

At the conclusion of this council the apostles returned to Antioch.

#### Second Missionary Journey. Shortly after their return to

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<sup>1</sup>James R. Kaye, The Chart Bible (New York: Fleming H. Revell Company, 1911), p. 237.

Antioch, Paul suggested to Barnabas that they revisit the churches they had founded (Acts 15:36). Barnabas insisted upon taking John Mark along. Because Mark had left them on the first missionary journey, Paul was not agreed to this, so they parted company, Barnabas and Mark going to Cyprus (Acts 15:37-39), while Paul having chosen Silas went through Syria and Cilicia (Acts 15:41). They came to Derbe and Lystra, and found there a young disciple named Timothy (Acts 16:1) whom Paul took with him. Those who were of Lystra and Iconium gave a good report of Timothy (Acts 16:2). Because of some of the Jews there, Paul circumcised Timothy (Acts 16:3).

As they went on their way through the cities, they left the decrees which had been ordained of the apostles and elders of Jerusalem. Because of this, the churches were strengthened in the faith and increased in number daily (Acts 16:4-5).

The missionary party desired to speak the word in Bithynia and Asia, but the Holy Spirit did not allow them to. They, therefore, went through the region of Phrygia and Galatia and passing by Mysia, they came down to Troas where Paul saw the vision of a man of Macedonia beseeching him to go over and help them (Acts 16:6-10). It was here at Troas that Luke joined the missionary party.<sup>1</sup> It is interesting to note that in Acts 16:11 the first mention is made of the "we portions," which occur here as well as other places in the book of Acts. They belong to Luke and seem to be portions of a travel diary which he kept when he was with Paul.

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<sup>1</sup>Frank J. Goodwin, A Harmony of the Life of St. Paul (New York: American Tract Society, 1895), p. 61.

## TABLE II

## PAUL'S SECOND MISSIONARY JOURNEY

1. Antioch in Syria ----- Paul and Barnabas separate (Acts 15:39).  
     -- Two teams: Barnabas and Mark (Cyprus).  
                     Paul and Silas (Syria and Cilicia).
2. Syria and Cilicia ----- Paul and Silas in Syria and Cilicia.
3. Derbe
4. Lystra ----- The circumcision of Timothy (Acts 16:3).  
     -- Decrees delivered to the churches (Acts 16:4).
5. Phrygia and Galatia Region-
6. Mysia ----- Passed through it (Acts 16:8).
7. Troas in Mysia ----- Paul's vision of the man from Macedonia (Acts 16:8-10).  
     -- Luke joins Paul as a companion, for the first mention is made of the "we sections" (Acts 16:11).
8. Samothracia
9. Neapolis
10. Philippi ----- First European church founded.  
     -- Conversion of Lydia--baptized with her household (Acts 16:14, 15).  
     -- Healing of the demoniac girl (Acts 16:16-18).  
     -- Paul and Silas in prison (Acts 16:19-34).  
         a. Are beaten and imprisoned.  
         b. The earthquake-conversion of the jailor.  
         c. Paul and Silas are released and depart from Philippi. Luke remains (Acts 17:1).
11. Amphipolis
12. Apollonia
13. Thessalonica ----- Account in the Acts (Acts 17:1-9).  
     Paul and Silas preach in the synagogue.

## Table II Continued

- Thessalonica (Continued) -- Jason is brought before the magistrates.  
 -- Account in I Thessalonians, II Thessalonians, Philippians.  
 -- Paul supports himself by work - the Philippians alone aiding him  
 (I Thess. 2:9; II Thess. 3:6-10; Phil. 4:16).  
 Paul's fidelity in preaching  
 (I Thess. 1:9-10; 2:1-12).  
 The faithfulness of love of the Thessalonians  
 (I Thess. 1:1-8; 2:13-16; 4:9, 10).
14. Berea ----- Paul and Silas preach in the synagogue  
 (Acts 17:10). Jews from Thessalonica  
 oppose them (Acts 17:13).  
 -- Paul departs from Berea to Athens -  
 Silas and Timothy remain (Acts 17:14-15).
- 15 Athens ----- The arrival. Silas and Timothy are  
 sent for (Acts 17:15).  
 -- Paul disputes with the Jews and Greek  
 philosophers (Acts 17:16-20).  
 -- The address on Mar's Hill (Areopagus)  
 and its effect (Acts 17:22-34).
16. Corinth ----- "A year and six months" (Acts 18:11).  
 -- Paul lives with Aquila and Priscilla  
 (Acts 18:2, 3).  
 -- Paul works as a tent-maker (Acts 18:3).  
 -- Paul receives aid from the Philippians  
 (Phil. 4:15).  
 -- Silas and Timothy return from Macedonia  
 (Acts 18:5).  
 -- Paul writes I and II Thessalonians  
 (I Thess. 3:1, 6).  
 -- Conversion of Crispus, the ruler of the  
 synagogue (Acts 18:8).  
 -- Paul's vision (Acts 18:9, 10).  
 -- Paul before Gallio the proconsul.
17. Cenchrea ----- Paul performed the Levitical service  
 of cutting off his hair in token of a  
 vow (Acts 18:18).  
 -- Paul takes Aquila and Priscilla along.

## Table II Continued

Return Journey

18. Ephesus ----- Aquila and Priscella remain (Acts 18:19).
19. Caesarea
20. Jerusalem
21. Antioch in Syria

The apostle Paul and his three companions "sailed across the Aegean Sea from Troas, in a northwesterly direction...anchoring for the first night off Samothracia...a rocky island near the coast of Thrace; and the next day passed northward of Thasos and anchored in the harbor of Neapolis."<sup>1</sup>

Setting sail from the seaport Neapolis, they arrived at Philippi in Macedonia. There was no synagogue here but they found a little band of worshipers who had a meeting place outside the city beside the river. To them Paul spoke the Good-News (Acts 16:11-13). "The principal convert was Lydia, a prominent business woman,"<sup>2</sup> who after being baptized with her household besought and constrained the missionaries to the hospitality of her house and also to the church which was formed there (Acts 16:14, 15).

Next occurred the miraculous healing of the damsel possessed of an evil spirit. It appears that this maid attended the riverside services and caught up certain phrases the missionaries used, such as "Most High God," "Salvation," -- and for many days whenever she saw them on the street, it was her custom to follow them and to shout these phrases at them (Acts 16:16, 17). The writer feels that she was possessed of an evil spirit. Her behavior greatly distressed Paul and he finally felt himself moved by the Spirit of Jesus to act in her behalf. He charged the evil spirit in the name of Jesus Christ to come out of her, and it came out that very hour (Acts 16:18). When her

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<sup>1</sup>Hurlbut, op. cit., p. 118.

<sup>2</sup>Lowstuter, op. cit., p. 90.



masters saw that a miracle had taken place and that the hope of their gain was gone, they began to work their vengeance upon Paul and Silas charging them before the magistrates with setting forth customs contrary to Roman law (Acts 16:19-21). The multitude rose up against them, and after the magistrates had rent their garments, they gave the command to have them beaten with rods and then to cast them into prison (Acts 16:22-24). This was done, but by divine power His witnesses, Paul and Silas, were brought out of prison and even the jailor and his household were received into the Christian fold (Acts 16:25-34).

The magistrates gave permission for the missionaries to leave, but before they did, Paul insisted that they listen to what he had to say. He was unlawfully punished. He was a Roman citizen and, therefore, claimed his rights (Acts 16:35-38).

This was a shock to the praetors who now saw themselves in danger of being called upon to explain to Rome why they had permitted mob-violence, why a trial had not been given, and why a Roman citizen had been beaten. They hastened in person to the prison, released the prisoners, and humbly begged them to leave the city, which they did after bidding farewell to their friends in the home of Lydia.<sup>1</sup> (Acts 16:39-40)

The pronoun "they" (Acts 17:1) instead of "we" indicates that Luke remained behind in Philippi. It is of interest to note that the pronoun "we" does not occur again until Paul returns to Philippi a few years later (Acts. 20:6).

After the three missionaries, Paul, Silas and Timothy passed through Amphipolis and Apollonia (Acts 17:1), "possibly because there

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<sup>1</sup>Ibid.

was no synagogue there,"<sup>1</sup> they came to Thessalonica. Here they found a synagogue of the Jews (Acts 17:1) in which Paul preached for three Sabbaths concerning the Christ (Acts 17:2-3). A great multitude of Greeks and of the chief women believed (Acts 17:4). The Jews started a riot and said, "these apostles are teaching that there is another king beside Caesar, even Jesus" (Acts 17:7). "They assaulted the home of Jason, Paul's host, and, failing to find the apostles, dragged Jason before the magistrate and compelled him to give security."<sup>2</sup>

That night, against the wish of Paul, the brethren persuaded them to leave (Acts 17:10). Paul gave the promise that he would return soon, and "when he could not do so it distressed him exceedingly as we can see in his letters, which he wrote not long afterward to explain his failure to return."<sup>3</sup> (I Thess. 2:17; 3:8)

Paul's First Letter to the Thessalonians makes it evident that he left Thessalonica before his work there was in condition to leave (3:5), and that he was accused by his enemies in the city of being a heartless adventurer who had been after the money of his converts, and whom they would never see again (2:5-9). He seems to have hoped that the feeling against him in Thessalonica would soon subside to a point that would make it practicable for him to return without endangering Jason.<sup>4</sup>

Paul, Silas and Timothy left that night for Berea. Here he preached the gospel with marked success (Acts 17:12). Learning of

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid., p. 93.

<sup>3</sup>Ibid.

<sup>4</sup>Edward I. Bosworth, New Studies in Acts (New York: Young Men's Christian Association Press, 1908), p. 97.

this, the Jews of Thessalonica came to Berea and stirred up the people (Acts 17:13). Thereupon the brethren of Berea sent Paul away to Athens, leaving Silas and Timothy in Berea with the command to join him later (Acts 17:14, 15).

While Paul was waiting for his companions, he was greatly moved by the idolatry that prevailed in this seat of learning and intellectual culture. The city was full of idols (Acts 17:16). He began to preach in the synagogue and teach in the market place (Acts 17:17). Certain of the philosophers of the city took him to the Areopagus, and asked him to explain more fully the strange new things he was teaching (Acts 17:18-21).

There is a difference of opinion as to what the Areopagus was. The Authorized King James Version of 1911 calls it Mars Hill. Martin Luther calls it "Gerichtsplatz" which seems to indicate a session house, court, or place of judgment and execution. Lowstuter (page 94) thinks it to be a kind of university council to examine wandering philosophers and to determine whether they should be allowed to speak in the city.

Whatever the Areopagus was, Paul stood in the midst of it, and being surrounded by an audience of Epicurean and Stoic philosophers and idlers of the market place, preached to them that day that magnificent, doctrinal sermon as found in Acts 17:22-31. Kaye said that:

He took occasion of an altar in the city ascribed to The Unknown God, to deliver a sermon on the being and sovereignty of God, God's attitude to sin, the judgment to come, and the resurrection of Christ. The last doctrine was met with

contempt and brought the discussion to a close.<sup>1</sup>

Although some mocked and procrastinated (Acts 17:32) that great sermon was not fruitless, for it resulted in the conversion of a man and woman, along with others who believed (Acts 17:34).

From Athens Paul went to Corinth (Acts 18:1). Here he met Aquila and Priscilla, who were tent-makers by occupation, and because he was of the same trade he made his home with them (Acts 18:2, 3). "While waiting for Timothy and Silas to come from Macedonia, Paul taught in the synagogue every Sabbath, preaching to Jews and to Greeks...."<sup>2</sup> (Acts 18:4).

I Thess. 3:1-5 tells us that Timothy met Paul before this, in all probability at Athens, but Paul, who was concerned about his brethren at Thessalonica and from whom he had to leave so quickly, sent Timothy back to them that he may establish them, and give comfort concerning their faith.

As Silas is not mentioned in I Thess. 3:1, 2 it is inferred that he failed to reach Athens, or, coming there, was sent upon a different errand from Timothy, which would account for the omission of his name in the Epistle to the Thessalonians (3:2).<sup>3</sup>

But now both Timothy and Silas came from Macedonia and met Paul in Corinth (Acts 18:5). Strengthened and helped by their presence,

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<sup>1</sup>James R. Kaye, The Chart Bible (New York: Fleming H. Revell Company, 1911), p. 243.

<sup>2</sup>Arthur Gordner Leacock, Studies in the Life of St. Paul (New York: Young Men's Christian Association Press, 1906), p. 105.

<sup>3</sup>Goodwin, op. cit., p. 75.

Paul preached among the Jews of Corinth with great power. When some of the unbelieving Jews opposed him, and blasphemed the Gospel, Paul abandoned the synagogue and continued his work in the private house of Crispus (Acts 18:5-8). Crispus, the ruler of the synagogue, believed in the Lord with all his house, along with many of the Corinthians (Acts 18:8). Paul received a vision from God assuring him that no harm would come to him (Acts 18:9, 10). Thus Paul continued teaching the Word of God in Corinth for a year and six months (Acts 18:11).

Certain of the unbelieving Jews of Corinth, angered because of Paul's successful work among the Gentiles, stirred up a mob and brought him before the Roman proconsul on the charge that he was teaching an unlawful religion. The proconsul contemptuously dismissed the case, whereupon the Greeks seized the ringleader of the Jews, and gave him a beating.<sup>1</sup>

It is believed that it was during his stay at Corinth that Paul wrote his two Epistles to the Thessalonian Church.

After laboring for many months in Corinth, Paul at last was ready to return to Antioch in Syria. It appears from Acts 18:18 that he set forth from Cenchreae. Here Paul had "performed the Levitical service of cutting off his hair in token of a vow."<sup>2</sup> (Acts 18:18) He took with him Priscilla and Aquila (Acts 18:18) but left them at Ephesus. He did not stay here long (Acts 18:20). From Ephesus he sailed to Caesarea (Acts 18:22). From Caesarea he went up to Jerusalem

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<sup>1</sup>Leacock, op. cit., p. 109.

<sup>2</sup>Jesse Lyman Hurlbut, A Bible Atlas (New York: Rand McNally and Company, 1910), p. 119.

and greeted the Church (Acts 18:22), and then proceeded to Antioch in Syria (Acts 18:20).<sup>1</sup> This marks the close of the second missionary journey.

Third Missionary Journey. For the third time Paul started his missionary journey from Antioch. It seems he set out on this tour alone--unless Timothy came back with him, of which there seems to be no evidence save that he is with Paul again in Ephesus (Acts 19:22). What became of Silas?

Paul went through the region of Galatia and Phrygia, establishing all the disciples (Acts 18:23), his destination being Ephesus. Meanwhile, Apollos, a learned and eloquent Jew of Alexandria, arrived at Ephesus and began to teach among the Jews. "Apollos, however, was imperfectly instructed in Christianity, knowing only the baptism of John. Aquila and Priscilla, however, taught him what was lacking."<sup>2</sup> (Acts 18:24-26) While at Ephesus, and before leaving for Corinth, Apollos proved himself a blessing to the Christians there.

When Paul reached Ephesus, Apollos was already in Corinth (Acts 19:1). It was at Ephesus that Paul found a few disciples who, like Apollos, knew only the baptism of John. These men, after Paul had taught them, and had laid his hands on them, received the Holy Spirit (Acts 19:1-6). Verse seven tells us that there were in all twelve men.

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<sup>1</sup>Leacock, op. cit., p. 110.

<sup>2</sup>Ibid., p. 115.

## TABLE III

## PAUL'S THIRD MISSIONARY JOURNEY

1. Antioch in Syria
2. Galatia and Phrygia ----- Paul revisits the churches of the Galatia and Phrygia region.  
-- Establishes disciples (Acts 18:23).
3. Ephesus ----- Paul arrives in Ephesus. John's disciples receive the Holy Ghost.  
-- Paul is in the synagogue (3 mon.) and in the school of Tyrannus (2 yrs.), but is in Ephesus about 3 years (Acts 20:31).  
-- Defeat of the strolling Jewish exorcists.  
-- Demetrius the silversmith excites an uproar against Paul.  
-- Paul writes a letter to the Corinthians-- which is lost (I Cor. 5:9).  
-- Timothy is sent to Corinth.  
-- Paul writes I Cor. Titus delivers it.
4. Troas ----- Paul is disappointed at not finding Timothy.
5. Macedonia ----- Timothy and Titus come from Corinth and join Paul here (II Cor. 7:13-16).  
-- Paul writes II Cor. The letter is entrusted to Titus--is sent on his second mission to Corinth. At least two brethren accompany him in interest of the collection for the poor in Jerusalem (II Cor. 9:1-5; 13:1).
6. Illyricum (?) ----- Romans 15:19.
7. Greece (Corinth) ----- Remains three months (Acts 20:2, 3).  
-- Writes Galatians (?) and Romans.

Return Journey

8. Macedonia (Philippi) ----- Is on his way to Jerusalem with alms for the church (Rom. 15:25-27).
9. Troas ----- Lord's Supper.  
-- Eutychus fell asleep in church and died.  
-- Eutychus restored to life.

## Table III Continued

10. Assos
11. Mitylene ----- "Over against Chios" (Acts 20:15).
12. Samos
13. Trogyllium (?) ----- Mentioned in the King James Version of  
1911 (Acts 20:15).
14. Miletus ----- Paul's address to the Ephesian Elders.  
-- Paul's departure.
15. Coos
16. Rhodes
17. Patara ----- "In sight of Cyprus"(Acts 21:3).
18. Tyre ----- Paul remained seven days.
19. Ptolemais
20. Caesarea
21. Jerusalem



Goodwin has said that:

In Acts 19:8 Paul is said to have spoken in the synagogue for three months, and in verse 10 it is recorded that he disputed in the school of Tyrannus, 'And this continued by the space of two years:' while a further fact is given in Paul's address to the Ephesian Elders where he says, 'by the space of three years I ceased not to warn everyone night and day with tears.'<sup>1</sup> (Acts 20:31)

It looks like there is a contradiction here. The writer feels that the incident about Demetrius as recorded in Acts 19:21-41 had taken place during the last nine months Paul was in the city. The possibility is also there, that the expression "by the space of three years" in Acts 20:31 is a rather general one.

Much opposition came to Paul while in Ephesus. He has a sharp collision with the strolling Jewish exorcists. They, who learned of Paul's miracles, undertook to make use of his name and that of Jesus in casting out evil spirits - but they were beaten at their own game and the consequences were so disastrous to the exorcists that fear fell upon them, and many who had patronized or practiced this magic renounced these evil deeds and burned their books (Acts 19:11-20).

Paul also received opposition from Demetrius, who was a silversmith and one who had a great business in the manufacture of shrines of Diana (Acts 19:23-24). Paul had been preaching that these gods made with hands were no gods at all (Acts 19:26). This was bound to cause trouble and it did.

Maddened with religious fanaticism,  
the mob seized two of Paul's companions

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<sup>1</sup>Goodwin, op. cit., p. 93.

and carried them into the theater.... Alexander succeeded in struggling somewhere to the front, and stood before the mob with outstretched hand in the attempt to win an audience for his oration. But no sooner had the mob recognized the well-known traits of Jewish physiognomy than they vented their hate in a shout of 'Great is Artemis of the Ephesians!'...For two hours the mob shouted their fanatical cry... Then the town clerk quieted them, and by a wise and sensible speech led them to disperse.<sup>1</sup>

It was while at Ephesus that Paul wrote the Corinthian Church two letters. His first letter which is made reference to in I Cor. 5:9 has been lost to us. The church wrote Paul a letter (I Cor. 7:1) which he received while at Ephesus by messenger delivery (I Cor. 16:17). Thus Paul sent Timothy to them (I Cor. 4:17; 16:10) to try and allay the difficulty, while he himself remained at Ephesus. Here he wrote his second letter which is our I Corinthians. He sent Titus to deliver it, who later was to meet him at Troas and report results (II Cor. 2:12ff).

Shortly after the riot at Ephesus, Paul left for Macedonia, but on his way he stopped at Troas. The latter is mentioned, not in the Acts, but in the Epistle written soon afterward (II Cor. 2:12, 13). He had previously instructed Titus, who had gone to Corinth, to meet him at Troas. Not finding Titus at Troas, and, therefore, since the expected tidings did not come, Paul again took ship and sailed into Macedonia (Acts 20:1, 2a).

Here, it may be inferred that he visited Philippi, Thessalonica, and Berea, the places of former labors, already described in the account of the second journey....

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<sup>1</sup>Leacock, op. cit., pp. 124, 125.

While in Macedonia, perhaps at Philippi,  
Paul wrote the Second Epistle to the Corinthians.<sup>1</sup>

While in Macedonia, Timothy arrives from Corinth for in Paul's second letter to the Corinthians which was written while in Macedonia, the name of "Timothy" is mentioned in the salutation, and, therefore, he must have been with Paul at the time of writing. At this time Titus comes from Corinth and meets Paul in Macedonia (II Cor. 7:13-16). Paul writes his II letter, and once again entrusts it to Titus to deliver it to Corinth. However, this time he is not alone, for two brethren go with him regarding the collection for the poor in Jerusalem (II Cor. 9:1-15; II Cor. 13:1).

"Perhaps it was at this time that he journeyed round about unto Illyricum, which was a province on the Adriatic Sea, west of Macedonia (Rom. 15:19)."<sup>2</sup>

According to the Acts, Paul came into Greece and there abode three month (Acts 20:2-3). Greece is the same as the province of Achaia as mentioned in Acts 18:27. "His principal errand was to Corinth...where troubles within the church required his attention."<sup>3</sup> The writer feels that while Paul was in Greece, and especially in Corinth, that he wrote the Epistle to the Galatians and the Epistle to the Romans. There is a difference of opinion regarding the time and place of the writing of the book of Galatians - this will not be

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<sup>1</sup>Hurlbut, op. cit., p. 122.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

considered here but later under the individual book study.

After staying three months in Greece, Paul planned to sail to Syria. Learning of this, his enemies sought to kill him, whereupon he changed his plan and journeyed through Macedonia and Philippi to Troas (Acts 20:3-6). His destination was Jerusalem. He was accompanied by representatives of the churches which had contributed the gift of money, which he has with him to be given to the poor of that city.<sup>1</sup>

When Paul and his party arrived at Troas, the Christians of that city had gathered together upon the first day of the week to celebrate the Lord's Supper and to listen to instruction in Christian doctrine. Paul preached that night until past midnight (Acts 20:7, 9). While he spoke a certain young man named Eutychus, who was sitting in a third story window, fell asleep and fell to the ground killing himself (Acts 20:9). The Lord worked a miracle through his servant Paul causing the boy to receive life once more (Acts 20:10-12).

The next morning Paul went overland to Assos (Acts 20:13) and thence by ship to Mitylene (Acts 20:14). The next day he sailed past Chios (Acts 20:15) and the day after that, touched the borders of Samos (Acts 20:15), and then according to the King James Version of 1611, arrived at Trogyllium (Acts 20:15), tarrying there for a while. From there he sailed to Miletus (Acts 20:15).

On this journey to Jerusalem, Paul had the conviction that bonds and afflictions awaited him. Feeling that he should not be able to see the Elders of the Ephesian Church again, he sent for them to

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<sup>1</sup>Leacock, op. cit., p. 129.

come to him at Miletus. When they had arrived, Paul made to them a farewell address.<sup>1</sup> (Acts 20:17-27)

From Miletus, Paul went by sea to Patara, touching at Coos and Rhodes (Acts 21:1). At Patara he took a ship for Phoenicia, and after by-passing Cyprus (Acts 21:3) landed at Tyre (Acts 21:3). Here he remained seven days, and then sailed to Ptolemais (Acts 21:7). The following day he came to Caesarea (Acts 21:8), where he remained a few days, and then on to Jerusalem (Acts 21:15).

#### F. Paul's Arrest at Jerusalem and Voyage to Rome

On the day following his arrival at Jerusalem, Paul had a conference with James and the elders (Acts 21:17, 18). "His first concern was to deliver the collection he had gathered for the poor; he also told his hearers of his successful work among the Gentiles."<sup>2</sup> (Acts 21:19) The elders urged him to observe certain Jewish rites during the Pentecost festival, in order that those Jewish Christians who were zealous for the Law of Moses might not stir up trouble against him. For, according to Acts 21:21-22 reports were coming up that Paul was teaching that the Jews themselves should no longer keep the law. Such a thing had never entered Paul's mind, but still the reports were there. The elders proposed a plan in which they had hoped to check this evil influence. "Their plan was that he join four men who were just completing a Nazarene-vow, shave his head and pay the expense

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<sup>1</sup>Ibid., p. 132.

<sup>2</sup>Ibid., p. 139.

involved in fees, offerings, etc."<sup>1</sup> (Acts 21:23-26).

In the time of Paul the period of a Nazarite vow seems to have lasted thirty days. At the end of that period the person who had made the vow announced to the priest that he was about to begin his seven days of purification. As may be learned from Numbers 6:1-21, each person had to offer two rams, a sheep, a basket of unleavened cakes and a libation of wine. On account of the expense, the custom arose of allowing someone to take part in the purification ceremonies and defray the cost of the offerings. This St. Paul was asked to do for the four men mentioned in verse 23.<sup>2</sup>

Paul followed the advise of the elders, and undertook the purification ceremonies of a Nazarite. While Paul was in the temple, certain Jews stirred up a mob, took Paul from the temple, and began to beat him with the intent to kill. Roman soldiers rescued Paul, and began to take him up into the tower adjoining the temple "castle" in A.S.V.) (Acts 21:26-39); they stopped, however, on the stairs to allow Paul to address the mob. He spoke to them in the Hebrew tongue. They listened as he told the story of his life, but when he spoke of his commission to preach to the Gentiles, they began to utter violent and frenzied cries against him, and no doubt his fate would probably have been the same as Stephen's had he not been under the protection of the Roman Captain (Acts 22:1-22).<sup>3</sup>

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<sup>1</sup>W. J. Lowstuter, Paul, Campaigner for Christ (The Epworth League of the Methodist Episcopal Church, 1915), p. 104.

<sup>2</sup>Leacock, op. cit., p. 139.

<sup>3</sup>Frank J. Goodwin, A Harmony of the Life of St. Paul (New York: American Tract Society, 1895), pp. 121, 122.

## TABLE IV

## PAUL'S ARREST AT JERUSALEM AND VOYAGE TO ROME

1. Jerusalem ----- Paul's vow (21:17-26).
  - Seizure of Paul in the Castle by the Jews (21:27-29).
  - Paul's rescue.
  - Paul's speech on the castle stairs (21:40; 22:1-21).
  - Paul's Roman Citizenship (22:22-29).
  - Paul's speech before the Sanhedrin (22:30; 23:9).
  - Paul in the Castle (23:10, 11).
  - Conspiracy of the Jews to kill Paul (23:12-22).
    - a. Plot and discovery
    - b. Plan of escape
    - c. Letter to Felix
    - d. Journey to Caesarea
2. Antipatris
3. Caesarea ----- Paul before Felix (24:1-23).
  - Speech by Tertullus; Paul replies; Felix suspends judgment.
  - Paul before Felix and Drusilla (24:24-26).
  - Paul before Festus (24:27).
  - Paul appeals to Caesar (25:1-12).
  - Paul and Agrippa (26: 1-29).
  - Paul commences his voyage to Rome---Luke and Aristarchus accompany him (27:1, 2).
4. Sidon ----- "Under the lee of Cyprus."
5. Myra ----- "Over against" Cnidus.
6. Crete ----- "Over against" Salmone.  
                                     Fair Havens (Lasea)  
 -- The storm - "Under" Clauda  
 -- The shipwreck and escape to land.
7. Melita ----- Paul's miracles. Three months on the island.
8. Syracuse
9. Rheguim
10. Puteoli
11. Appii Forum ----- Christians come from Rome to meet Paul.

## Table IV Continued

12. The Three Taverns -- Christians come from Rome to meet Paul.
13. Rome ----- Two years. Writes Philemon, Colossians,  
Ephesians, Philippians.  
-- Two general theories.



After removing Paul to the castle, the chief captain determined to scourge him - a cruel method of wringing the truth from an accused man. Paul, however, appealed to his rights as a Roman citizen, and so escaped from the scourging.<sup>1</sup>

Since the chief captain had failed in his attempts to learn what the charges were, he, therefore, brought Paul before the Jewish Sanhedrin. This did not do much good for the "meeting broke up in a virtual riot."<sup>2</sup> Paul was taken back to the castle (Acts 23:10, 11).

During the night following Paul's hearing before the Sanhedrin, the Lord appeared to him in a vision, and bade him be of good cheer (Acts 23:11). According to Acts 23:12-22 more than forty Jews formed a plot to kill Paul; but the plot was made known to the chief captain by Paul's sister's son (Paul's nephew). The captain dispatched a band of two hundred soldiers, seventy horsemen and two hundred spearmen to escort Paul from Jerusalem to Caesarea (Acts 23:23, 24). "He dispatched, also, a letter to Felix, the Roman procurator of Judea, giving him an outline of Paul's case."<sup>3</sup>

"The guard paused at Antipatris, beyond which the soldiers were not needed (Acts 23:31, 32), so they were sent back, and Paul journeyed the rest of the way under an escort of cavalry."<sup>4</sup>

When Paul reached Caesarea, Felix arranged to have a hearing as

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<sup>1</sup>Arthur Gordner Leacock, Studies in the Life of St. Paul (New York: Young Men's Christian Association Press, 1906). p. 142.

<sup>2</sup>Lowstuter, op. cit., p. 106.

<sup>3</sup>Leacock, op. cit., p. 145.

<sup>4</sup>Jesse Lyman Hurlbut, A Bible Atlas (New York: Rand McNally And Company, 1910), p. 125.

soon as the apostle's accusers should come (Acts 23:33-35). "Five days after the hearing before the Sanhedrin, the high priest Ananias and the elders came to Caesarea to accuse Paul. Since they were unused to procedure before a Roman magistrate, they took with them a professional advocate, Tertullus."<sup>1</sup> (Acts 24:1-9). He made his speech.

Paul was also allowed to speak (Acts 24:10) and his words so impressed the Governor Felix, that he dismissed the Jews and had Paul placed under the care of a centurion, granting him the liberty to see his friends (Acts 24:10-23). Some days later, Paul had a private audience with Felix and his wife, Drusilla, in which he spoke with such effect regarding righteousness, and the judgment to come that he greatly terrified Felix, causing him to say, "Go thy way for this time; and when I have a convenient season, I will call thee unto me." (Acts 24:24-26). Yet for two years Paul was kept a prisoner during the time of Felix's Governorship. Felix was succeeded by Porcius Festus. Leacock has said:

As soon as the new procurator, Festus, had taken up the duties of his office, the high priest and elders reopened the case against St. Paul. A hearing was held at Caesarea. Festus, in order to please the Jews, attempted to transfer the case to the Jewish Council, whereupon Paul appealed to Caesar. This appeal took the matter entirely out of the hands of Festus.<sup>2</sup> (Acts 25:1-12)

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<sup>1</sup>Leacock, op. cit., p. 146.

<sup>2</sup>Ibid., p. 148.

Leacock has further said, that:

After Paul had appealed to Caesar, he remained in prison at Caesarea, waiting to be sent to Rome. Meanwhile, Agrippa, King of Galilee and the region east of the Jordan, came to pay an official visit to Festus. During the course of this visit Paul was brought before Agrippa for an informal hearing (Acts 25:13-27).<sup>1</sup>

At this hearing before Agrippa, Paul delivered a two fold speech. The first in Acts 26:1-11 contained in brief the story of his life until his conversion, while the second (Acts 26:12-23) tells of his conversion and activity as a minister of the gospel.

This speech was not very well taken by Festus, who interrupted Paul by saying with a loud voice, "Paul, thou art mad." (Acts 26:24). In other words he was saying that his mind was unbalanced. Paul did not allow himself to be side-tracked for he turned to King Agrippa and appealed to him as to the truth of his statements, who replied, "with but little persuasion thou wouldest fain make me a Christian." (Acts 26:28)

Frank J. Goodwin, in his book, A Harmony of the Life of St. Paul, has said, that:

At the conclusion of Paul's defence, Agrippa and Festus confer with each other and conclude that Paul had done nothing worthy of death or even of imprisonment, and Agrippa gives as his judgment that this man might have been set at liberty, if he had not appealed to Caesar. As the appeal had been accepted, it could not be withdrawn, even with the consent of the parties. The procurator had now lost the control of the case, and had no more power to acquit

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<sup>1</sup>Ibid., p. 149.

the prisoner than to condemn him. One effect of Agrippa's decision may have been that Festus modified his report, and commended Paul to the clemency of the court of Rome.<sup>1</sup> (Acts 26:30-32)

At length Paul started for Rome. It was not as he planned to go; still he goes as a witness for the gospel. Luke and Aristarchus accompany him. (Acts 27:1, 2) Luke gives a very full, first-hand account of the trip (Acts 27:1-44). They took ship at Caesarea, made a short stop at Sidon, sailed under the lee of Cyprus, reached Myra where they changed to a boat which was sailing to Italy. With difficulty (because of bad weather), they reached the Island of Crete, having done over against Cnidus and Salmone, coming to a certain place called Fair Havens; nigh whereunto was the city of Lasea. Paul advised wintering at Fair Havens, but the captain thought it wiser to push on to a better port. They by-passed a small island--Clauda. They were caught in a great storm that lasted fourteen days, and, finally shipwrecked, without loss of one of the two hundred and seventy-six souls aboard, on the Island of Melita (Acts 28:1).

The centurion and his prisoners remained on this Island for a period of three months. During this time the apostle Paul performed a number of miracles. But when the season of navigation was open, they once again commenced their journey. They reached Syracuse, tarrying there three days. From there they arrived at Rhegium, remaining there one day, and then to Puteoli where they found brethren who entreated them to tarry seven days (Acts 28:2-15).

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<sup>1</sup>Goodwin, op. cit., p. 139.

The rest of the journey to Rome, one hundred and thirty miles, was made on foot. A group of disciples from Rome met them at the Market of Appius, forty miles out, and another at The Three Taverns, thirty miles out. So Paul came to Rome.<sup>1</sup>

Three days after his arrival at Rome, Paul called together the chief officers of the Jewish synagogues of the city. He did this that he might, by a conference with them, both clear himself of unjust suspicion, and also assure them that he was not seeking to involve the Jews in trouble with the Romans (Acts 28:17-22).

In their first interview with Paul, the chief Jews of Rome desired him to explain the beliefs of the Christians. Accordingly, on an appointed day, they assembled in the house in which Paul was staying. All day long Paul preached to them concerning the Kingdom of God. (Acts 28:23-29)

During his two years of imprisonment at Rome, Paul was treated with great consideration; though constantly chained to a Roman soldier, he was allowed to live in his own hired house and receive his friends any any other men who might wish to visit him. He also preached the Kingdom of God with all boldness (Acts 28:30, 31).

Here the record as contained in the Book of Acts closes. Just when his trial came and what its outcome was are not told to us. "It is generally accepted Paul was acquitted....Whether he went on to Spain, as he had planned (Rom. 15:28) is not known. Tradition intimates that he did."<sup>2</sup>

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<sup>1</sup>Lowstuter, op. cit., pp. 110, 111.

<sup>2</sup>Henry H. Halley, Halley's Bible Handbook (Chicago: --1927,) p. 521.

Goodwin mentions two possible theories, when he says:

There are two general theories which claim to account for the closing of Paul's life. According to the first, he was imprisoned for two years in Rome (Acts 28:30) and either died in prison or, being released, was martyred about 64 A.D. during the Neronian persecution. The advocates of this view are compelled either to deny the Pauline authorship of the Pastoral Epistles, or, admitting their genuineness, to assign the visits mentioned in them to the earlier part of the apostle's life....The other theory of Paul's later life,...assumes two Roman captivities. The two years mentioned in Acts 28:30 cover the first Roman captivity, during which time the "Epistles of the Captivity," Philemon, Colossians, Ephesians, and Philippians, were written.

Paul was released about 63 A.D. and was at liberty for four or five years.

The visits mentioned in the Pastoral Epistles occurred during this interval, when I Timothy and Titus were written.

Finally the apostle was seized and taken to Rome, imprisoned, and, after being tried, was put to death. The Second Epistle to Timothy was written during the second captivity, just before the apostle's death, about 67 or 68 A.D.<sup>1</sup> This view has many strong supporters....<sup>1</sup>

The writer of this thesis is very much inclined to hold to this second view. For, if one accepts the external evidence of Paul's writings, the acknowledgment has to be made that Paul was released from his first Roman imprisonment. The Pastoral Epistles alone refer to facts which necessitate the same conclusion.

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<sup>1</sup>Goodwin, op. cit., p. 215.

CHAPTER III  
THE EARLY EPISTLES

## CHAPTER III

### THE EARLY EPISTLES

Having traced the life and labors of Paul in the Acts of the Apostles the consideration now turns to his writings as they have been perserved through the events of time. There are thirteen Epistles which specifically claim to come from the Apostle Paul. In the order in which they appear in the New Testament they are Romans, I and II Corinthians, Galatians, Ephesians, Philippians, Colossians, I and II Thessalonians, I and II Timothy, Titus and Philemon.

The Epistle to the Hebrews is sometimes included as a Pauline writing. After a personal study the writer is inclined to agree with the consensus of contemporary scholarship that the Pauline authorship is rather vague and therefore, will not be treated in this thesis.

D. Edmond Hiebert has said:

That Paul wrote more than thirteen epistles which we have in our Bible today is clear from references in them to letters now lost to us. In I Corinthians 5:9 Paul refers to a letter to Corinth which he had previously written to that church; therefore, our so-called First Corinthians must be at least the second letter to that church. The expression "my letters" in II Corinthians 10:9 certainly has reference to more than two letters. In Colossians 4:16 reference is made to a letter "from Laodicea" which was to be read also in the Colossian church. While many scholars today hold that this has reference to our Ephesians, it may well refer to a lost letter. Ephesians 3:3 has sometimes been cited as another reference to a lost letter; yet this is not probable. When in II Thessalonians 3:17 Paul speaks of his own signa-



ture as the token of its genuineness "in every epistle," he must have reference to more than two Epistles to the Thessalonians which we now possess....

It seems obvious that Paul must have written many more letters than we now have. These would be called for by his ever expanding sphere of labor. The farther he traveled and the more churches he founded, the larger his correspondence would become. He found it possible and necessary to keep in touch with his churches through his letters as well as through the visits of his helpers.<sup>1</sup>

It is not possible to be entirely certain as to the chronological order of these epistles, but we shall follow an order that presents at least a possible chronology.' D. A. Hayes divides the Pauline letters into four groups as follows:

1. Those of the second missionary journey, First and Second Thessalonians....
2. Those of the third missionary journey, First and Second Corinthians, Galatians, and Romans....
3. Those of the first Roman imprisonment, Philemon, Colossians, Ephesians, and Philippians....
4. Those written between Paul's liberation, from the first Roman imprisonment and his martyrdom, First Timothy, Titus, and Second Timothy....<sup>2</sup>

The chronological order of Hayes will be followed, but instead of four groupings, there will be three, namely, (1) the Early Epistles-

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<sup>1</sup>D. Edmond Hiebert, An Introduction to the Pauline Epistles, (Chicago: Moody Press, 1954), pp. 17, 18.

<sup>2</sup>D. A. Hayes, Paul and His Epistles (New York: Eaton and Mains, 1913), p. 70.

I and II Thessalonians, I and II Corinthians, Galatians, Romans; (2) the Prison Epistles-Philemon, Colossians, Ephesians, Philippians; (3) the Pastoral Epistles- I Timothy, Titus, II Timothy.

#### A. I THESSALONIANS

##### The City of Thessalonica.

"Thessalonica was a great civic center."<sup>1</sup> "It was a seaport with about two hundred thousand inhabitants."<sup>2</sup> It was at the height of prosperity at the beginning of the Christian era, but it had been a city of importance for more than four hundred years."<sup>3</sup> "It is usually maintained that the earlier name of Thessalonica was Therma or Therme."<sup>4</sup>

The most important event in its ancient history was its occupation by the Athenians in the Peloponnesian war in B.C. 421. They left it desolate and it was not rebuilt for almost a century. In B.C. 315 Cassander (The Macendonian King) restored it and gave it the new name "Thessalonica," the name of his wife....<sup>5</sup>

After the battle of Pydna B.C. 168, it was surrendered to the Romans, who made it the capital of the whole province of Macedonia.<sup>6</sup>

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<sup>1</sup>Clarence H. Benson, A Guide for Bible Study (Chicago: Clarence H. Benson, 1934), p. 46.

<sup>2</sup>Hayes, op. cit., p. 139.

<sup>3</sup>Ibid.

<sup>4</sup>James Orr, The International Standard Bible Encyclopaedia (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1939), p. 2970. Vol. V.

<sup>5</sup>Hayes, op. cit., p. 140.

<sup>6</sup>International Standard Bible Encyclopaedia, p. 2970. Vol. V.

Hayes says that in B.C. 42, Antony and Augustus made it a free city and that "it had only two commercial rivals on the Aegean Sea - Corinth to the South and Ephesus on the opposite shore."<sup>1</sup> "Trade inevitably brought Jews to Thessalonica, and the presence of a synagogue may explain why Paul came to this city after leaving Philippi."<sup>2</sup>

Amphipolis and Apollonia, two towns of some importance, lay between Philippi and Thessalonica, but it appears that Paul and his companions made no effort to stop there and preach the gospel, probably because of the policy of the apostle to establish churches in radiating centers. Antioch was one of these; Ephesus another strategic point in Asia Minor. Philippi and Thessalonica were the most important cities in Macedonia; Corinth and Colosse, in Greece, and Rome, in Italy.<sup>3</sup>

#### The Church in Thessalonica.

In Acts 17:1-10 the account is given how Paul preached in this city of Macedonia. This was on his second missionary journey. As his custom was Paul went in the Jewish synagogue and for three successive Sabbaths he preached to these Jews the gospel of the crucified Jesus as the risen Christ (Acts 17:3). "The success that attended his preaching aroused the hostility of these Jews...."<sup>4</sup> The unbelieving Jews who jealously watched the success of Paul among the Gentiles

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<sup>1</sup>Hayes, loc. cit.

<sup>2</sup>Benson, op. cit., p. 46.

<sup>3</sup>Ibid., pp. 46, 47.

<sup>4</sup>John H. Kerr, An Introduction to New Testament Study (New York: Fleming H. Revell Company (5th ed.), n.d., p. 100.

finally launched an attack on his work.

The brethren being concerned regarding Paul's safety, persuaded him and Silas, and Timothy to leave for Berea. What may be significant is the fact that they had come into the city by daylight, and now they go out under the cover of darkness as if their deeds had been evil.<sup>1</sup>

The work in Berea was even more promising than it had been at Thessalonica (Acts 17:11-12) but it was soon stopped by the enemies of Paul who followed him from Thessalonica as soon as they had heard of his presence and success in Berea (Acts 17:13). So Paul in the company of certain Bereans left and went on to Athens, leaving Silas and Timothy in Macedonia (Acts 17:14-15) with the earnest request for them to follow him (Acts 17:16). According to Paul's statement in I Thessalonians 3:1 it seems evident that Silas and Timothy met Paul while in Athens. Here Timothy mentioned about the continued persecutions of the Christians at Thessalonica (I Thess. 3:3). This concerned Paul greatly and because of this concern for them, decided to send Timothy back to them so as to establish them and comfort them concerning their faith (I Thess. 3:1-3).

From Athens Paul went on to Corinth, and it was while here at Corinth that Timothy brought him news from the Thessalonian Church (Acts 18:5).

#### Occasion and Probable Date of the First Epistle.

The return of Timothy (I Thess. 3:6) and the message which he

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<sup>1</sup>Hayes, op. cit., p. 144.

brought were the occasion of the first Epistle. According to Clarence H. Benson, Arthur E. Harris, D. A. Hayes and Dr. H. Mueller, this Epistle was written from Corinth in A.D. 52. The message that Timothy gave was in the main consolatory.

1. Timothy told Paul that in spite of all the persecution, trials and testings which were placed upon the church, it still remained steadfast and unshaken in the faith (I Thess. 1:6; 2:14). They were loyal to the truth; they were faithful to the Lord; they were obedient to the gospel. They were so much so, that the members of this church could be named as ensamples for Christians in all Macedonia and Achaia (I Thess. 1:7), and their faith in God was everywhere spread abroad (I Thess. 1:8). That was the main thing that Paul wanted to hear, and upon hearing it, his heart was set at rest.<sup>1</sup>

2. He told Paul that the Christians were distinguished by their active brotherly love (I Thess. 1:3; 4:9,10), "and, upon the whole, by their faithful adherence to those rules of conduct pointed out to them by the apostle (I Thess. 4:1)."<sup>2</sup> "Moreover, they had an affectionate remembrance of the apostle (I Thess. 3:6), and their congregational life had so flourished that the gifts of the Holy Spirit (I Thess. 5:19) and prophecy (I Thess. 5:20) were manifested among them."<sup>3</sup>

3. He also told Paul that the persecution which had begun

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<sup>1</sup>Hayes, op. cit., p. 147.

<sup>2</sup>Frank J. Goodwin, A Harmony of the Life of St. Paul (New York: American Tract Society, 1895), p. 205.

<sup>3</sup>Ibid.

when they were in Thessalonica was still in existence. "Both Gentiles and Jews were harassing and tormenting the Christians at every opportunity; but the Jews were the worst enemies, now as before."<sup>1</sup>

4. Timothy mentions some things which were not so consolatory. He says that "the Jews had been active especially in spreading slanderous rumors against Paul. They impugned his motives and misinterpreted his conduct."<sup>2</sup>

5. They declared that he was proclaiming this new doctrine just for what he could get out of it. They said that he was just "a sly, unscrupulous fellow who left his followers in the lurch and fled when difficulties arose. If he was what he claimed to be, why did he not come back?"<sup>3</sup> They also implied that Paul was afraid to come back, for if he did he would certainly know what to expect from them.<sup>4</sup> These attacks on his character must have been personally very distasteful to him, for he found it necessary to use the first half of the epistle to defend himself against these calumniations.

6. Then too, there were those who were far from perfect. "Heathen vices still clung to some of their number."<sup>5</sup> Sensuality and covetousness was manifested (I Thess. 4:3ff).

7. "They had not everywhere shown to the presbyters due respect

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<sup>1</sup>Hayes, op. cit., p. 148.

<sup>2</sup>Ibid.

<sup>3</sup>Hiebert, op. cit., p. 44.

<sup>4</sup>Ibid.

<sup>5</sup>Kerr, op. cit., p. 102.

and obedience."<sup>1</sup> (I Thess. 5:12)

8. Some of the brethren were greatly concerned and disturbed, because some of their number were dying, and they were afraid that their dead friends would miss some of the blessings of that glorious event, but Paul reassures them by saying that those who die in Christ would miss nothing, instead when Christ comes those who died in Christ would rise first and then those who remain, but in Christ, will be caught up to meet the Lord in the air.

### The Purpose of the Epistle.

Paul wrote for numerous reasons:

1. To express his great relief at finding them still holding fast to their new Christian profession.
2. "To encourage them with his commendation and comfort them in their persecution."<sup>2</sup>
3. "To strengthen the personal bond between himself and the church."<sup>3</sup>
4. "To reemphasize the necessity of a complete break with heathendom and its immorality."<sup>4</sup>
5. Bosworth mentions a fifth reason why Paul wrote this epistle.

To deny the slanderous stories that

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<sup>1</sup>Goodwin, op. cit., p. 205.

<sup>2</sup>Hayes, op. cit., p. 149.

<sup>3</sup>Ibid.

<sup>4</sup>William Hendriksen, Bible Survey (Grand Rapids: Baker Book House, 1947), p. 340.

his enemies were so industriously circulating about him in order to alienate his followers from him...These slanderers said that Paul was a fanatic ("error," 2:3), or a licentious man ("uncleanness," 2:3), or a tricky schemer ("guile," 2:3). His trickiness consisted especially in his scheming to get money from his converts (2:5-9)...There were many adventurers abroad on the Egnatian Way, looking for chances to make easy money! Or he was ambitious to become the head of one of the many new fraternities (2:6-7). He had stayed long enough to get them into trouble, and had then run away! They said he did not care or dare to come back himself, but sent a cheap subordinate or substitute. Notice his exaltation of Timothy(3:2).<sup>1</sup>

6. To make clearer his teaching concerning the second coming of the Lord, "and to warn the brethren against a misapplication of this doctrine in daily life."<sup>2</sup>

7. "To assure all the Christians that death was no loss to them but a gain."<sup>3</sup>

#### Outline of the Contents.

The following outline has been taken from, The New Testament A Survey, by Merrill C. Tenney.

#### I THESSALONIANS: THE GROWTH OF A NEW CHURCH

- |                             |        |
|-----------------------------|--------|
| I. Salutation               | 1:1    |
| II. The State of the Church | 1:2-10 |

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<sup>1</sup>Edward I. Bosworth, New Studies in Acts (New York: The International Committee of Young Men's Christian Associations, 1908), p. 103.

<sup>2</sup>Henriksen, loc. cit.

<sup>3</sup>Hayes, p. 149.



II. The State of the Church (continued)	1:2-10
Character of the Church	1:3
Election of the Church	1:4-7
Reputation of the Church	1:8-10
III. Apostolic Relations with the Church	2:1-3:13
Paul's Conduct Toward the Church	2:1-12
Paul's Reception by the Thessalonians	2:13-16
Paul's Concern for the Church	2:17; 3:10
Paul's Prayer for the Church	3:11-13
IV. The Problems of the Church	4:1-5:11
The Problem of Sex Morality	4:1-8
The Problem of Social Conduct	4:9-12
The Problem of the State of the Dead	4:13-18
The Problem of the Times and Seasons	5:1-11
V. Concluding Exhortations and Greeting	5:12-28 <sup>1</sup>

Another outline given as presented by Arthur Emerson Harris,  
in his book, Bible Books Outlined.

The Church and the Second Coming of Christ      52 A.D.

INTRODUCTION. Chap. 2:1-3:13.

    Title 1:1. Greetings. Grace.

    Thanksgiving 1:2-10. Faithfulness v. 2-5. Following v. 6-10.

I. CONCERN. Chap. 2:1-3:13.

1. ANXIETY, 2:11-20. "Our entrance in unto you." 2:1.
  - (a) Instruction, v. 1-12. "We were well pleased to impart. . ." 2:8.
  - (b) Interruption, v. 13-16. "Forbidding us to speak." 2:16.
  - (c) Intention, v. 17-20. "We would fain have come unto you." 2:18.
2. APPROVAL, 3:1-13. "We were comforted over you." 3:7.
  - (a) Purpose, v. 1-5. "Sent Timothy to establish. . . comfort. . ." 3:3.
  - (b) Praise, v. 6-10. "Glad tidings of your faith and love." 3:6.
  - (c) Prayer, v. 11-13. "May God direct our way unto you." 3:11.

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<sup>1</sup>Merrill C. Tenney, The New Testament A Survey (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1953), p. 296.

## II. COMFORT. Chap. 4:1-5-22.

1. APPEAL, 4:1-18. "We beseech you." 4:1.
  - (a) Exhortation, v. 1-8. "We. . . exhort you in the Lord. . ." 4:1.
  - (b) Entreaty, v. 9-12. "We beseech you." 4:9.
  - (c) Enlightenment, v. 13-18. "I would not have you to be ignorant. . ." 4:14.
2. ATTITUDE, 5:1-22. "Let us not sleep as do the rest." 5:6.
  - (a) Assurance, v. 1-11. "The day of the Lord cometh." 5:2.
    - (1) Warning, v. 1-3. "When they are saying peace and safety." 5:3.
    - (2) Watchfulness, v. 4-11. "Let us watch and be sober." 5:7.
  - (b) Admonitions, v. 12-15. "Admonish the disorderly." 5:14.
    - (1) Recognition, v. 12, 13. "Know them that labor among you." 5:12.
    - (2) Retaliation, v. 14, 15. "See that none render evil for evil." 5:14.
  - (c) Advice, v. 16-22. "This is the will of God concerning you." 5:18.
    - (1) Thanksgiving, v. 16-18. "In everything give thanks." 5:18.
    - (2) Testing, v. 19-22. "Prove all things." 5:21.

## CONCLUSION. Chap. 5:23-28.

Blessing, v. 23-27. "The God of peace. . . sanctify you." 1:23.

Benediction, v. 28. ". . . grace of our Lord Jesus Christ."<sup>1</sup>

### A Noteworthy Epistle.

1. Hayes has said that, "this epistle gives us a sample of Paul's preaching to the heathen world."<sup>2</sup> In the Acts, a summary is given of the sermon Paul preached at Lystra (Acts 14:15-17), as well as the sermon he preached while at Athens (Acts 17:22-31), but this first epistle to the Thessalonians "probably gives us a fuller outline

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<sup>1</sup>Arthur Emerson Harris, Bible Books Outlined (Philadelphia: The John C. Winston Company, 1933), New Testament section, p. 58.

<sup>2</sup>D. A. Hayes, Paul and His Epistles (New York: Eaton and Mains, 1913), p. 70.

of Paul's preaching to the Gentile audiences gathered in the heathen cities than we can find elsewhere."<sup>1</sup>

2. Hayes has also said that, the characteristic theme of this epistle is the second coming of the Lord. Every section seems to close with some reference to it.

3. The key expression seems to be, "that ye abound more and more."

4. A. T. Pierson has said that, the key word is "waiting" with the key verse being I Thess. 1:10.<sup>2</sup>

5. This epistle gives us a picture of Paul's character and conviction.

(a) "He preached with boldness increased by opposition."<sup>3</sup>  
(I Thess. 2:2).

(b) Hayes has said that, "his preaching even in the face of aggressive hostility was in full assurance of faith."<sup>4</sup> ( I Thess. 2:3)  
Paul knew what he had to preach -- it was the gospel truth and this truth he was faithful in preaching regardless of the cost.

(c) "He claimed for his preaching that it was characterized by purity of motive and speech."<sup>5</sup> (I Thess. 2:3)

(d) I Thess. 2:4-5 tells us that Paul never flattered

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<sup>1</sup>Ibid.

<sup>2</sup>A. T. Pierson, Keys to the Word or Helps to Bible Study (New York: Charles C. Cook, n.d.), p. 136.

<sup>3</sup>Hayes, op. cit., p. 153.

<sup>4</sup>Ibid.

<sup>5</sup>Ibid.

anybody in his preaching. He was not a man-pleaser. His object was not to attract men to himself, but to God. He did not think it his duty to be beloved, adored, and to be called a dear, sweet man, by all his hearers. Hayes has said, that "instead of flattering anybody into self-conceit, he flattened out all self-conceit by proving that every man was a sinner, and therefore, that he came far short of the glory made possible in Christ."<sup>1</sup>

(e) According to I Thess. 2:5, 6, there was no self-seeking and pleasure in Paul's ministry. He did not seek glory from men - he sought their souls for Christ.

(f) I Thess. 7, 8 tells us that Paul's ministry was a sympathetic and affectionate one.

(g) His preaching was filled with labor and travail (I Thess. 2:9). Paul was not a lazy man. He did everything in trying to win them to Christ.

(h) Paul declares in I Thess. 2:10 that his ministry was a holy, righteous, and unblamable one.

(i) "Paul was not content with public preaching alone. His ministry was filled with private admonition and instructions."<sup>2</sup> (I Thess. 2:11)

(j) "Paul's ministry had a practical end in view."<sup>3</sup> (I Thess. 2:12)

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<sup>1</sup>Ibid., p. 54.

<sup>2</sup>Hayes, op. cit., p. 156.

<sup>3</sup>Ibid., p. 157.

D. A. Hayes makes the following statement:

This is the Pauline type of ministry, full of holy boldness and assurance, free from impurity, deceit, self-seeking, and flattery; sympathetic, unblamable, dealing with individuals, aiming at practical ends, and in demonstration of the Spirit and of power, claiming and achieving victory continually in the name and with the help of God. Is this the type of ministry in the church today?<sup>1</sup>

## B. II THESSALONIANS

### Occasion of the Epistle.

Paul wrote this epistle in response to conditions reported in the Thessalonian church. There is no knowledge as to who the bearer of the First Epistle was.<sup>2</sup> Whoever he was, he must have remained at Thessalonica long enough so as to notice the effect of the First Epistle and to get an insight into the spirit and conditions of the Thessalonian church.

No doubt the First Epistle was read with great joy and its purpose of comfort fulfilled, and apparently their distress about the death of their loved ones, before the second coming of Christ had been relieved. According to II Thess. 1:3, 4 the Thessalonian Christians had made progress in their faith and love, and were remaining true, steadfast, and firm under repeated outbreaks of persecution - but still the First letter did not solve everything, for their "excitement relative

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<sup>1</sup>Ibid.

<sup>2</sup>John H. Kerr, An Introduction to New Testament Study (New York: Fleming H. Revell Company, (5th ed.), p. 109.

to the second coming had been intensified."<sup>1</sup> Some of the members were still confused, regarding the Second Return, thinking that the Lord's sudden coming (I Thess. 5:3) implied his immediate coming. And as a result of this, a false disorderly conduct arose. "Some of the Thessalonians had even stopped working."<sup>2</sup> They reasoned among themselves-- "No use to work and plan for the future if our Lord is coming back right away."<sup>3</sup> They were indeed "out of step with the rest of the church and were dependent upon others for their support (II Thess. 3:6-11). Paul urged them to earn their own living and to mind their own business."<sup>4</sup> Such was the state of matters which gave occasion for the writing of the second Epistle.

#### The Purpose of the Epistle.

While the purpose of the first epistle was to comfort, that of the second was to correct. Like the first, the central theme of the second epistle is the second coming of Christ, but it was written, first, to correct a false conception of Christ's Advent, and, second, to correct false conduct arising out of such a false view.

With his usual tact, Paul commends what is praiseworthy in them (II Thess. chapter 1) but faithfully rebukes the wrong (chapters 2, 3).

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<sup>1</sup>D. Edmond Hiebert, An Introduction to the Pauline Epistles, (Chicago: Moody Press, 1954), p. 60.

<sup>2</sup>Samuel A. Cartledge, A Conservative Introduction to the New Testament (Grand Rapids: Zondervan Publishing House, 1938), p. 117.

<sup>3</sup>Ibid.

<sup>4</sup>Merrill C. Tenney, The New Testament A Survey (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1953), p. 298.

The apostle takes the occasion to comment the Thessalonians for their remarkable progress in their faith and love (1:3). He encourages them by informing them that he is using their steadfastness and faith under persecution as a stimulus to other churches (1:4). He offers them comfort and encouragement in their afflictions by reminding them of the glorious future that awaits them when the Lord shall come in judgment upon the persecutors (1:5-12).<sup>1</sup>

After this time of encouragement and consolation which almost seems to serve as an introduction ( II Thess. ch. 1), Paul then comes to his two-fold purpose in which he endeavors (1) to rectify the serious error into which the church had fallen - this is regarding the Second advent, and to (2) correct the false view that the day of the Lord is already here. (Moffatt, Weymouth, and Williams have it translated this way, as 'the day of the Lord is already here.' The Thessalonians were being told that they already were in that terrible time, "the day of the Lord" (II Thess. 2:2). And their persecutions seemed to confirm the view that they were already in that period of trial and anguish. The Apostle appeals to them by the very hope of "our gathering together unto him" (2:1), not to allow themselves to be shaken or troubled. This hope, which he had set before them in the First Epistle (4:13-18) would not be realized until at least two events have first taken place: (1) there must come a "falling away first" (II Thess. 2:3).

Paul here makes his first reference to the great apostasy in Christendom, a subject which he writes more fully in his later epistles to Timothy, and concerning which

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<sup>1</sup>Hiebert, op. cit., p. 61.

Peter also writes (II Pet. 2), and Jude devotes an entire epistle."<sup>1</sup>

(2) "the man of sin be revealed" (II Thess. 2:3-12) - this one, whom Paul says will oppose and exalt himself against "all that is called God" (II Thess. 2:3-12) in the sense that he gives himself out as God. Therefore, Paul says, they need not be disturbed by thinking that they already were in that fearful time, "the day of the Lord."

Having corrected a false view of Christ's Advent (first purpose), Paul not proceeds to correct the false conduct which arose out of such a false view. "In a very practical way he severely rebukes the busybodies who stopped working and became a charge to others because they thought Christ was to return immediately."<sup>2</sup> Instead of working, these idlers were living off others and were causing trouble in that they were spending time in propagating their views.

When Paul wrote his first epistle he was evidently aware that there were some in the church at that time who had the tendency to be idle, for he had tenderly exhorted them to be quiet, to do their own business, and to work with their own hands (I Thess. 4:11). But it seems that the exhortation had not been successful, for it was necessary for Paul to use stronger language, in that of a command and required that if these idlers would not work, the church should withdraw from them (II Thess. 3:6-12).<sup>3</sup>

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<sup>1</sup>Clarence H. Benson, A Guide for Bible Study (Chicago: Clarence H. Benson, 1934), p. 50.

<sup>2</sup>Ibid.

<sup>3</sup>Hiebert, op. cit., p. 62.



Thus we see that this letter "instructs, consoles, encourages, and admonishes its readers."<sup>1</sup>

Place and Date of the Epistle.

Like the First Epistle, this one was also written in Corinth. The names of Paul, Silvanus (Silas) and Timothy are again associated in the salutation (ii Thess. 1:1). From Acts 18:5 it is certain that they were together at Corinth, but following the Corinthian residence, no mention is made of any place where the three men were together again, and so for this reason this letter must have been written from Corinth, and, while Paul was on his second missionary journey.

Regarding the date of the Epistle, Kerr says that all the time one needs to allow between the two epistles is what would be sufficient for the reception of the first letter at Thessalonica, for it to become well known to the Christians there, and for their messenger to return to the Apostle with a full account of its reception and effect.<sup>2</sup> No doubt, about six months elapsed between the writing of the two epistles. Circumstances at Thessalonica apparently had not changed very much. The church was still experiencing persecution (II Thess. 1:4). Yet time enough had passed to permit the problem of idleness, as mentioned in the first epistle (I Thess. 4:11-12), to develop into rather serious proportions (II Thess. 3:6-15). And sufficient time must be allowed for the messenger to observe conditions and results and to return to Corinth

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<sup>1</sup>Kerr, op. cit., p. 110.

<sup>2</sup>Ibid., p. 112.

with his report. All of this perhaps would amount to about a six month period between the two epistles, the date therefore, being 52 A.D. or the beginning of 53 A.D.

### Outline of the Epistle.

This outline is taken from The New Testament A Survey by Merrill C. Tenney.

#### II THESSALONIANS: THE EXPECTATION OF THE CHURCH

I. Salutation	1:1, 2
II. Expectation in Persecution	1:3-12
Thanksgiving for Growth	1:3, 4
Explanation of Purpose	1:5
Expectation of Outcome	1:6-10
Prayer	1:11, 12
III. Explanation of Events	2:1-17
Alarms Quieted	2:1-2
Apostasy Predicted	2:3-7
Antichrist Revealed	2:8-12
Attitude of Faith Encouraged	2:13-17
IV. Exhortations to Readiness	3:1-15
To Prayer	3:1-5
To Industry	3:6-15
V. Benediction and Salvation	3:16-18 <sup>1</sup>

This outline is taken from Bible Books Outlined by A. E. Harris.

The Church and the Second Coming of Christ      53 A.D.

#### INTRODUCTION. Chap. 1:1-12.

Title, 1:1, 2. Greeting, v. 1. Grace, v. 2.

Thanksgiving, 1:3-5. Gratitude, v. 3. Glory, v. 4, 5.

Testimony, 1:6-12. Persecution, v. 6-10. Prayer, v. 11, 12.

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<sup>1</sup>Merrill C. Tenney, The New Testament A Survey (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1953), p. 298.

## I. THE COMING. Chap. 2:1-17.

1. CORRECTION, 2:1-12. "Let no man deceive you." 2:3.
  - (a) Apostasy, v. 1-3a. "Falling away come first." 2:3a.
  - (b) Ascendency. (ANTICHRIST), 3b-12.  
Rising, v. 3b-5. Retarding, v. 6, 7. Revealing, v. 8-12.
2. CHOICE, 2:13-15. "...chosen you to salvation." 2:13.
  - (a) Selection, v. 13, 14. "He called you through our Gospel." 2:14.
  - (b) Steadfastness, v. 15. "...stand fast."
3. COMFORT, 2:16, 17. "...comfort your hearts." 2:17.
  - (a) Basis, v. 16. "Who hath loved us. . ."
  - (b) Blessing, v. 17. "Comfort. . .stablish you. . ."

## II. THE CHARGE. Chap. 3:1-15.

1. CAUTION, 3:1-10. "...for all have not faith." 3:3.
  - (a) Entreaty, v. 1-5. "Pray for us. . ." 3:1.  
Prayer, v. 1, 2. Perseverance, v. 3, 4. Patience, v. 5.
  - (b) Example, v. 6-10. "To make ourselves an ensample unto you."  
Warning, v. 6. Working, v. 7, 8. Warrant, v. 9, 10.
2. CONDUCT, 3:11-13. "Some which walk among you disorderly." 3:13.
  - (a) Improvidence, v. 11.  
Indolence, v. 11a "That work not at all."  
Intrusion, v. 11b "busybodies. . ."
  - (b) Improvement, v. 12.  
Industry, v. 12a "With quietness. . .work."  
Independent, v. 12b. "eat their own bread."
  - (c) Inspiration, v. 13.  
Insistence, v. 13a. "Be not weary."  
Integrity, v. 13b. "...in well doing."
3. COMMAND, 3:14, 15. "If any man obey not. . .have no company." 3:14.
  - (a) Failure, v. 14.  
Disobedience, v. 14a. "...obey not our word."  
Discipline, v. 14b. "have no company with him."
  - (b) Faithfulness, v. 15.  
Patience, v. 15a. "Count him not as an enemy. . ."  
Persistence, v. 15b. "...admonish him as a brother."

## CONCLUSION. Chap. 3:16-18.

Blessing, v. 16, 17.

Solace, v. 16. Salutation, v. 17.

Benediction, v. 18. "...grace of our Lord Jesus Christ."<sup>1</sup>

Some Facts Concerning the Epistle.

1. Hiebert said that, "of Paul's nine letters to churches, this is the shortest. Only the Letter to Titus and the little not to Philemon are briefer."<sup>1</sup>

2. Hayes has said that, "the word 'law' does not occur in this epistle, as it did not in the first epistle."<sup>2</sup>

3. The central thought is "Jesus, Our Returning Lord."  
(II Thess. 2:1).

4. The key words are "The Manifestation" (II Thess. 2:8), and "Waiting."<sup>3</sup>

5. The key verse is II Thessalonians 3:5.<sup>4</sup>

6. There are four prayers in this short epistle (1:11, 12; 2:16, 17; 3:5; 3:16.) Then too, the Apostle makes a request for the prayers of his readers on his behalf as recorded in II Thess. 3:1.<sup>5</sup>

Paul's teaching according to his two Epistles to the Thessalonians.

1. The Trinity -- The three Persons of the Holy Trinity are mentioned together in the following passages, I Thess. 1:3-5; 4:6-8; 5:18, 19; and II Thess. 2:13. The Father and the Son are co-ordinated

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<sup>1</sup>Hiebert, op. cit., p. 62.

<sup>2</sup>D. A. Hayes, Paul and His Epistles (New York: Eaton and Mains, 1913), p. 185.

<sup>3</sup>A. T. Pierson, Keys to the Word or Helps to Bible Study (New York: Charles C. Cook, n.d.), p. 136.

<sup>4</sup>Ibid.

<sup>5</sup>Hiebert, op. cit., p. 62.

in I Thess. 1:1; 3:11; II Thess. 1:1, 2, 12; 2:16. Jesus is the Son of God in I Thess. 1:9, 10. Jesus is Lord in I Thess. 1:1, 3, 6; 2:15, 19; etc.

## 2. Sin

- (a) Those who live in sin are in darkness (I Thess. 5:5).
- (b) Satan tempts men to sin (I Thess. 3:5).
- (c) The great sin of the Gentiles is lust (I Thess. 4:5).
- (d) Sin brings wrath (I Thess. 2:16; 5:9).
- (e) Sin brings punishment (II Thess. 1:9; 2:9, 10), and even destruction as indicated in I Thess. 5:3, and not only that, but this destruction is eternal (II Thess. 1:9).

3. The Atonement -- I Thess. 1:1, 3; 5:9; and 1:10, teaches that Jesus who is the Christ is the Saviour - that He died for mankind - that in Him there is salvation - and that in Him man is delivered from the wrath to come.

4. His Resurrection -- He rose from the dead (I Thess. 1:10; 4:14).

## 5. Faith

- (a) Believes the Word of God, (I Thess. 2:13; II Thess. 1:10).
- (b) Faith works (I Thess. 1:3; II Thess. 1:11).
- (c) Faith must be established (I Thess. 3:2).
- (d) Faith is to take on in growth (II Thess. 1:3, 4).
- (e) Faith may be lost (I Thess. 3:5).
- (f) All men have not faith (II Thess. 3:2).

## 6. Sanctification

- (a) Sanctification is the will of God (I Thess. 4:3).

(b) God did not call us in uncleanness but in sanctification  
(I Thess. 4:7).

(c) Man is sanctified by the Spirit (II Thess. 2:13).

(d) Men are to follow after that which is good (I Thess. 5:15).

(e) Mankind is to abstain from every form of evil  
(I Thess. 5:22).

(f) Our entire being is to be sanctified (I Thess. 5:23).

7. Death -- To the believer, death is a "falling asleep in Jesus" (I Thess. 4:13-15). This means that his soul has been spared from every lasting punishment.

8. The Second Coming of Christ -- This is the theme of the two epistles, and suffice it to say, there is a great deal said about this great, and glorious event. Notice the following points:

(a) The Son of God is coming from heaven (I Thess. 1:10).

(b) The Lord Jesus will certainly come (I Thess. 2:19;  
4:15; 5:23).

(c) He is going to come with all his saints (I Thess. 3:13).

(d) He is going to come for those who have fallen asleep in Jesus - in other words, those who died as Christians (I Thess. 4:14).

(e) He shall descent from Heaven with a shout (I Thess. 4:16), with the voice of the archangel, and with the trump of God (I Thess. 4:16).

(f) When the Lord Jesus will come, the Antichrist will be brought to nought (II Thess. 2:8).

(g) He shall come to be glorified in his saints (II Thess. 1:10).

(h) The time of his coming is still a future event  
(II Thess. 2:1, 2.).

(i) The signs of His coming are the great apostasy (II Thess. 2:3), and the revelation of antichrist (II Thess. 2:3, 4).

(j) He shall come suddenly (I Thess. 5:3) and as a thief in the night (I Thess. 5:2, 4).

9. The Resurrection -- Paul mentions three things here:

(a) The dead in Christ shall rise first (I Thess. 4:16).

(b) Then the living believers shall be caught up to meet the Lord in the air (I Thess. 4:17).

(c) The time of the resurrection is still an event of the future (II Thess. 2:1, 2).

#### Questions for Research and Discussion on I and II Thessalonians.

1. What is the outstanding theme of both letters to the Thessalonians?
2. Give an account of the founding of the church at Thessalonica.
3. How did I Thessalonians come to be written?
4. What misunderstanding led to the writing of II Thessalonians?
5. When and where were these two letters written?
6. Give the main divisions of I Thessalonians.
7. Give an outline of II Thessalonians.
8. Did Paul expect an immediate advent of the Lord?
9. Who is the "man of sin?" (II Thess. 2:3-12) Is he antichrist?
10. Enumerate the things for which Paul prayed?
11. For what did Paul commend the Thessalonians?
12. What false conduct does Paul reprove?

13. What verse in I Thessalonians do you like best?
14. What verse in II Thessalonians do you like best?
15. What truth nuggets do you gather from I Thessalonians?
16. What truth nuggets do you gather from II Thessalonians?

### C. I CORINTHIANS

#### The City of Corinth.

"Corinth was a great city of southern Greece."<sup>1</sup> Benson says that, "It was famous for the magnificence of its buildings, the extent of its commerce, the learning and ingenuity of its inhabitants."<sup>2</sup> Its arts and sciences were carried to such perfection that the city was called by Cicero the light and ornament of Greece.<sup>3</sup> "It boasted of its scholarship and pagan philosophy, and regarded the other nationalities within its borders as barbarous."<sup>4</sup>

This was an old city, but not the one Paul worked in: In 146 B.C., because of a rebellion, the Roman general Lucius Mummius totally destroyed the city of all its treasures and art.<sup>5</sup> After the site of ancient Corinth had lain in utter ruins for a hundred years, it was rebuilt by Julius Caesar in 46 B.C. as a Roman Colony. "The

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<sup>1</sup>Samuel A. Cartledge, A Conservative Introduction to the New Testament (Grand Rapids: Zondervan Publishing House, 1938), p. 118.

<sup>2</sup>Clarence H. Benson, A Guide for Bible Study (Chicago: Clarence H. Benson, 1934), p. 33.

<sup>3</sup>Hayes, op. cit., p. 191.

<sup>4</sup>Benson, loc. cit.

<sup>5</sup>Revere Franklin Weidner, Studies in the Book (New York: Fleming H. Revell Company, 1890), Vol. II, p. 53.



re-founded city was named Colonia Laus Julia Corinthiensis."<sup>1</sup>

The Roman Corinth rapidly rose to eminence and prosperity. "Situated on the well known isthmus, the commerce of the world flowed through its two harbors: Lechaesum and Cenchreae."<sup>2</sup> According to Hayes, "it was quite customary for passengers to break their sea voyage by disembarking at one of these seaports on the isthmus and visiting Corinth on their way to the other."<sup>3</sup> Corinth became a great commercial center into which all nationalities flowed - the Greeks, Jews, Italians and a mixed multitude. Sell says that, "sailors, merchants, adventurers and refugees from all quarters filled the streets. Here was held a perpetual vanity fair."<sup>4</sup> "Nowhere was there a greater mixture of races"<sup>5</sup> than here, right at Corinth.

Corinth also contained many of the pagan cults of the day. According to Cartledge, "these cults had their good features but also their bad ones. Reproduction in nature and mankind played a large part, so that frequently imorality was carried on in the name of religion."<sup>6</sup> "Drunkenness and frenzy characterized many of the religious activities of some of the cults."<sup>7</sup> Religion itself was put to

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<sup>1</sup>D. Edmond Hiebert, An Introduction to the Pauline Epistles, (Chicago: Moody Press, 1954), p. 103.

<sup>2</sup>Henry T. Seel, Bible Study Books (New York: Fleming H. Revell Company, 1906), p. 205.

<sup>3</sup>Hayes, op. cit., p. 191.

<sup>4</sup>Sell, loc. cit.

<sup>5</sup>Weidner, op. cit., p. 53, Vol. II.

<sup>6</sup>Cartledge, op. cit., p. 118.

<sup>7</sup>Ibid.

ignoble uses, as Cartledge has said:

The patron deity of Corinth was Aphrodite, the goddess of love. In the old Corinth there had been a magnificent temple of Aphrodite with a thousand priestesses, little better than women of the street; probably the same thing was going on in new Corinth. The Corinthians were so famous for their immorality that the Greeks coined a word, "Corinthianize," meaning "to act immorally." Those who became Christians had to live in the midst of a city that was anything but Christian; they were "called to be saints" even so. But the pagan atmosphere caused many problems for the young Christian Church there. First Corinthians, especially, gives us a vivid picture of the problems which they had to face.<sup>1</sup>

To this city, a little more than a hundred years after its restoration, the Apostle Paul came and found it a "profligate as the Corinth of the past, noted for its Greek art, Greek culture, Greek license and sensuality."<sup>2</sup>

#### The Church in Corinth.

All that we can learn regarding the church at Corinth must be gathered from the book of Acts and the two epistles to the Corinthians. The account of the founding of this church is given in Acts 18:1-18.

Paul reached Corinth from Athens at the close of his second missionary journey (Acts 18:1). He was at first alone (Acts 18:5), as he had been at Athens (I Thess. 3:1). In Corinth Paul searched for lodging and found the same in the home of Aquila and Priscilla, who by trade were tentmakers (Acts 18:2, 3). While Paul abode with them,

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<sup>1</sup>Ibid.

<sup>2</sup>Weidner, op. cit., Vol. II, p. 53.

he earned his own livelihood by working at his trade - which also was that of a tentmaker (Acts 18:2, 3; I Cor. 9:6, 7, 12, 15; II Cor. 11:7-9).

While waiting for Silas and Timothy to come down from Macedonia, Paul made use of the opportunities offered him in the Jewish synagogue, and began to proclaim his message to both the Jews and Greeks who attended (Acts 18:4).

"With the coming of Silas and Timothy the situation was changed."<sup>1</sup> It was at this time that Paul learned about his Thessalonian converts and that I Thessalonians was written, and II Thessalonians some months later when additional information concerning the Thessalonian Church was received. "A number of scholars hold that the Epistle to the Galatians was also written during the time of this ministry at Corinth; some scholars place Galatians even before the Thessalonian Letters."<sup>2</sup>

Being assisted by his friends, Paul began to speak more plainly concerning the Christian faith (Acts 18:5; II Cor. 1:19). "Silas apparently had brought a liberal offering from the church at Philippi (II Cor. 11:8-9) which relieved the apostle of the necessity of manual labor and freed him for an active campaign."<sup>3</sup> This intensified effort to persuade the Jews that Jesus was the Christ, soon raised a most strenuous objection by the Jews which resulted in a fierce opposition on their part (Acts 18:6). Paul and his converts however, solemnly left the synagogue and went and preached in a private house near the

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<sup>1</sup>Hiebert, op. cit., p. 107.

<sup>2</sup>Ibid., p. 108.

<sup>3</sup>Ibid.

synagogue (Acts 18:6, 7).

Among Paul's converts were some Jews, notably Crispus, the ruler of the synagogue, but the larger number of the converts were among the Gentiles (Acts 18:8). Because of the success of this Gentile ministry, the Jews of Corinth became very much aroused. Hiebert said, that:

Paul feared a repetition of troubles with these Jews such as he had experienced in Thessalonica and was thinking of leaving the city to spare his followers the resultant persecution. But in a vision at night the Lord told Paul to remain in Corinth and assured him of great success and protection (Acts 18:9-10).<sup>1</sup>

"The trouble with the Jews that Paul had feared finally flared into the open when Gallio, the new proconsul, arrived in Corinth."<sup>2</sup> The Jews, seeking to take advantage of the new proconsul, rose up against Paul, and, bringing him before the judgment seat, accused him of teaching a way of worship that was contrary to the law (Acts 18:12, 13). But, just as Paul was about to speak and defend himself, Gallio realizing that this was a religious argument, "and as such not in the sphere of his functions as a Roman judge....resolutely refused to take the case and summarily dismissed the court."<sup>3</sup> (Acts 18:13-16). Upon this, the Jews laid hold on Sosthenes, the ruler of the synagogue "and the ringleader of the opposition to Paul, and they beat him before the judgment seat, rightly judging that Gallio would not concern himself

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid., p. 109.

<sup>3</sup>Ibid., p. 108.

to protect Sosthenes any more than Paul (Acts 18:17)."<sup>1</sup>

This refusal of Gallio to pronounce judgment on Paul, left him free to continue his work "yet many days" at Corinth before deciding to leave (Acts 18:18). D. A. Hayes has given light regarding Sosthenes:

SOSTHENES -- The First Epistle to the Corinthians begins with these words, "Paul, called to be an apostle to Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth." This is the only other occurrence of the name Sosthenes in the New Testament. Can it be that Sosthenes of the eighteenth chapter of Acts, the Sosthenes who was the ruler of the synagogue in Corinth and the prosecutor of Paul in that city, is the Sosthenes "our brother," whom Paul joins with him in writing this first epistle? Like Paul himself, was he first a persecutor of the Christian faith and then a devoted adherent? It is possible. If Sosthenes had been converted and was not with Paul in Ephesus, Paul, remembering the former influence and position of this ruler of the synagogue among the Jews of Corinth, would be likely to associate their two names in the superscription of the epistle.<sup>2</sup>

#### The Occasion and Purpose of I Corinthians.

It would appear that our First Epistle to the Corinthians "was not occasioned by a single event, but rather by a series of events."<sup>3</sup> When Paul left Corinth on his second missionary journey, he took his friends Aquila and Priscilla as far as Ephesus, where they remained while he went on to Jerusalem (Acts 18:18-22). On his third mission-

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<sup>1</sup>Hayes, op. cit., p. 200.

<sup>2</sup>Ibid.

<sup>3</sup>Hiebert, op. cit., p. 111.

ary journey Paul returned to Ephesus for a ministry of about three years (Acts 19:10; 20:31). It was during this stay at Ephesus that rumors had come to him of a bad state of affairs in the church caused by heathen customs and Jewish opposition. Apollos also came from Corinth to Ephesus and no doubt he added his concern, regarding the increasing tendency toward impurity of life on the part of the Corinthians one toward another.

According to I Cor. 5:9, Paul wrote a letter to the Corinthians, one of the Pauline letters which have been lost. In this letter Paul emphasized and gave instruction concerning their attitude toward fornicators when he says, "I wrote unto you in my epistle to have no company with fornicators." ( I Cor. 5:9). Apparently the advice given in that letter was misinterpreted, for Paul found it necessary in our present I Corinthians to correct the misunderstanding.

"Further, in 1:11 Paul tells the Corinthians that he has received information about their factions from members of the household of Chloe."<sup>1</sup>

They mentioned to him that the church was being divided into rival camps with rival champions and rival standards of doctrine and life (I Cor. 1:11). The church was divided into four parties (I Cor. 1:12), namely:

- (1) those who were all for Paul -- The Paulinists.
- (2) those who were all for Apollos -- the Apollonians. They prided themselves in the oratory of Apollos. Some were definitely for

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<sup>1</sup>Ibid.

him.

(3) those who were all for Cephas -- the Cephians. He was the one who founded the Christian Church at the first Pentecost. Yes! there were some who were for Peter, but called him by his Hebrew name "Cephas."

(4) those who were all for Christ -- the Christians.<sup>1</sup>

Paul also heard (perhaps from the household of Chloe) that because of differences of opinion, open quarrels had resulted, and these quarrels lead to lawsuits before a heathen court (I Cor. 6:1-20). It seems that they did not trust each other enough to have such affairs settled among themselves. Hayes said, that:

The Corinthians were famous for drunkenness and some of the Christian Corinthians still became drunken occasionally, and Paul heard with sorrow that some of them sometimes became drunken at the love feasts of the church. They called these church festivals love feasts, and they went through the form of breaking bread together in peace and love as the Pentecostal brethren did...but there was hypocrisy, gluttony, and drunkenness at the very table of the Lord. Could there be anything worse than that in any church of Christ?<sup>2</sup> (I Cor. 11).

Yes! there was one thing still worse. "It is actually reported that there is fornication among you, and such fornication as is not even among the Gentiles, that one of you hath his father's wife" (I Cor. 5:1). Here was a man who was living with his father's wife in open adultery. Such a relationship was forbidden by the Jewish law

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<sup>1</sup>D. A. Hayes, Paul and His Epistles (New York: Eaton and Mains, 1913), p. 205.

<sup>2</sup>Ibid., p. 208.

under the penalty of death. "The Roman law equally condemned it. Was it conceivable that the Christian Church would allow it? Yet for some reason this man was tolerated in the church in Corinth."

All of this gave the apostle great concern over these conditions in the church at Corinth, and because of it, Timothy was sent there by way of Macedonia (Acts 19:21-22; I Cor. 4:17). Timothy was to serve as Paul's personal representative, and was to remind the Corinthians of Paul's life and teaching concerning the life in Christ. However, further contacts with the Corinthian church led Paul to write I Corinthians before Timothy had time to reach Corinth, for not long after the departure of Timothy, "Paul was gladdened by the arrival of three messengers from the Corinthian church, Stephanas, Fortunatus and Achaicus (I Cor. 16:17)."<sup>1</sup> It seemed "that they brought a letter from the church asking the apostle's advice concerning certain problems that perplexed them,"<sup>2</sup> such as:

1. Which life was better for the Christian, the married or the celibate (I Cor. 7:1-7)?
2. Should widows or widowers ever marry again (I Cor. 7:8-9)?
3. Should a Christian ever marry a heathen (I Cor. 7:8)?
4. If a Christian were really married to a heathen (I Cor. 7:10ff) and the heathen husband or wife would not be converted, ought the Christians to continue to live with their mates? Ought they not to separate?

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<sup>1</sup>D. Edmond Hiebert, An Introduction to the Pauline Epistles, (Chicago: Moody Press, 1954), p. 112.

<sup>2</sup>Ibid.



5. "Had not Paul written that they must break company with fornicators, and was not heathenism in Corinth a consecrated fornication?"<sup>1</sup>

6. What about the young people? Is it not better for the young women to remain as virgins in Christ (I Cor. 7:25-35)?

7. "Could a Christian father with a clear conscience give his daughter in marriage to either a heathen or a Christian?"<sup>2</sup>

8. Another question was that of concerning meat being offered to idols (I Cor. chapter 8).

9. "There was much difference of opinion as to decorum in public services."<sup>3</sup> Regarding this, Hayes has said:

Should the men come to church with their heads covered or uncovered? The Jews had been accustomed to wear the tallith on their heads when reading or speaking in the synagogue, and they said that was the only proper custom in the Christian service. The Greeks, on the other hand, always had been accustomed to enter the temple of the god bareheaded, and they saw no reason why they should approach God the Father or Jesus his Son in any less reverent fashion. What should they do about it? Should the Christians follow the Jewish custom or the Greek? How about the women? How about their heads and how about their tongues? Was it proper for a woman to speak or to teach in a public assembly? If she did so, ought she to speak or teach with uncovered head?<sup>4</sup>

10. What about the proposed collection? Have you any plans

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<sup>1</sup>Hayes, op. cit., p. 202.

<sup>2</sup>Ibid., p. 203.

<sup>3</sup>Ibid., p. 203.

<sup>4</sup>Ibid., p. 204.

concerning it (I Cor. 16:1-9)?

11. When was Apollos going to return? (I Cor. 16:12)

The coming of this delegation with the letter from the Corinthian church was the immediate occasion for the writing of I Corinthians. Paul's purpose was at least three fold: (1) to deal with factions in the church. Those of the household of Chloe brought this news to Paul - "there are contentions among you" (I Cor. 1:11). (2) to deal with immorality in the church. Paul had previously warned them against this (I Cor. 5:9). But, now a case of incest had arisen, (I Cor. 5:1ff) - "it is actually reported that there is fornication among you" (I Cor. 5:1). (3) to write regarding the letter that the Corinthians had written him. That they had written him is certain from I Cor. 7:1. The Corinthians wrote to inquire about questions of celibacy, eating of meats offered to idols, etc.

Who delivered this epistle to the Corinthian church? There is no mention of the person who was the bearer of this particular letter. It seems quite obvious that Timothy was not the bearer, since the instructions Paul gives in his letter (I Cor. 16:10, 11) makes it evident that he did not expect Timothy to arrive there until after they had received the letter. "It is probable that the delegation from Corinth (I Cor. 16:17) took this letter with them when they returned home."<sup>1</sup> But, the writer feels, as has already been mentioned in chapter II, that Titus was the bearer of this letter (II Cor. 7:13-16) as well as of the second letter.

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<sup>1</sup>Hiebert, op. cit., p. 113.

### Place and Date of I Corinthians.

The first epistle itself gives definite information as to the place and time when it was written. It was written during Paul's third missionary journey, and from Ephesus, sometime before Pentecost (I Cor. 16:8). The reference to the Jewish passover in I Cor. 5:7, 8 may suggest that it was being celebrated at the time Paul was writing. That would give us a rather definite date for our first epistle - Easter of the year 57 A.D.<sup>1</sup>

### Outline of the Epistle.

The following outline is taken from Merrill C. Tenney.

#### I CORINTHIANS: THE PROBLEMS AT CORINTH

I. Salutation	1:1-9
II. Reply to Report from "House of Chloe"	1:10-6:20
Party Strife	1:10-3:23
Defense of Paul's Ministry	4:1-21
Criticism of Immorality	5:1-13
Criticism of Lawsuits	6:1-11
Reply to Libertinism	6:12-20
III. Reply to Questions in Letter	7:1-16:9
Marriage	7:1-24
Virgins	7:25-40
Things Sacrificed to Idols	8:1-11:1
Evaluated by the Idol	8:1-13
Evaluated by Freedom	9:1-27
Evaluated by Relation to God	10:1-22
Evaluated by Relation to Others	10:23-11:1
Problems of Worship	11:2-34
The Covering of the Head	11:2-16
The Lord's Table	11:17-34

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<sup>1</sup>Revere Franklin Weidner, Studies in the Book (New York: Fleming H. Revell Company, 1890), Vol. II, p. 54.

III. Reply to Questions in Letter (continued)	
Spiritual Gifts	12:1-14:40
The Resurrection of the Body	15:1-58
The Collection	16:1-9
IV. Concluding Salutations	16:10-24 <sup>1</sup>

The following outline on I Corinthians is taken from the book,  
Bible Books Outlined by Arthur Emerson Harris.

# THE INNER LIFE OF THE CHURCH

About 57 A.D.

## INTRODUCTION. Chap. 1:1-9.

1. SALUTATION, 1:1-3.
  - Authority, v. 1. "Called to be an apostle."
  - Ascription, v. 2, 3. "Grace be unto you. . ." 1:3.
2. SATISFACTION, 1:4-9.
  - Thanksgiving, v. 4-8. "I thank my God. . ." 1:4.
  - Testimony, v. 9. "God is faithful. . ."

## I. SECULAR. Chap. 1:10-11:34.

1. DIVISIONS, 1:10-3:23. ". . .that there be no divisions. . ." 1:10.
  - (a) Contention, 1:10-31. ". . .contentions among you." 1:11.
  - (b) Course, 2:1-16. ". . .determined not to know. . .save Jesus." 2:2.
  - (c) Carnality, 3:1-23. "Ye are yet carnal. . ." 3:3.
2. DISCIPLINE, 4:1-5:13. "Shall I come to you with a rod. . .?" 4:21.
  - (a) Stewardship, 4:1-5. "It is required in stewards. . . faithful." 4:2.
  - (b) Self-conceit, 4:6-21. ". . .be not puffed up." 4:6.
  - (c) Sensuality, 5:1-13. ". . .reported. . .fornication among you." 5:1.
3. DISPUTES, 6:1-20. ". . .having a matter. . ." 6:1.
  - (a) Litigation, v. 1-11. "Ye go to law with one another." 6:7.
  - (b) Legalities, v. 12-20. ". . .all things are lawful." 6:12.

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<sup>1</sup>Merrill C. Tenney, The New Testament A Survey (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1953), p. 310.

4. DISORDERS, 7:1-11:34. "Things whereof ye wrote." 7:1.
  - (a) Marriage, 7:1-40. "If thou marry. . ." 7:28.
  - (b) Liberty, 8:1-10:33. "Free from all. . .under bondage." 9:19.
  - (c) Women, 11:1-16. ". . .every woman. . ." 11:5.
  - (d) Communion, 11:17-34. "The Lord's Supper. . ." 11:20.

## II. SPIRITUAL. Chap. 12:1-16:18.

1. GIFTS, 12:1-31. "Concerning spiritual gifts." 12:1.
  - (a) Diversity, v. 1-11. ". . .diversities of gifts." 12:1.
  - (b) Deference, v. 12-27. "The same care one of another." 12:25.
  - (c) Designation, v. 28-31. "God hath set some. . ." 12:28.
2. GRACE, 13:1-14:39. "Follow after charity." 14:1.
  - (a) Love, 13:1-13. "The greatest of these is love." 13:13.
  - (b) Language, 14:1-39. "rather speak. . .with. . .understanding." 14:19.
3. GOSPEL, 15:1-58. "The gospel which I preached." 15:1.
  - (a) Evidence of Resurrection, v. 1-19. ". . .he rose again." 15:4.
  - (b) Estimate of Resurrection, v. 20-49. ". . .first fruits of them that slept." 15:29.
  - (c) Exhortation of Resurrection, v. 50-58. "Wherefore. . .be ye steadfast." 15:58.
4. GIVING, 16:1-18. "Now concerning the collection." 16:1.
  - (a) Directions, v. 1-12. ". . .as I gave order. . ." 16:1.
  - (b) Demands, v. 13, 14. "Watch ye, stand fast. . ." 16:13.
  - (c) Duties, v. 15-18. "In subjection to everyone that helpeth," 16:16.

## CONCLUSION. Chap. 16:19-24.

- (a) Salutation, v. 19-22. "Salutation of me, Paul." 16:21.
- (b) Benediction, v. 23, 24. ". . .grace of our Lord Jesus Christ." 16:23.<sup>1</sup>

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<sup>1</sup>Arthur Emerson Harris, Bible Books Outlined (Philadelphia: The John C. Winston Company, 1933), New Testament section, p. 34.

## D. II CORINTHIANS

Occasion of II Corinthians.

The apostle remained at Ephesus for a time after having sent his rebuking letter (I Corinthians) and Titus to Corinth. "Leaving Ephesus at length immediately after Pentecost 57 A.D., Paul journeyed to Troas."<sup>1</sup> Here he was hoping to meet Titus on his way back from Corinth with a full account of the reception of the letter he had written. But Titus was not there. Sad, disappointed, and with a heavy heart, Paul made his way to Macedonia, hoping thereby to meet Titus all the sooner. Paul's anxiety to hear from Corinth was so great that it would not permit him to remain at Troas, for, he says, "I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them (of Troas), I went from thence into Macedonia (II Cor. 2:13)."<sup>2</sup> And even in Macedonia the same anxiety was upon him until Titus came. "For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. Nevertheless God that comforteth those that are cast down, comforted us by the coming of Titus." (II Cor. 7:5, 6)<sup>3</sup> Just at what point Titus and Paul met is difficult to tell - probably Thessalonica or Philippi. Certain things were learned from Titus when Paul met him. Some of these are hereby mentioned:

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<sup>1</sup>John H. Kerr, An Introduction to New Testament Study (New York: Fleming H. Revell Company (5th ed.), n.d., p. 135.

<sup>2</sup>King James, The Holy Bible Containing The Old and New Testaments (New York: The World Publishing Company, 1945).

<sup>3</sup>Ibid.

1. He learned that the effect of the former letter to the Corinthians was satisfactory. Some of the church members were filled with remorse for their conduct and because of it submitted their loyalty to the apostle once more. And also, the most grievous offender against the purity of the church was "either repentant or reprobate."<sup>1</sup>

2. Hayes has said, that Paul had learned, that there was "a portion of the church which was developing a radical opposition to his own person and teaching:"<sup>2</sup>

(1) as to his personal appearance.

(a) "they say...his bodily presence is weak"

(II Cor. 10:10).

(b) they say "he affects to be abject to his bearing.

He is very lowly in our presence" (II Cor. 10:1).

"He abrades himself more than is necessary even

for a man who looks as he does."<sup>3</sup> (II Cor. 11:7).

(2) as to his speech.

(a) they said that Paul was "rude in speech"

(II Cor. 11:6), and was afraid to say in person what he had written.

(b) they said "that his speech was of no account"

(II Cor. 10:10).

(3) as to his authority.

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<sup>1</sup>D. A. Hayes, Paul and His Epistles (New York: Eaton and Mains 1913), p. 233.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

- (a) they said he was a nobody (II Cor. 12:11). Paul himself says that he was the least of the apostles (I Cor. 15:8, 9).
  - (b) they said that he had never been a disciple of Jesus because he had "never seen Christ in the flesh" (II Cor. 5:16).
  - (c) they said that "Paul was no true apostle and that he could not boast of such a position."<sup>1</sup>
- (4) as to his teaching.
- (a) "He teaches a most obscure doctrine. There is something veiled and hidded about it"<sup>2</sup> (II Cor. 4:3). "He talks about the gospel mystery, and there surely is something very mysterious about it" (I Cor. 2:7).<sup>3</sup>
  - (b) He is handling the word of God deceitfully (II Cor. 4:2).
  - (c) He does nothing more but corrup the word of God. This is stated in II Cor. 2:17.
  - (d) He preaches no true gospel and no true Jesus, instead he preaches himself and not Christ (II Cor. 11:4; II Cor. 4:5).
- (5) as to his character.
- (a) He is accused of being fickle (II Cor. 1:17, 18).

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<sup>1</sup>Ibid., p. 239.

<sup>2</sup>Ibid., p. 241.

<sup>3</sup>Ibid.



- (b) He still was walking according to the flesh  
(II Cor. 10:2).
- (c) He is proud and boastful. "He commends himself  
because nobody else recommends him"<sup>1</sup> (II Cor. 3:1;  
5:12; 10:18).
- (d) "He is crafty and you cannot trust him. He will  
deceive you, and catch you by guile."<sup>2</sup>  
(II Cor. 12:16).
- (e) They were wondering what he was doing with all  
the money that he had collected.

He says it is for the poor at Jerusalem, but who knows? He pretends to work for his living, and he refuses to take any salary from you; but may it not be possible that he gets his salary indirectly in this matter? He and his accomplices may be fleecing you for their own benefit. He may be an embezzler, and this money may never get any farther than his own pocket. He is a Jew, and the Jews are notorious for their love of money. Why should we consider him an exception at this point? (II Cor. 12:16-19; 8:20-23)<sup>3</sup>

- (f) It was said by Paul's enemies, that his mind  
must have been affected for much that he says  
is nothing more than foolishness and even much  
of his conduct is foolishness (II Cor. 5:13;  
11:16-19; 12:6, 11).

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<sup>1</sup>Ibid., p. 244.

<sup>2</sup>Ibid., p. 245.

<sup>3</sup>Ibid., p. 247.

- (g) They said that God must surely have forsaken him, because wherever he goes he is faced with opposition and persecution (II Cor. 4:7-17; 12:7-10).

Hiebert says, that "this statement of affairs by Titus furnished the immediate occasion for the writing of II Corinthians."<sup>1</sup>

#### Purpose of II Corinthians.

His purpose was threefold, namely:

1. Hiebert says, that, "the one predominant purpose of Paul in writing this entire epistle is fully to re-establish his apostolic authority in the Corinthian Church."<sup>2</sup> According to Hendriksen, he must "defend himself against the false charges which had been made by his enemies."<sup>3</sup>

2. His second purpose for writing this second epistle was to express his great joy over the fact of how the gospel has been triumphant in Corinth in the face of the powerful forces that sought to destroy it (II Cor. 14-15), and also "to express his gratitude for the manner in which the church, as a whole, had taken to heart the contents of I Corinthians."<sup>4</sup>

3. His last purpose was "to urge that the collection for the needy saints in Judea be carried forward...."<sup>5</sup>

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<sup>1</sup>Hiebert, op. cit., pp. 147, 148.

<sup>2</sup>Ibid., p. 149.

<sup>3</sup>William Hendriksen, Bible Survey (Grand Rapids: Baker Book House, 1947), p. 350.

<sup>4</sup>Ibid.

<sup>5</sup>Ibid.

### Place and Date of Writing II Corinthians.

Place. The place of writing II Corinthians was certainly Macedonia (II Cor. 2:13; 7:5-7; 8:1; 9:2), but no mention is made as to the city from which Paul wrote, whether it was Thessalonica or Philippi.

Date. It seems evident that only a few months elapsed between the writing of I and II Corinthians. The first epistle was written near the Easter season of A.D. 57. Paul left Ephesus around Pentecost, tarrying for some time at Troas, and then went on to Macedonia. "He was visiting the churches in Macedonia, when Titus came from Corinth with his report that occasioned this letter."<sup>1</sup> "Thus this Epistle seems to have been written during the late summer or autumn of the year A.D. 57"<sup>2</sup>

### Outline of II Corinthians.

This outline was taken from The New Testament A Survey by Merrill C. Tenney.

#### II CORINTHIANS: THE EPISTLE OF PAUL'S MINISTRY

I. Salutation	1:1, 2
II. Explanation of Personal Conduct	1:3-2:13
III. The Defense of the Ministry	2:14-7:4
The Nature of the Ministry	2:14-3:18
The Sincerity of the Ministry	4:1-6
The Perseverance of the Ministry	4:7-15
The Prospect of the Ministry	4:16-5:10
The Sanctions of the Ministry	5:11-19
The Example of the Ministry	5:20-6:10
The Appeal of the Ministry	6:11-7:4

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<sup>1</sup>D. Edmond Hiebert, An Introduction to the Pauline Epistles, (Chicago: Moody Press, 1954), p. 148.

<sup>2</sup>Ibid.

IV. Comment on Effect of Letter	7:5-16
V. The Grace of Giving	8:1-9:15
VI. Personal Defense	10:1-12:13
VII. Preparation for Visit	12:14-13:10
VIII. Concluding Salutation	13:11-14 <sup>1</sup>

The following outline is taken from Bible Books Outlined by

A. E. Harris.

#### EDIFICATION OF THE CHURCH

57 A.D.

#### INTRODUCTION. 1:1, 2.

Authority, v. 1. "An apostle." Ascription, v. 2. ". . . grace to you."

#### I. MINISTRY. Chap. 1:3-7:16.

1. DELAY, 1:3-11. ". . . which befell us in Asia." 1:8.
  - (a) Deterred, v. 3-9. "We despaired even of life." 1:8.
  - (b) Delivered, v. 10, 11. ". . . delivered us out of so great a death." 1:10.
2. DEFENSE, 1:12-2:11. "Did I show you fickleness. . ." 1:17.
  - (a) Purpose, 1:12-22. "I was minded to come first to you." 1:15.
  - (b) Prevention, 1:23-2:11. "I forbore to come." 1:23.
3. DECLARATION, 2:12-5:21. "We use. . . boldness of speech." 3:4.
  - (a) Confidence, 2:12-3:18. ". . . confidence. . . through Christ." 3:4.
  - (b) Continuance, 4:1-5:21. "We faint not." 4:1.
4. DEMAND, 6:1-7:16. "Open your hearts to us." 7:1.
  - (a) Approach, 6:1-18. "Entreat. . . that ye receive not. . . grace. . . in vain." 6:1.
  - (b) Appeal, 7:1-16. "Let us cleanse ourselves. . ." 7:1.

#### II. MINISTERING. Chap. 8:1-9:15.

1. EXHORTATION, 8:1-24. "We exhorted. . ." 8:6.

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<sup>1</sup>Merrill C. Tenney, The New Testament A Survey (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1953), p. 313.

1. EXHORTATION, continued.
  - (a) Benevolence, v. 1-9.
    - (1) Generosity, v. 1-6. "Beyond their power they gave." 8:3.
    - (2) Grace, v. 7-9. ". . . abound in this grace also." 8:7.
  - (b) Beneficence, v. 10-24.
    - (1) Advice, v. 10-15. "I give my judgment." 8:10.
    - (2) Appointment, v. 16-24. ". . . appointed by the churches." 8:19.
2. ENCOURAGEMENT, 9:1-15. "I know your readiness." 9:2.
  - (a) Directions, v. 1-5. "That ye may be prepared." 9:3.
    - (1) Recognition, v. 1, 2. "Superfluous for me to write." 9:1.
    - (2) Respect, v. 3-5. ". . . lest. . . find you unprepared." 9:4.
  - (b) Declaration, v. 6-15. "But this I say. . ." 9:6.
    - (1) Law, v. 6-9. "He that soweth. . . shall reap. . ." 9:6.
    - (2) Liberality, v. 10-15. "Enriched. . . liberality." 9:11.

### III. MISSION. Chap. 10:1-13:10.

1. DEFENSE, 10:1-18.
  - (a) Appeal, v. 1-8. "I. . . entreat. . . you. . ." 10:1.
  - (b) Assertion, v. 9-13. "We will not glory beyond our measure." 10:13.
  - (c) Authority, v. 14-18. "Whom the Lord commendeth." 10:18.
2. DECLARATION, 11:1-33.
  - (a) Boasting, v. 1-15. "No man shall stop me of this glorying. . ." 11:10.
    - (1) Apology, v. 1-4. "bear with me. . ." 11:1.
    - (2) Assurance, v. 5-15. "I am not one whit behind." 11:5.
  - (b) Burdens, v. 16-33. "In labors more abundantly." 12:23.
    - (1) Afflictions, v. 16-27. "In perils. . ." 12:26.
    - (2) Anxiety, v. 28-33. "The care of all the churches." 12:28.
3. DECLAMATION, 12:1-13:10.
  - (a) Disclosures, 12:1-21. ". . . I will come to revelations. . ." 12:1.
    - (1) Glory, v. 1-6. Vision, v. 1, 2. Voice, v. 3-6.
    - (2) Grace, v. 7-10. Intrusion, v. 7, 8. Instruction, v. 9, 10.
  - (b) Discernment, 12:11-13:10. "All things. . . are for your edifying." 12:19.
    - (1) Gain, 12:11-21. Witness, v. 11-18. Wisdom, v. 19-21.
    - (2) Guidance, 13:1-10. Announcement, v. 1-4. Appeal, v. 5-10.

CONCLUSION. Chap. 13:11-14.

Blessing, v. 11-13. "The God of love and peace shall be  
with you." 13:11.

Benediction, v. 14. "The grace of our Lord Jesus Christ."<sup>1</sup>

Paul's Teaching concerning the office of the Ministry as presented in  
his two letters to the Corinthians.

The following is taken from Studies in the Book by R. F. Weidner:

The nature of the office.

- (1) The ministry is a special office (I Cor. 3:5; 4:1;  
II Cor. 3:6).
- (2) Is the ordinary means by which men obtain a knowledge of  
salvation (I Cor. 1:6, 17, 18, 21).
- (3) Instituted of God (I Cor. 12:28; II Cor. 5:18-20).
- (4) Its office is to preach the gospel (I Cor. 1:17),  
the word of reconciliation (II Cor. 5:18, 19).
- (5) . . . administer the sacraments (I Cor. 1:13; 12:13; 10:16, 17;  
11:23-27).
- (6) Ministers have their authority from God (II Cor. 10:8;  
13:10).
- (7) But are not lords over the church (II Cor. 1:24).
- (8) Have the promise of God's blessing (II Cor. 3:6).
- (9) No man may enter the ministry without a call. (I Cor. 14:33).

The character of ministers.

- (1) Must be spiritual men, taught by the Spirit (I Cor. 2:13).
- (2) Drawn by the love of Christ (II Cor. 5:14).
- (3) In themselves are but earthen vessels (II Cor. 4:7; 2:17).
- (4) Must deny self and keep the body under (I Cor. 9:27).
- (5) Must be patient, willing to suffer for Christ's sake  
(I Cor. 4:10-14; II Cor. 6:4).
- (6) Not serving for money (I Cor. 9:18; II Cor. 12:14).
- (7) Not trusting in themselves (II Cor. 2:17; 3:5, 6).
- (8) Not walking in craftiness (II Cor. 4:2).
- (9) Not easily discouraged (II Cor. 4:8, 9; 6:10).
- (10) Should avoid giving unnecessary offence, (I Cor. 10:32, 33;  
II Cor. 6:3).
- (11) Must renounce the hidden things of shame (II Cor. 4:2).
- (12) Walk in holiness and sincerity (II Cor. 1:12).

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<sup>1</sup>Arthur Emerson Harris, Bible Books Outlined (Philadelphia:  
The John C. Winston Company, 1933), New Testament section, p. 38.

### Their Duties.

- (1) Woe to those who do not preach the Gospel (I Cor. 9:16).
- (2) Must preach the Gospel to all (I Cor. 1:17).
- (3) Must preach Christ crucified, (I Cor. 1:23; 2:2).
- (4) Not in persuasive words of man's wisdom (I Cor. 1:17; 2:1, 4; II Cor. 1:12).
- (5) Not preaching themselves (II Cor. 4:5).
- (6) Nor commending themselves (II Cor. 3:4, 5; 5:12; 10:12, 18).
- (7) Not corrupting the Word of God (II Cor. 2:17).
- (8) Nor handling the Word of God deceitfully (II Cor. 4:2).
- (9) But preach the truth in sincerity (II Cor. 2:17; 4:2).
- (10) In demonstration of the Spirit and power (I Cor. 2:4).
- (11) Commending themselves to the consciences of men, (II Cor. 4:2; 5:11).
- (12) With plainness and boldness of speech (II Cor. 3:12).
- (13) With consistency of doctrine (II Cor. 1:18, 19).
- (14) Should seek the salvation of the flock (I Cor. 10:33).
- (15) Should comfort them that are in affliction (II Cor. 1:4-6).
- (16) Should build up unto edification (II Cor. 10:8; 13:10).
- (17) Should approve themselves as ministers of God (II Cor. 6:4).
- (18) Should thank God for his gifts to the Church (I Cor. 1:4).
- (19) Should glory in behalf of their flock (II Cor. 7:4).

### The duties of the Church to ministers.

- (1) Should regard them as ministers of Christ and ambassadors of God (I Cor. 4:1; II Cor. 5:20).
- (2) Should follow their holy example (I Cor. 11:1).
- (3) Support them (I Cor. 9:7-11, 13, 14).
- (4) Pray for them (II Cor. 1:11).
- (5) Should so act as to give them joy (II Cor. 1:14; 2:3).<sup>1</sup>

### Questions for Research and Discussion on I and II Corinthians.

1. Where was Corinth situated?
2. Describe the moral and religious conditions of Corinth.
3. When and where was I Corinthians written?
4. What was the occasion of its writing?
5. Was this the first letter to them?

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<sup>1</sup>Revere Franklin Weidner, Studies in the Book (New York: Fleming H. Revell Company, 1890), Vol. II, pp. 67-69.

6. What conditions were reported to Paul concerning the church?
7. What questions did the Corinthians ask?
8. How does Paul classify divisions in the church?
9. How were they to correct and heal these divisions?
10. What building is the Church?
11. What is the purpose of church discipline?
12. Upon what grounds does Paul condemn Christians going to law before heathen courts?
13. Upon what ground does he condemn personal impurity?
14. What did Paul have to say about marriage?
15. What did he say about the separation of a Christian from a heathen?
16. What did he have to say about divorce and remarriage?
17. Whom should a Christian marry?
18. What did Paul say about things offered to idols?
19. Were women prohibited from speaking in the public assembly?  
Why?
20. How can we eat and drink the Lord's Supper unworthily?
21. Discuss the place, purpose and design of spiritual gifts?
22. What were the results of Paul's first letter to the Corinthians?
23. As you studied the epistle, what would you say is the theme?
24. What is the purpose of Paul in his second epistle?
25. When and where was this epistle written?
26. What is the theme of II Corinthians?
27. In these two letters, what does Paul say concerning the ministry?
28. What should be the attitude of the church to the minister?



## E. GALATIANS

Destination of the Epistle.

The epistle is addressed "unto the churches of Galatia" (Gal. 1:2), "but there is a question as to what is meant by Galatia."<sup>1</sup> At that particular time the word had two uses. Popularly known as "Galatia" of the North part of central Asia Minor. This name came from the large numbers of Gauls who settled there. In addition to this there was the Roman province of Galatia, this included Galatia proper and also the cities Paul founded on his first journey - Antioch in Pisidia, Iconium, Lystra, Derbe.<sup>2</sup>

"Because of these two uses of the word Galatia, two theories have arisen as to the destination of the Epistle,"<sup>3</sup> namely: the North-Galatian and South Galatian theories. Cartledge says that the North-Galatian theory holds that this letter was addressed to the churches which Paul had founded on his second missionary journey, as is indicated in Acts 16:6. In this portion of Scripture, however, mention is made only of the region of Phrygia and Galatia which Paul went through, and not of any churches that he founded. Cartledge also gives the view of the South-Galatian theory. They hold that this letter was written to churches founded on the first missionary journey - Antioch in Pisidia, Iconium, Lystra and Derbe. Mention of this is made in Acts 13:14-14:20.<sup>4</sup>

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<sup>1</sup>Samuel A. Cartledge, A Conservative Introduction to the New Testament (Grand Rapids: Zondervan Publishing House, 1938), p. 107.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid., p. 108.

There is nothing that is absolutely definite in the epistle itself as to what Paul means when he says "unto the churches of Galatia" (Gal. 1:2). Therefore, there is room for a difference of opinion regarding this matter.

Since the book of Acts does not indicate that Paul ever founded churches in Northern Galatia, but that "it does relate at some length the establishment of churches in Southern Galatia: Pisidian Antioch, Iconium, Lystra, and Derbe,"<sup>1</sup> the writer feels that the region the Apostle Paul had in mind, was the region where he founded the churches. Some of the reasons for holding this view are as follows:

1. In Acts 16:1, on Paul's second missionary journey, it clearly states that the apostle Paul revisited some of these churches which he founded on the first missionary journey. "Now, this fits exactly into the picture as drawn by the Epistle to the Galatians; see 4:13."<sup>2</sup>

2. The epistle makes mention of Barnabas three times - Gal 2:1, 9, and 13, as if he were well known to the readers of it. If one looks back to chapter two, which is based on the book of Acts, it will be discovered, that Barnabas accompanied Paul on his first missionary journey through Antioch, Lystra, Iconium, and Derbe, and apparently was well known to the church people there.

Silas was the companion of Paul in the second missionary journey in which the Galatian churches were founded if they were found in North Galatia; and he is not mentioned in the epistle at all.<sup>3</sup>

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<sup>1</sup>William Hendriksen, Bible Survey (Grand Rapids: Baker Book House, 1947), p. 334.

<sup>2</sup>Ibid.

<sup>3</sup>D. A. Hayes, Paul and His Epistles (New York: Eaton and Mains 1913), p. 274.

This evidence seems to indicate that this letter was written to the churches of South Galatia.

3. At the beginning of his third missionary journey, Luke mentions (Acts 18:23), that Paul went through the region of Galatia and Phrygia, in order, establishing all the disciples. "If Galatia here means North-Galatia alone, then all the disciples were not visited, and some important fields which Paul had evangelized were passed by."<sup>1</sup>

4. In Galatians 4:14, the following statement is made by Paul: "Ye received me as an angel of God." In Acts 14:8-11, the account is given of how Paul healed a certain man at Lystra, one who was impotent in his feet, a cripple from his mother's womb, and one who had never walked. "And when the multitude saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men" (Acts 14:10). "May not the one passage be a reference to the other?"<sup>2</sup>

#### The Occasion of the Epistle.

Benson says that, "it is impossible to read this letter without being impressed by the severity of its note. It is evident that the writer was dealing with matters which were of vital importance."<sup>3</sup> Usually, in the Pauline epistles, immediately after the salutation, one comes upon a thanksgiving and a note of praise, but such is not

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid., p. 275.

<sup>3</sup>Clarence H. Benson, A Guide for Bible Study (Chicago: Clarence H. Benson, 1934), p. 30.

the case in this epistle - instead there is an anathema (Gal. 1:8, 9). He is severe in his treatment of them, but the severity seems to be mingled with appeals of touching affection (Gal. 4:12-15, 19-20).

We ask the question: What is it that called forth the writing of such an epistle? Hayes says that there were certain Judaizing emissaries who had invaded the Galatian territory and in doing so, attacked the character of Paul and the gospel he preached. Also they endeavored to make his Gentile converts to Christianity to become thoroughgoing Jews.<sup>1</sup> Hayes has also said, that:

They said about the same things which had been said at Corinth, and it may be that there was a concerted effort among the Judaizers in the Christian Church at this time to undermine the influence of the apostle Paul and to restore the Jewish supremacy in the church which had characterized the early days and years of its history, but which was now threatened with overthrow by the ever-increasing numbers of the Pauline converts in the Gentile fields. Their appearance and their aggressive campaign seem to have been at about the same period in Corinth and in Galatia. They may have represented a simultaneous effort throughout the Pauline fields which seriously menaced the continuance of his most cherished principles and the maintenance of his most promising church communities.<sup>2</sup>

So the occasion of this epistle seems to be as follows:

1. Because false teachers were perverting the Gospel of Christ (Galatians 1:6, 7; 3:1; 6:12, 13).
2. Because they were denying the authority of Paul as and Apostle (Gal. 1:1, 11, 12).

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<sup>1</sup>Hayes, op. cit., p. 284.

<sup>2</sup>Hayes, op. cit., p. 284, 285.

3. Because the Galatians were being carried away by the Judaism of these teachers (Gal. 3:3-6; 4:9-11, 19-21; 5:2-4, 18). "They claimed that the Jewish law was binding upon Christians. They acknowledged Jesus as the Messiah but still looked for salvation through the works of the law. They insisted on the rite of circumcision."<sup>1</sup>

4. Because the Galatians have practiced the works of the flesh: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings (Gal. 5:19-21).

#### The Purpose of the Epistle.

According to Hiebert, Paul's purpose was three fold:

1. The false teachers had destroyed so much of Paul's work that he felt it necessary to defend his apostolic call and authority. He shows that it had been received directly from Christ and had been recognized by the apostles as a special commission to the Gentiles (Acts 15:22-29). "This had to be established before his doctrine of salvation by faith can be authenticated."<sup>2</sup> This establishing of his authority occupies the first two chapters. In them, he shows, "how he got his Gospel, how the Jerusalem leaders confirmed his Gospel, and how he rebuked the inconsistency of the very apostle (Peter) to whom the Judaizers appealed for their authority."<sup>3</sup>

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<sup>1</sup>Henry T. Sell, Bible Study Books (New York: Fleming H. Revell Company, 1896), p. 213.

<sup>2</sup>Edmond D. Hiebert, An Introduction to the Pauline Epistles (Chicago: Moody Press, 1954) p. 90.

<sup>3</sup>Ibid.

2. His purpose is also to set forth "an exposition of the Gospel of Justification by faith as he held it and had taught it to the Galatians."<sup>1</sup> This he does with arguments from Jewish history - experiences of Abraham - the teaching of the Old Testament Scriptures, and the work of Christ. Paul explains that the work of Christ did away with the things which foreshadowed Him. The law, which the Jewish teachers so strongly emphasized, Paul declares was only temporary and never intended to be permanent - it was but preparatory to the Gospel. It was the schoolmaster to assist in bring men to Christ that they might be justified by faith.

3. "Paul further purposed to exhibit that the life of Christian liberty does not mean a life of lawlessness or license."<sup>2</sup> This he explains in the last two chapters of his epistle. Hiebert has also said:

His opponents had attacked his Gospel by declaring that his removal of the restraining law from the life of the Christian promoted lawlessness and invited license and unrestrained lust (5:13-25). Paul urges them to maintain their liberty in Christ (5:1), to beware of the forces threatening to destroy that liberty (5:2-12), and to practice living a life governed by love and guided by the Holy Spirit (5:13-25). Such a life bears the fruit of the Spirit, bears the burdens of the weak and needy, and never grows weary of doing good to all men (5:16-6:10). The truth of justification by faith logically leads to a life of good works.<sup>3</sup>

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid.

<sup>3</sup>Hiebert, op. cit., pp. 90, 91.

### Date and Place of Writing.

It is difficult to determine the time and place of the writing of this Epistle. Some think that the Epistle to the Galatians is the earliest of the Pauline epistles and some think that it is the latest, and it has been put at almost every possible place between these two extreme dates.

The writer feels that this epistle was written about the same time that the II Epistle to the Corinthians was written and the Epistle to the Romans, which is considered next.

Hayes has said, that Galatians is like Second Corinthians in several particulars:

1. "The two epistles have the same tone."<sup>1</sup> Paul makes the same frequent reference to his infirmity; in fact about all there is to know of Paul's thorn in the flesh is to be gathered from these two epistles. In both epistles, the apostle makes the same denunciation of false teachers, "and the same strong assertion of his own apostleship, together with strong expression of his humility."<sup>2</sup>

2. Some sentences are nearly the same in both epistles such as Gal. 3:12 with II Cor. 5:21, and Gal. 6:7 with II Cor. 9:6.

3. The phrases such as "another gospel," "a new creature," and "we persuade men" are found in both epistles - Gal. 1:6 with II Cor. 11:4, Gal. 6:15 with I Cor. 5:17.<sup>3</sup>

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<sup>1</sup>Hayes, op. cit., p. 283.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

Hayes says, however, that the Epistle to the Galatians is most like the Epistle to the Romans.

1. "It has the same thesis or text, "By the works of the law no flesh is justified"<sup>1</sup> (Gal. 2:16 and Rom. 3:20).

2. It has the same arguments. Paul quotes from the same Old Testament Scripture to support his answer (Gal. 3:6 and Rom. 4:3). "Both argue that the Mosaic law was divinely sanctioned and yet it is not binding upon Christians (Gal. 3:19 and Rom. 6)." <sup>2</sup>

3. Many of the passages in these two epistles are parallel.

Compare Gal. 4:5-7 with Rom. 8:14-17  
and Gal. 2:20 with Rom. 6:6-8, and Gal. 5:14  
with Rom. 3:9, and Gal. 2:7 with Rom. 15:15  
and 11:13. At least twenty of these paral-  
lels have been noted by the commentators.<sup>3</sup>

Therefore, the writer feels that this epistle was written about 57-58 A.D. while Paul was on his third missionary journey and at Corinth. Others feel that it was written while on his second missionary journey and at Antioch.

#### Outline of the Epistle to the Galatians.

The following outline is given by D. A. Hayes:

#### 1. PERSONAL, Chapter 1, 2.

- |                              |          |
|------------------------------|----------|
| 1. Salutation                | 1:1-5.   |
| 2. Surprise and anathema     | 1:6-10.  |
| 3. Paul's gospel is from God | 1:11-17. |

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid., p. 284.



4. Visit to Cephas and ministry in Syria and Cilicia 1:18-24.
5. Paul's gospel was recognized and ratified by Cephas, James and John 2:1-10.
6. It maintained itself against Cephas at Antioch 2:11-21.

## II. DOCTRINAL, Chapters 3, 4.

1. The faith of Abraham 3:1-14.
2. Faith and the law 3:15-22.
3. The Christian's relation to the law and to Abraham 3:23-29.
4. Bondservants and sons 4:1-7.
5. Backsliding of the Galatians 4:8-11.
6. A personal appeal, contrasting their past and their present 4:12-20.
7. Allegory of the handmaid and the freewoman 4:21-31.

## III. PRACTICAL, Chapters 5, 6.

1. Christ sets free 5:1.
2. Freedom and circumcision 5:2-12.
3. Freedom and love 5:13-15.
4. The Spirit and the flesh 5:16-24.
5. Walking by the Spirit 5:25.
6. Burden-bearing 6:1-5.
7. Sowing and reaping 6:6-10.
8. Personal subscription; Paul contrasts his motives with those of his foes 6:11-16.
9. The marks of Jesus 6:17.
10. Benediction 6:18.<sup>1</sup>

Outline as given by Arthur Emerson Harris:

## THE EMANCIPATION OF THE CHURCH About 53-57 A.D.

### SALUTATION. Chap. 1:1-5

1. Authority, 1:1, 2. ". . . an apostle. . ." 1:1.
  - (a) Commission, v. 1.
  - (b) Communion, v. 2.

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<sup>1</sup>D. A. Hayes, Paul and His Epistles (New York: Eaton and Mains 1913), pp. 291, 292.

2. Ascription, 1:3-5. ". . . grace to you and peace." 1:3.
  - (a) Purpose, v. 3, 4.
  - (b) Praise, v. 5.

#### I. AUTHENTICITY. Chap. 1:6-2:21.

1. OCCASION, 1:6-10. ". . . some . . . would pervert the gospel." 1:7.
  - (a) Change, v. 6, 7. ". . . so quickly removing. . ." 1:6.
  - (b) Charge, v. 8-10. "If any man preacheth unto you. . ." 1:9.
2. OBJECTIVE, 1:11-24. "As touching the gospel." 1:11.
  - (a) Revelation, v. 11, 12. "It came to me through revelation." 1:12.
  - (b) Rejoicing, v. 13-24. "They glorified God in me." 1:24.
3. OPPORTUNITY, 2:1-10. "We should go to the Gentiles." 2:9.
  - (a) Conference, v. 1-8. "I laid before them. . ." 2:2.
  - (b) Confirmation, v. 9, 10. ". . . when they perceived grace." 2:9.
4. OPPOSITION, 2:11-21. ". . . drew back and separated himself." 2:12.
  - (a) Conflict, v. 11-13. "I resisted him to the face." 2:11.
  - (b) Consistency, v. 14-21. "That I might live unto God." 2:19.

#### II. AFFIRMATION. Chap. 3:1-4:31.

1. APPEAL, 3:1-5. "Who did bewitch thee?" 3:1.
  - (a) Reproof, v. 1. "O foolish Galatians." 3:1.
  - (b) Reception, v. 4, 5. "Received ye the Spirit by. . . works of. . . law?" 3:2.
2. ARGUMENT, 3:6-4:31.
  - (a) Assertion, 3:6-9. ". . . they. . . of faith are blessed." 3:9.
  - (b) Alternative, 3:10-14. ". . . of works of the law. . . under curse." 3:10.
  - (c) Analogy, 3:15-29. ". . . no man maketh it void." 3:15.
  - (d) Amplification, 4:1-31. ". . . so long as the heir. . ." 4:1.

#### III. APPLICATION. Chap. 5:1-6:10.

1. BONDAGE, 5:1-25. ". . . a yoke of bondage." 5:1.
  - (a) Freedom, v. 1-15. "For freedom did Christ make us free." 5:1.
  - (b) Forewarning, v. 16-25. "I forewarn you. . ." 5:21.
2. BURDENS, 6:1-5. ". . . others. . . his own burden." 6:2, 5.
  - (a) Others, v. 1, 2. "Bear ye one another's burdens." 6:2.
    1. Recovery, v. 1. "Restore such as one."
    2. Relief, v. 2. "Bear ye. . ."

- (b) Ourselves, v. 3-5. "Let each man. . ." 6:3.
  - 1. Delusion, v. 3. "Thinketh himself something. . . nothing."
  - 2. Decision, v. 4, 5. "Let each man prove his own works." 6:4.
- 3. BENEVOLENCE, 6:6-10. "Communicate. . ." 6:6.
  - (a) Law, v. 6-9. "He that soweth. . . shall reap. . ." 6:8.
    - 1. Policy, v. 6, 7. "Let him that is taught. . ." 6:6.
    - 2. Principle, v. 8, 9. "That shall he also reap. . ." 6:8.
  - (b) Liberality, v. 10. "As we have. . . opportunity. . . do good unto all men."
    - 1. Sinners, v. 10a. ". . . unto all men."
    - 2. Saints, v. 10b. ". . . household of faith."

#### CONCLUSION. Chap. 6:11-16.

- 1. Signature, v. 11. "large letters. . . mine own hand. . ."
- 2. Summary, v. 12-18.
  - (a) Boasting, v. 12-15. "Glory in your flesh." 6:13.
    - 1. Motives, v. 12, 13.
    - 2. Metaphor, v. 14.
    - 3. Meaning, v. 15.
  - (b) Blessing, v. 16, 17. ". . . as many as shall walk." 6:16.
    - 1. Peace, v. 16.
    - 2. Proof, v. 17.
  - (c) Benediction, v. 18. "grace of our Lord Jesus Christ."<sup>1</sup>

### The Teaching of the Epistle

Even though the information is entirely in the epistle itself, the writer is quoting from Revere Franklin Weidner's book, Studies in the Book, Vol. II.

#### The Doctrine of Man

##### I. The Universality of Sin

- 1. Man has sins, 1:4.
- 2. This present age is evil, 1:4.

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<sup>1</sup>Arthur Emerson Harris, Bible Books Outlined (Philadelphia: The John C. Winston Company, 1933), New Testament section, p. 42.

3. All Gentiles are sinners, 2:15.
4. All Jews are sinners, 2:16, 17.
5. For no man can keep the law of God, 3:10, 11, 19.
6. Therefore Scripture hath shut up all men under sin, 3:22.

## II. The Nature of Sin

1. It brings us under the curse of the law, 3:13.
2. Under bondage, 3:22, 23.
3. The ruling element in the natural man is the flesh, 5:13, 16, 17.
4. A little leaven leaveneth the whole lump, 5:9.
5. The flesh manifests itself in works, 5:19-21.

## III. The Result of Sin

1. Condemnation, 1:8, 9.
2. It separates from Christ, 1:6-9.
3. It brings upon men the curse, 3:10, 13.
4. Those who practise the works of the flesh shall not inherit the Kingdom of God, 5:21.
5. He that soweth unto his own flesh shall of the flesh reap corruption, 6:8.

## The Person of Jesus Christ

### I. His Humanity

1. Jesus is a true man, 1:19.
2. Of the seed of Abraham, 3:16; born of a woman, 4:4.
3. Died, 1:1; 2:21; even by a death on the cross, 3:1, 13; 6:12, 13.

### II. His Divinity

1. He is the Son of God, 1:16; 2:20; 4:4, 6.
2. He is Lord, 1:3, 19; 5:10; 4:4, 6.
3. To Him are ascribed the same works as to the Father, 1:1, 3; 6:18.

### III. His Resurrection

1. He was raised from the dead by God the Father, 1:1.

#### The Mediatorial work of Jesus Christ

1. He is the Messiah or Christ, 1:1, 3, 6, 7, 10, 12, etc.
2. He is Jesus the Saviour, 1:1, 3, 12; 2:4, etc.
3. He gave Himself for our sins, 1:4.
4. He loved me, and gave Himself up for me, 2:20.
5. He died, on the cross (3:1, 13; 6:12, 13), to obtain a righteousness for the believer, 2:16, 21; 3:13.
6. He became a curse for us, ex. "bore our sins in his body upon the tree" (I Pet. 2:24), bore our guilt and punishment, 3:13.
7. By His death Christ has delivered believers from the bondage of this present evil age, 1:4.
8. He has redeemed believers from the curse of the law, 3:13.

#### The work of the Holy Spirit

##### I. Faith

1. Through faith in Jesus Christ we receive the gift of the holy Ghost, 3:2, 6, 14.
2. Faith consists of three elements:
  - a. A knowledge of the things to be believed, 4:9; 3:23; 2:2.
  - b. Assent, a believing that what the Scriptures say are certainly true, 1:6, 8, 11, 12; 2:14.
  - c. Confidence and trust in Christ, 2:16; 3:26.
3. The first two parts of faith refer to the intellect; confidence is the act of the will.
4. Where there is true faith, all three elements must be present, but the confidence is the principal part of faith, 2:16; 3:26.
5. God (1:16; 3:6), and Christ (1:11, 12), is the ground of faith, the authority whose word man believes.
6. The Gospel preached by Paul is to be believed, 1:6, 8, 11, 12.
7. The instrumental cause of faith is the preaching of the Word of God, 1:23; 2:2; 3:2.

8. Righteousness is through faith in Christ, 2:16, 21; 5:5.
9. By faith in Christ we are justified, 2:16; 3:24.
10. The righteous shall live by faith, 3:11; 2:20.
11. The law is not of faith, 3:11.
12. Faith came when the Gospel came, 3:23, 25.
13. Through faith we become Sons of God, 3:26.
14. Through the Spirit, by faith, we wait for the hope of righteousness, 5:5.

## II. Justification

1. Justification does not signify to make righteous, but to declare, to reckon righteous, 3:6; 2:21; 3:8, 13, 14.
2. It is God the Father who justifies, who reckons righteousness to the sinner, 3:6, 8, 11.
3. Before Justification man
  - a. Is under sin, under bondage, under the curse of the law, 3:13, 22, 23.
  - b. Without righteousness, 3:21; 2:21.
  - c. Cursed, and dead in sin, 3:10, 21.
4. After Justification the sinner's relation to God is changed.
  - a. He is in a state of grace, 1:6; 2:21; 3:2, 5, 14.
  - b. Righteousness is reckoned unto him, 2:21; 3:6.
  - c. He has the blessing of Abraham in Christ Jesus 3:9, 14.
5. Justification therefore, consists of two things;
  - a. Remission of sins, 1:4; 3:13, 22.
  - b. The imputation of Christ's righteousness, 2:21; 3:27.
6. A man is not justified in the sight of God by the works of law, 2:16, 21; 3:11.
7. Nor can he be justified by the works of the law, 2:16; 3:21; 5:4.
8. He is justified only through faith in Christ, 2:16, 21; 3:24.
9. He is justified through faith alone, 2:16; 5:4, 5.
10. Abraham was justified by faith, 3:6.
11. The Gentiles can be justified by faith, 3:8, 14.<sup>1</sup>

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<sup>1</sup>Weidner, Vol. II, pp. 45-51.

Questions for Research and Discussion.

1. Who were the Galatians?
2. In what two ways was the name "Galatia" used?
3. When were these churches established?
4. What was the occasion of the Epistle to the Galatians?
5. What is peculiar in the introduction?
6. What are the three main divisions of this epistle?
7. How did the Galatians oppose Paul?
8. Give Paul's defense of his apostleship?
9. Give his argument for justification by faith?
10. What are the limits of the law?
11. What is the source of Paul's glorifying?
12. What are the fruits of the Spirit?
13. From what are we set free?
14. For what are we set free?
15. What is the ruling power of the new life?
16. How are men called?
17. What is the importance of faith?
18. How are men justified?
19. What are the effects of justification?
20. Note what Paul teaches concerning the relation of "Law" and "Gospel."
21. What relationship is seen between Galatians and Romans?

eral small groups, or families of Christians, from Pauline churches who had settled in Rome, managed to find each other, and in so doing, assembled themselves together for worship.<sup>1</sup>

Weidner has also said, that:

It is highly probable that the teachers who gathered the scattered Christians and who formally organized the congregation at Rome, were disciples of Paul.

(1) For as Paul was the Apostle to the Gentiles, it would be but natural that the Church at Rome, the center of all Gentile civilization, should also be founded by him, if not directly, at least indirectly, through his disciples and converts.

(2) This is all the more evident because Paul in writing this Epistle takes it for granted that he does not in any way interfere with the labors of any other Apostle, Rom. 15:20. Compare II Cor. 10:15, 16.

(3) This is fully substantiated when we carefully study the list of names recorded in Rom. 16:3-16. These persons are none other than former disciples and helpers of St. Paul, who no doubt were at Rome, and who had taken a prominent part in the establishment of the church.

(4) We have also two strong indirect arguments to show that the Church at Rome had been founded by the disciples of Paul.

(a) The great desire of Paul to visit Rome (Rom. 1:8-13; 15:23, 24), combined with his declared unwillingness to build on another man's foundation, 15:18-24.

(b) His boldness in admonishing them (15:15).<sup>2</sup>

Regardless who founded the church, one thing is certain, that, by this time the Christians had become so well known, that they had

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<sup>1</sup>Hiebert, op. cit., p. 170.

<sup>2</sup>Revere Franklin Weidner, Studies in the Book of Romans (New York: Fleming H. Revell Company, 1890), Vol. II, pp. 70, 71.



established a world-wide reputation for themselves regarding their faith (Rom. 1:8). This was the faith of both Jews and Gentiles (Rom. 1:6-13; 2:17-24; 9:13).

#### The Occasion and Purpose for Writing.

The occasion for the writing of this epistle is clear from its contents. Unlike the others, the occasion was not due to any internal conditions in the Roman Church, but rather to the development of Paul's own plans. According to Romans 15:23, he has finished his missionary labors in the eastern provinces, "and now feels free to inaugurate in the West the labors he has anticipated for some time (Acts 19:21)."<sup>1</sup> Since this would be his first visit, it seems no more than courteous act that he should give notice of his intention to visit the brethren. Hiebert has said, that when Paul had:

...learned of the impending visit of Phoebe to Rome he determined to avail himself of the opportunity to communicate with the Roman church and to inform them of his coming and his plans. The letter was dictated to a Christian scribe named Tertius, who is given liberty to add a greeting in his own name (16:22).<sup>2</sup>

Paul's purpose no doubt was to see Rome (Acts 19:21). He wrote this epistle hoping that it would pave the way for his intended visit. He also knew that it would serve as an introduction to introduce him to them and would give them a taste of the kind of gospel he was preaching.

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<sup>1</sup>Hiebert, op. cit., p. 178.

<sup>2</sup>Ibid.

Who knows? Perhaps the Romans had heard false or distorted reports of what Paul believed and taught. This could very easily have been part of the purpose, for Paul takes occasion in this epistle after the salutation to set forth the gospel which he believed and taught.

#### Place and Date of Writing.

The Acts and the Corinthian Epistles seem to indicate that the Epistle to the Romans was written from Corinth while Paul was on his third missionary journey (Acts 19:21; 20:1-3; Rom. 16:23; I Cor. 1:14). "Galatians and Romans are much alike in matter and form, and Galatians seems like the first draft of the argument which has been elaborated and perfected in Romans."<sup>1</sup> In Galatians, emphasis was placed upon justification by faith and in the book of Romans, Paul carries this same thought through, that, 'we are saved by faith and not by works.' Paul brings out the righteousness of God.

Therefore, with these resemblances (More fully discussed when Galatians was considered), and after having considered under Galatians itself that that epistle was written between 57 and 58 A.D., the writer feels that this letter to the Romans was written shortly after the Epistle to the Galatians, and near the close of the three months spent at Corinth (Acts 19:8, 21; 20:1-3), probably early in 58 A.D.

#### The Central Thought of Romans.

W. B. Taylor in his book, Studies in the Epistles and Revelation has the central thought of the book outlined under six points, as

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<sup>1</sup>Ibid., p. 305.

follows:

- (1) All have sinned and come under condemnation.
- (2) Having all sinned, hence all need a Saviour.
- (3) Christ died for all, therefore "Lord of all."
- (4) All Christians, through obedience "of faith," become members of his body, are filled with his Spirit, and have passed from condemnation into the glorious liberty and blessings of the sons of God.
- (5) With Paul sin was an awful thing, destructive of life, liberty and love. Redemption is a glorious manifestation of the wisdom, knowledge and love of God.
- (6) The gospel is the power of God unto salvation to all who believe (Rom. 1:16).<sup>1</sup>

### Outline of the Epistle.

The following outline is taken from The New Testament A Survey by Merrill C. Tenney.

#### ROMANS: THE GOSPEL OF GOD'S RIGHTEOUSNESS

I. INTRODUCTION	1:1-17
Salutation	1:1-7
Author	1:1-5
Destination	1:6, 7a
Greeting	1:7b
Occasion	1:8-15
Theme	1:16, 17
II. THE NEED OF DIVINE RIGHTEOUSNESS	1:18-3:20
The Decline of the Gentile World	1:18-32
The Doom of the Critic	2:1-16
The Dilemma of the Jew	2:17-3:8
The Universal Condemnation	3:9-20
III. THE MANIFESTATION OF DIVINE RIGHTEOUSNESS	3:21-8:39

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<sup>1</sup>W. B. Taylor, Studies in the Epistles and Revelation (Cincinnati: The Standard Publishing Company, 1910), p. 28.

## III. THE MANIFESTATION OF DIVINE RIGHTEOUSNESS, continued.

The Medium of Righteousness: Faith	3:21-31
The Basis of Righteousness: Promise	4:1-25
The Attainment of Righteousness	5:1-21
The Aspects of Practical Righteousness	6:1-7:25
The Result of Righteousness: Life in Spirit	8:1-39

## IV. THE RELATION OF RIGHTEOUSNESS TO THE JEW 9:1-11:36

The Election of Israel	9:1-33
The Salvation of Israel	10:1-21
The Failure of Israel	11:1-36

## V. THE APPLICATION OF RIGHTEOUSNESS TO CHURCH LIFE 12:1-15:13

Call to Consecration	12:1, 2
The Use of Gifts	12:3-8
Personal Relationships	12:9-21
Political Relationships	13:1-7
Public Relationships	13:8-14
Fraternal Relationships	14:1-15:13

## VI. CONCLUSION 15:14-33

Personal Plan	15:14-29
Request for Prayer	15:30-33

## VII. POSTSCRIPT 16:1-27

Greetings	16:1-24
Benediction	16:25-27 <sup>1</sup>

Outline as given by Harris, Bible Books Outlined:

GOD'S METHOD OF SAVING MEN      Key 1:16, 17.      About 58 A.D.

INTRODUCTION. Chap. 1:1-17.

1. PREFACE, 1:1-7.
  - (a) Salutation, v. 1.
  - (b) Signification, v. 2-7.
2. PERSONALITIES, 1:8-13.
  - (a) Interest, v. 8-10.
  - (b) Intent, v. 11-13.

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<sup>1</sup>Merrill C. Tenney, The New Testament A Survey (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1953), p. 318.

3. PURPOSE, 1:14-17.
  - (a) Motive, v. 14, 15.
  - (b) Method, v. 16, 17.

## I. SIN. Chap. 1:18-3:20.

1. FAILURE OF GENTILES, 1:18-32. "God hath showed it unto them." 1:19.
  - (a) Inexcusable, v. 18-23. "They are without excuse." 1:20.
  - (b) Irretrievable, v. 24-26. "God gave them up. . ." 1:24.
  - (c) Inevitable, v. 27-32. ". . .receiving. . .that recompense." 1:27.
2. FAILURE OF JEWS, 2:1-29. "What advantage. . .hath the Jew?" 2:1.
  - (a) Privileged, v. 1-10. "Goodness of God leadeth thee. . ." 2:4.
  - (b) Prohibited, v. 11-16. "No respect of persons with God." 2:11.
  - (c) Powerless, v. 17-29. ". . .name of God. . .blasphemed. . .because of you." 2:24.
3. FAILURE OF WORLD, 3:1-20. "How shall God judge the world?" 3:6.
  - (a) Superiority, v. 1-8. "They (Jews) were entrusted with. . .oracles." 3:2.
  - (b) Sinfulness, v. 9-15. "All under sin." 3:9.
  - (c) Speechless, v. 16-20. "That every mouth may be stopped." 1:19.

## II. SALVATION. Chap. 3:21-5:21.

1. MEDIUM, 3:20-31. "By faith of Jesus Christ." 3:22.
  - (a) Source, v. 20-22. ". . .of God. . .by faith." 3:22.
  - (b) Supply, v. 23-31. "Justified freely by his grace." 3:24.
2. METHOD, 4:1-5:21. "His faith is counted for righteousness." 4:5.
  - (a) Negatively, 4:1-5:25. ". . .worketh not but believeth." 4:5.
  - (b) Positively, 5:1-21. "Justified by faith." 5:1.

## III. SANCTIFICATION. Chap. 6:1-15:33.

1. PROGRESSIVE, 6:1-8:39.
  - (a) Reckoning, 6:1-14. "Reckon ye yourselves dead unto sin." 6:11.
  - (b) Release, 6:15-7:25. "Ye were delivered." 6:20.
  - (c) Reality, 8:1-39. "The Spirit is life because of righteousness." 8:10.
2. PARENTHETICAL, 9:1-11:36.
  - (a) Problem, 9:1-30. "What shall we say then?" 9:14.

- (b) Prediction, 10:1-21. "Isaiah. . .saith." 10:20.
- (c) Purpose, 11:1-36. "That he might have mercy on all."  
11:32.

3. PRACTICAL, 12:1-15-33.

- (a) Christian Life, 12:1-21. "A living sacrifice." 12:1.
- (b) Christian Love, 13:1-14. "He that loveth hath fulfilled  
the law." 13:8.
- (c) Christian Latitude, 14:1-15:33. "Have it unto thyself  
before God." 14:22.

CONCLUSION. Chap. 16:1-24.

1. SALUTATION, 16:1-16. "All the churches of Christ salute you."  
16:16.
  - (a) Commendation, v. 1, 2. "I commend unto you. . ." 16:1.
  - (b) Courtesies, v. 3-16. "Salute. . ." 16:3.
2. SOLICITUDE, 16:17-20. "I rejoice. . .over you. . ." 16:19.
  - (a) Caution, v. 17, 18. "Mark them. . .contrary to the  
doctrine." 16:17.
  - (b) Counsel, v. 19, 20. ". . .wise unto that which is good."  
16:21.
3. SYMPATHY, 16:21-24. "My fellow-worker saluteth you." 16:21.
  - (a) Blessing, v. 21-23. "Salute you in the Lord." 16:22.
  - (b) Benediction, v. 24. "Grace of our Lord Jesus Christ."

DOXOLOGY. 16:25-27.

1. Mystery, v. 25. "The mystery which hath been kept secret. . ."
2. Manifestation, v. 26, 27. ". . .but now is manifested."  
16:26.<sup>1</sup>

Questions for Research and Discussion.

1. Why did Paul write this Epistle?
2. Give the date of this epistle? Where was it written?
3. Who first proclaimed the Gospel in Rome?
4. Who organized the church in Rome? Who constituted it?
5. What is the central thought of the Epistle to the Romans?

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<sup>1</sup>Arthur Emerson Harris, Bible Books Outlined (Philadelphia: The John C. Winston Company, 1933), New Testament section, p. 30.

6. What is the purpose of the law?
7. What does Paul say of the Gospel?
8. Make a fivefold comparison of Adam and Christ.
9. Make the comparison between the law and the gospel.
10. Give Paul's argument in chapter 4 to 8, concerning Justification under both law and gospel.
11. What does Romans 12 teach us?

Special Projects Regarding the Teaching as Contained in Romans.

1. What does Paul teach regarding the following?

- (a) Life outside of Christ.
- (b) Sin and its results.
- (c) The flesh.
- (d) The Conscience.
- (e) Temptation.
- (f) Duties to God.
- (g) Prayer
- (h) Christian Liberty.
- (i) The Christian's relation to the Law.
- (j) Duties in the family.
- (k) Duties in the church.
- (l) Duties to self.
- (m) The development of Christian Character.

2. What is Paul's teaching concerning the Doctrine of Man? In answering this question, the following points should be considered:

- (a) The Fall of Man.
- (b) Original Sin.
- (c) Universality of Sin.
- (d) Results of sin.
- (e) Remedy for sin.
- (f) The wrath of God.

3. Write out clearly and concisely what Paul teaches concerning the Doctrine of the Person of Christ. For this project, include the following:

- (a) The necessity of a Mediator.

- (b) The Reason why the Son of God became man.
- (c) The Humanity of Christ.
- (d) The Sinlessness of Christ.
- (e) The God-Man as possessing two natures in the unity of one person.

4. Write out Paul's teaching on the work of Christ. As an aid to this project, the following sub-points should be included:

- (a) Christ as our Mediator
- (b) Redemption in Christ Jesus
- (c) Vicarious Atonement
- (d) Reconciliation
- (e) Resurrection of Christ
- (f) Sitting at the Right Hand of God - Why?
- (g) Intercession of Christ - for whom?

5. What is Paul's teaching on:

- (a) The Grace of the Holy Spirit
- (b) Repentance
- (c) Faith
- (d) Justification
- (e) Adoption
- (f) Sanctification
- (g) Good Works

6. Another project of interest, would be a study on some of the Attributes of God. What does Paul have to say about them?

- (a) Omnipotence
- (b) Omnipresence
- (c) Omniscience
- (d) Truth
- (e) Holiness
- (f) Righteousness or justice
- (g) Love
- (h) Grace
- (i) Mercy
- (j) Longsuffering

7. Make a special study of the quotations from the Old Testament in this Epistle. One authority claims that there are at least seventy direct quotations, and that at least fourteen different books are quoted - the Psalms and the book of Isaiah being used the most often.



CHAPTER IV  
THE PRISON EPISTLES

## CHAPTER IV

### THE PRISON EPISTLES

Colossians, Philemon, Ephesians, and Philippians are commonly designated as the "Prison Epistles," or the "Epistles of the Captivity." In these letters for the first time Paul writes as a prisoner. In Eph. 3:1, he calls himself "the prisoner of Christ Jesus." All four epistles, contain definite references to his imprisonment (Col. 4:3; Philemon 10, 13, 22, 23; Eph. 3:1; 4:1; 6:20; Phil. 1:7, 13). Hiebert says, however, that:

II Timothy, although likewise written while Paul was in prison, is not included under the term "Prison Epistles." The indications of the severity of the apostle's confinement in that epistle show that it was an imprisonment different from that during which these epistles were written.<sup>1</sup>

#### The Place of their Composition.

Even though some critical questions have been raised concerning the writing of these four epistles - whether they were written while Paul was a prisoner at Caesarea (Acts 23:33-26:32), Ephesus (Acts 19:1-41), or at Rome, the writer feels that they were written during his Roman imprisonment of Acts 28:16-31. The reference which is made to Caesar's household (Phil. 4:22) and to the praetorian guard (Phil. 1:13) would apply better to Rome than to the other two places. Then too, the runaway slave Onesimus may very easily have gone to Rome to try to

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<sup>1</sup>Edmond D. Hiebert, An Introduction to the Pauline Epistles (Chicago: Moody Press, 1954), p. 205.

lose himself in the crowds of the big city, for Rome was a great hiding place for fugitive slaves.

Date and Order of their Composition.

Kerr says that "there is almost unanimous agreement among scholars that Colossians, Ephesians, and Philemon were written at the same time,"<sup>1</sup> and carried to their destination by the same person.

Cartledge gives additional information when he says, that:

Tychicus is mentioned as the bearer in Eph. 6:21 and Col. 4:7. Col. 4:9 says that Onesimus, the runaway slave, was one of the Colossians and that he was with Tychicus; Tychicus almost certainly brought the little letter and the runaway slave from Paul to Philemon in Colosse. These three letters were probably written together towards the beginning of the imprisonment.<sup>2</sup>

It is impossible to tell definitely their order in time of composition, but the writer is for the view that Colossians was written before Ephesians, for as Hiebert has said:

In Colossians the Apostle is struggling with great and perplexing spiritual difficulties and the epistle is forged in the heat of active controversy. The Ephesian epistle again breathes the spirit of rest that follows conflict. It seems to be quiet, contemplative review of the field from the vantage point already gained in previous conflict.<sup>3</sup>

It seems almost certain that Philipians, the fourth prison

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<sup>1</sup>John H. Kerr, An Introduction to New Testament Study (New York: Fleming H. Revell Company (5th ed.), n.d. p. 164.

<sup>2</sup>Samuel A. Cartledge, A Conservative Introduction to the New Testament (Grand Rapids: Zondervan Publishing House, 1938), p. 135.

<sup>3</sup>Hiebert, op. cit., p. 212.

epistle comes last and near the end of the Roman imprisonment. According to Hiebert, the reasons for holding this view are as follows: (1) A close examination of the epistle makes it evident that some change had come over the affairs of the apostle since he wrote the other three letters. In this epistle it seems that he more plainly expresses the hope that he would soon be released, even though things in the future are rather uncertain (Phil. 2:23). (2) "The Apostle's imprisonment seems already to have been of considerable duration."<sup>1</sup>

Hiebert has said that:

The true nature of his imprisonment as due to his relation to Christ rather than any personal offense against the State has become manifest "throughout the whole praetorian guard, and to all the rest" (1:13). His presence as a prisoner has stimulated much preaching of Christ throughout the city (1:14-17).<sup>2</sup>

(3) The friends who were with Paul during the early part of the imprisonment have already left him (Phil. 2:20), for as Hiebert has said:

Luke and Aristarchus, both of whom accompanied Paul to Rome (Acts 27:2) and sent greetings to the Colossians and to Philemon, are not mentioned in Philippians. This must mean that they were not with Paul when Philippians was written, for it would be strange indeed if Luke should not send greetings to the Philippians where he was so well known and had labored for some years.<sup>3</sup>

In setting a date for these four epistles, the writer feels that they were written sometime between 61 and 63 A.D. with the first three

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<sup>1</sup>Ibid., p. 213.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

having been written close together.

#### A. COLOSSIANS

##### The Town of Colosse.

Tenney has said, that, Colosse was a Phrygian city located on a "rocky ridge overlooking the valley of the Lycus river, not far from the cities of Hierapolis and Laodicea."<sup>1</sup> Tenney has also said, that:

During the period of the Persian Wars in the fifth century B.C., Colosse had been a town of considerable importance; but as Hierapolis and Laodicea grew, its commerce declined....In Paul's day it was decadent, although still a good-sized city.<sup>2</sup>

##### The Church in Colosse.

Paul himself had probably not visited and established this church at Colosse. This seems rather evident from the contents of the epistle, when he says, "For I would have you know how greatly I strive for you, and for them at Laodicea, and for as many as have not seen my face in the flesh." (Col. 2:1). He also speaks of his knowing the conditions in Colosse as having heard it from others (Col. 1:4, 6-7). He speaks of himself as having heard about their faith in the Gospel (Col. 1:4). "While they were properly instructed in the Gospel (1:5-6, 23) and knew of his preaching (1:23), yet nowhere does he intimate that they had learned the good news of the Gospel from him."<sup>3</sup>

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<sup>1</sup>Merrill C. Tenney, The New Testament A Survey (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1953), p. 334.

<sup>2</sup>Ibid.

<sup>3</sup>Hiebert, op. cit., p. 220.

This epistle speaks of Epaphras (Col. 1:7) in such a way as to imply that he had founded the Colossian Church. Hiebert says, that Epaphras ministered in Colosse as Paul's representative, and therefore, justifies the Apostle in claiming the Colossian church as his own charge.<sup>1</sup> According to Kerr:

Epaphras was a Colossian (4:12), and it was to him that the Colossians owed their knowledge of the truth as it is in Christ (1:7). But this man Epaphras did not limit his labors for Christ to his own city Colosse, for he apparently was also the founder of the churches of Hierapolis and Laodicea (4:13). His was the concerning zeal of those early disciples, who in their intense devotion for Christ, did not stop to count the cost of His service.<sup>2</sup>

It is very likely that while Timothy was in Asia, that he too may have helped in the evangelization of the church.

#### The Occasion of the Epistle.

It was while Paul was still a prisoner in Rome that Epaphras, one of the Christians of the church at Colosse, came to visit him. It was a long journey from Colosse in the center of Asia Minor to Rome: and surely, only an errand of grave importance could warrant it. It appears that he wanted to secure some advice from the apostle who now was in chains, and bowed under heavy burdens.

When Epaphras met Paul in Rome, he reported some things to him which no doubt occasioned this letter. Paul heard from him of the faith the Colossian church was having in Jesus Christ and also of their love

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<sup>1</sup>Ibid., p. 221.

<sup>2</sup>Kerr, op. cit., p. 160.

to all the saints (Col. 1:4). This no doubt caused Paul to rejoice. But the report also contained information of conditions at Colosse which filled the mind of Paul with a deep anxiety for them (Col. 2:1-4), an anxiety which Epaphras shared with him concerning them (Col. 4:12-13). It appeared that "the Colossians were striving earnestly to be Christians, but they were in danger of certain false doctrines."<sup>1</sup> Tenney has said, that:

They were seeking to attain the fulness of God; and when teachers came among them with a philosophy that promised a mystic knowledge of God, they were entranced by it.<sup>2</sup>

#### The Object of the Epistle.

In the light of the occasion, the object of the epistle seems quite clear. (1) It was Paul's earnest desire to refute these heretical ideas and to warn the Colossians against such a system of false teaching (Col. 2:8; 16-23). Tenney says that the answer to heresy lay not in an extended argument, but in a "positive presentation of the person of Christ. Paul pointed out that all philosophies, spiritual powers, ceremonial observances and restrictions were secondary to the pre-eminence of Christ."<sup>3</sup> Therefore, according to Kerr, "the supreme glory of Christ is the principal theme of this Christological Epistle."<sup>4</sup> (2) Then too, the runaway slave Onesimus must be returned to his

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<sup>1</sup>Cartledge, op. cit., pp. 137, 138.

<sup>2</sup>Tenney, op. cit., p. 334.

<sup>3</sup>Ibid.

<sup>4</sup>Kerr, op. cit., p. 162.

master Philemon at Colosse, and because of the danger that the Christians were in at this time, Paul determines to write a letter and to dispatch one of his helpers to Colosse with this epistle and likewise to use the occasion to return Onesimus to Philemon.

#### Date and Place of Writing.

Since this has been discussed in the introduction of this chapter, suffice it to say that Colossians was written at Rome during Paul's imprisonment as mentioned in Acts 28:16-30, and sometime between 61-63 A.D.

#### Outline of the Epistle to the Colossians.

The following outline is taken from The New Testament A Survey by Merrill C. Tenney.

#### COLOSSIANS: CHRIST PREEMINENT

I. SALUTATION	1:1, 2
II. CHRIST PREEMINENT IN PERSONAL RELATIONSHIPS	1:3-2:7
In Personal Contacts	1:3-8
In Personal Presentation	1:9-23
In Personal Purpose	1:24-2:7
III. CHRIST PREEMINENT IN DOCTRINE	2:8-3:4
False Philosophy versus Christ	2:8-15
False Worship versus Christ	2:16-19
False Asceticism versus Christ	2:20-3:4



## IV. CHRIST PREEMINENT IN ETHICS

3:5-4:6

Negatively: "Put off..."

3:5-11

Positively: "Put on..."

3:12-17

In Family Relationships

3:18-4:1

General

4:2-6

## V. CONCLUDING PERSONAL GREETINGS

4:7-18<sup>1</sup>

The following outline is taken from Bible Books Outlined by A. E. Harris.

## THE CHURCH COMPLETE IN CHRIST About 63 A.D.

## INTRODUCTION. Chap. 1:1-8.

Superscription, 1:1, 2. Greeting. Grace.  
Satisfaction, 1:3-8. Thanksgiving. Testimony.

## I. SOVEREIGNTY OF CHRIST. Chap. 1:9-3:4.

## 1. THE PERSON, 1:9-29.

(a) Privileges of the Christian, 1:9-14. "Spiritual wisdom. . ." 1:9.

(1) Intercession, v. 9. ". . .do not cease to pray for you."

(2) Improvement, v. 10, 11. "Increasing in. . .knowledge of God." 1:10.

(3) Inheritance, v. 12. ". . .inheritance of the saints in light."

(4) Intervention, v. 13, 14. "Hath delivered us." 1:13.

(b) Provision of the Christ, 1:15-19. "In whom we have redemption." 1:14.

(1) Presentation, v. 15. CHRISTIAN. "Image of the invisible God." 1:15.

(2) Preexistence, v. 16, 17. CREATION. "By him. . .all things created." 1:16.

(3) Preeminence, v. 18. CHURCH. "He is the head of the body." 1:18.

(4) Personality, v. 19. CHRIST. "In him. . .all fulness dwell." 1:19.

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<sup>1</sup>Merrill C. Tenney, The New Testament A Survey (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1953), p. 335.

- (c) Portion of the Church, 1:20-29. "For his body's sake."  
1:24.
- (1) Reconciliation, v. 20-23. ". . . he reconciled." 1:21.
  - (2) Reincarnation, v. 24-26. "Fill up that which is behind." 1:24.
  - (3) Revelation, v. 27. "To whom God would make known."
  - (4) Restoration, v. 28-29. ". . . present every man perfect." 1:28.

2. THE PLEA, 2:1-3:4.

- (a) Concern, 2:1-7. "How greatly I strive for you." 2:1.
- (1) Conflict, v. 1. ". . . conflict I have for you."
  - (2) Comfort, v. 2, 3. ". . . hearts may be comforted."  
2:2.
  - (3) Constancy, v. 4, 5. "The steadfastness of your faith."  
2:5.
  - (4) Conduct, v. 6, 7. "So walk ye in him." 2:6.
- (b) Caution, 2:8-23. "Through philosophy and vain deceit."  
2:8.
- (1) Rationalism, v. 8-15. ". . . vain deceit." 2:8.
  - (2) Rites, v. 16, 17. "Meat, drink, feast days. . ." 2:16.
  - (3) Radicalism, v. 18, 19. ". . . worshipping of angels."  
2:18.
  - (4) Ritualism, v. 20-23. "Why. . . are ye subject to ordinances." 2:20.
- (c) Charge, 3:1-4. "If ye then be risen. . . seek." 3:1.
- (1) Oneness, v. 1a. "Risen with Christ."
  - (2) Obligation, v. 1b. "Seek. . . the things that are above."
  - (3) Objective, v. 2. "Set your mind on things. . . above."
  - (4) Occupancy, v. 3, 4. "With him be manifested in glory."  
3:4.

II. SERVICE OF CHRISTIANS. Chap. 3:5-4:6.

1. PRACTICE, 3:5-15. "Put to death, therefore." 3:5.
- (a) Putting off, v. 5-11. "Put off the old man. . ." 3:9. Vices
- (1) Defects, v. 5-9. "Wherein ye once walked." 3:7.
  - (2) Distinctions, v. 10, 11. "Neither Greek nor Jew."  
3:11.
- (b) Putting on, v. 12-15. "Put on, therefore." 3:12. Virtues.
- (1) Character, v. 12-14. "Love, which is the bond of perfectness." 3:14.
  - (2) Concord, v. 15. "Let the peace of Christ rule."
2. PRINCIPLES, 3:16-4:1. "Do all in the name of the Lord Jesus."  
3:17.
- (a) Responsibilities, 3:16, 17. "Let the word of God dwell in you." 3:16.

- (1) Wisdom, v. 16a.
- (2) Worship, v. 16b.
- (3) Work, v. 17.
- (b) Relationships, 3:18-4:1. "Ye serve the Lord Christ." 3:24.
  - (1) Wives and Husbands.
  - (2) Children and Parents.
  - (3) Servants, Masters.
- 3. PRAYERFULNESS, 4:2-6. "Continue in prayer." 4:2.
  - (a) Bearing, v. 2-4. "Praying for us also." 4:3.
  - (b) Behavior, v. 5, 6. "Walk in wisdom toward them." 4:5.

CONCLUSION, 4:7-18.

Greetings, v. 7-17.  
Grace, v. 18.<sup>1</sup>

### The Teaching of the Epistle.

The following teachings have been taken from Studies in the Book  
by Revere Franklin Weidner.

What does Paul teach concerning the Duties of a Christian to Self?

1. To be faithful, 1:2, 23.
2. To believe in Christ, 1:4, 22; 2:6, 7.
3. To hear the Gospel, 1:6, 23; 2:7; 3:16.
4. To seek a knowledge of the will of God, 1:9; 2:2.
5. To seek spiritual wisdom, 1:9, 28.
6. To increase in the knowledge of God, 1:10, 27; 2:2.
7. To please the Lord, walking worthily of the Lord, 1:10.
8. To become strong in the Lord, 1:11.
9. To be patient, long suffering, and joyful, 1:11.
10. To trust in the merits of Christ, 1:22.
11. To be grounded and steadfast in the faith, 1:23; 2:5-7.
12. To abide in the hope of the Gospel, 1:23.
13. To bear afflictions for Christ's sake, 1:24.
14. To be perfect in Christ, 1:28.
15. To know the mystery of God, 2:2.
16. Not to be deceived or misled, 2:4, 8, 16.
17. Not to be puffed up in his fleshly mind, 2:19.
18. Not to subject one's self to a false asceticism, 2:21, 22.
19. To seek and set the mind on the things that are above, 3:1, 2.

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<sup>1</sup>Arthur Emerson Harris, Bible Books Outlined (Philadelphia: The John C. Winston Company, 1933), New Testament section, p. 54.

20. To motify the lusts of the heart, such as fornication, uncleanness, passion, evil desires, covetousness, 3:5, 6.
21. To put off the old man with his doings, 3:9.
22. To put on the new Man, 3:10.
23. To put on a heart of compassion:  
Kindness, humility, meekness, long-suffering, 3:12.
24. To put on love, 3:14.
25. To have the peace of Christ in the heart, 3:15.
26. To be thankful, 3:15, 17.
27. To do all in the name of the Lord Jesus, 3:17.
28. To be diligent in prayer, 4:2.
29. To redeem the time, 4:5.
30. To speak always with grace, 4:6.
31. To be faithful in thy calling, 4:17.<sup>1</sup>

What does Paul teach concerning our Duties to our Fellow-Man?

1. To love the saints, 1:4, 8; 2:2; 3:14.
2. To pray for one another, 1:4, 9; 4:3, 12.
3. To bring every man to Christ, 1:28.
4. To comfort one another, 2:2; 4:8, 11.
5. To sympathize with another, 2:5.
6. To rejoice with the saints, 2:5.
7. To lie not one to another, 3:9.
8. To forbear one another and to forgive one another, 3:13.
9. To be at peace with each other, 3:15.
10. To teach and admonish one another, 3:16.
11. To walk in wisdom toward them that are without, 4:5.
12. To let no opportunity pass to further the cause of God, 4:5.
13. To let your speech be always with grace, seasoned with salt, 4:6.
14. To labor for the salvation of others, 4:13.<sup>2</sup>

What does Paul teach concerning Christology, or the Doctrine of the Person of Christ?

#### Names.

1. Is the Messiah, the Christ, the anointed one, 1:1-4, 7, 24; 3:24, etc.
2. Jesus the Saviour, 1:1, 3, 4; 2:6; 4:12.
3. Lord, and therefore God, 1:3, 10; 2:6; 3:13, 17, 20, 22-24; 4:7, 17.
4. Master in heaven, 4:1.

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<sup>1</sup>Revere Franklin Weidner, Studies in the Book (New York: Fleming H. Revell Company, 1890, Vol. III), pp. 19, 20.

<sup>2</sup>Ibid., p. 20.

### Divinity of Jesus Christ.

Jesus Christ is true God, because to him are ascribed

1. Divine Names.
  - (a) Son of the Father, 1:3, 13, 19.
  - (b) Lord, 1:3, 10; 2:6, etc.
  - (c) The mystery of God, 2:2.
  - (d) The hope of glory, 1:28.
2. Divine Attributes.
  - (a) Pre-existence, 1:15-17.
  - (b) The first-born of all creation, 1:15.
  - (c) Begotten before all things, 1:15, 17.
  - (d) Absolutely pre-existence is manifested in all things, 1:17.
  - (e) Omnipotence, 1:13, 16.
  - (f) Omnipresence, 1:17.
  - (g) The source of life, 1:18.
3. Divine Works.
  - (a) Creation, 1:16.
  - (b) Providence, 1:17.
  - (c) Redemption, 1:14.
  - (d) Giver of life and grace, 2:18.
4. Divine Worship.
  - (a) Has servants and ministers, 1:1, 7; 4:7, 12, 17.
  - (b) Is to be pleased in all things, 1:10; 3:20, 23.
  - (c) Is to be believed in, 2:5, 8.
  - (d) To be received by faith, 2:6.
  - (e) Is to be feared, 3:22.
  - (f) To be served, 3:23, 24.
5. Jesus Christ is the God-Man.
  - (a) The Incarnate Christ is the head of the Church, 1:1, 2:19.
  - (b) He is the head of all principality and power, 2:10.
  - (c) He was raised from the dead, 2:12.
  - (d) Is seated at the right hand of God, 3:1.
  - (e) Is in God the Father, 3:3.<sup>1</sup>

### Questions for Research and Discussion.

1. Where was Colosse?
2. Who founded the Church at Colosse?

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<sup>1</sup>Weidner, op. cit., Vol. III, pp. 21, 22.

3. What is the central theme of the epistle to the Colossians?
4. What was the occasion that brought forth this epistle?
5. What problems did Epaphras report to Paul?
6. Give Paul's positive exhortation to Christian living in Col. 3:1-4.
7. Give his negative exhortation according to Col. 2:20-23.
8. Give Paul's rules of life and worship in Col. 3:15-17.
9. Give a brief outline of the epistle.

### Special Projects.

1. Make a special study of the following topics, taken in the order of their occurrence in the Epistle: Faithful brethren (1:2), faithful minister of Christ (1:7), love in the Spirit (1:8), spiritual wisdom and understanding (1:9), the power of darkness (1:13), things invisible (1:16), Christ, the hope of glory (1:27), perfect in Christ (1:28), the mystery of God (2:2), fulness of the Godhead bodily (2:9), the bond written in ordinances (2:14), worshipping of the angels (2:18), rudiments of the world (2:20), the right hand of God (3:1), the old man (3:9), the new man (3:10), the mystery of Christ (4:3).

2. Make a special study of the Epistle with reference to Duties in the Family. The following should be covered: (a) Husband, (b) Wives, (c) Parents, (d) Children, (e) Masters, (f) Servants.

3. Colossians 1:15-19 is a passage on the pre-eminence of Christ. Make a close study of this.

## B. EPHESIANS

The City of Ephesus.

Ephesus, which was the capital of the Roman proconsular province of Asia was "located on the western shores of Asia Minor, in a plain at the mouth of the River Cayster."<sup>1</sup> Ephesus, like Corinth, was a great political, commercial, and religious center.

It boasted of the fact that it had a theater which could seat 50,000 spectators.<sup>2</sup> "Near by was the stadium or race course where the fights between wild beasts, and men took place. Acts 19:29,... I Cor. 15:32."<sup>3</sup>

Ephesus also prided herself in the fact that she possessed one of the seven wonders of the ancient world - The Temple Diana. The Greeks called her Artemis, while the Romans called her Diana. Hiebert said, that:

Built of shining marble, it stood outside the city walls. The temple...was erected on a platform about 425 feet by 240 feet and was reached by a flight of fourteen steps. The temple measured 343 feet by 164 feet.... In the inner shrine was the image of the goddess, claimed to have fallen from Heaven (Acts 19:35)....Behind the sacred shrine was the treasury;it served as the bank of Asia. Nowhere could money be more safely bestowed than here.<sup>4</sup>

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<sup>1</sup>Edmond D. Hiebert, An Introduction to the Pauline Epistles (Chicago: Moody Press, 1954), p. 254.

<sup>2</sup>Clarence H. Benson, A Guide for Bible Study (Chicago: Clarence H. Benson, 1934), p. 40.

<sup>3</sup>Henry T. Sell, Bible Study Books (New York: Fleming H. Revell Company, 1896), p. 216.

<sup>4</sup>Hiebert, op. cit., p. 255.

However, in 262 A.D. this famous building was destroyed by the Goths.<sup>1</sup>

### The Church in Ephesus.

The Apostle first came to the city when he was returning from his second missionary tour. He brought with him Aquila and Priscilla, whom he left there when he departed to Jerusalem, where he tarried only a short time, and then proceeded to Antioch (Acts 18:18-21). During his third missionary journey, Paul again stopped at Ephesus and this time he remained three years (Acts 20:31). This was a period of extraordinary success, and the impression made upon the people was so great that the influence of the Gospel was spread throughout Asia. According to Hiebert:

The Church at Ephesus was composed mainly of Gentile converts, although there doubtless were numbers of Jewish Christians in its membership. Upon Paul's departure the church was left to carry on under the leadership of its own elders (Acts 20:17)<sup>2</sup>

### Destination of the Epistle.

It seems that this letter was not only for the church at Ephesus, but to serve as a circular to be sent to the leading churches in Asia Minor. The reason for saying this is because, the epistle is general in nature, and includes no personal salutations to individuals, regardless of the fact that Paul knew Ephesus very well. In Colossians 4:16, Paul tells the Colossians to read the letter from Laodicea. Cartledge has said, that "this circular letter may have been for Ephesus,

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<sup>1</sup>Sell, loc. cit.

<sup>2</sup>Hiebert, op. cit., p. 257.



Laodicea, Colosse and possibly others."<sup>1</sup>

That it is generally called the Epistle to the Ephesians is quite appropriate, for the Ephesian church was the most prominent of those for which it was intended; and as time advanced, it became generally known as the Epistle to the Ephesians.<sup>2</sup>

### The Occasion for the Epistle.

"Unlike the other Pauline epistles, the contents of Ephesians offer no indication as to the occasion for its composition."<sup>3</sup> It does not appear to have been called forth by any particular circumstances, "nor to have involved any warning against the peculiarities of Jewish or Eastern Philosophy...."<sup>4</sup>

In striking contrast to Colossians, it makes no mention of any false teachers nor hints at any attack on his apostolic authority. Its admonitions arise out of general experience and are in accordance with the theme of the epistle.<sup>5</sup>

Kerrs says that "the occasion of the writing of this letter was doubtless the prospective trip of Tychicus to the Colossian church, bearing the letter addressed to them."<sup>6</sup> According to Ephesians 1:15,

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<sup>1</sup>Samuel A. Cartledge, A Conservative Introduction to the New Testament (Grand Rapids: Zondervan Publishing House, 1938), p. 136.

<sup>2</sup>John H. Kerr, An Introduction to New Testament Study (New York: Fleming H. Revell Company (5th ed.), n.d.p. 182.

<sup>3</sup>Hiebert, op. cit., p. 266.

<sup>4</sup>Frank J. Goodwin, A Harmony of the Life of St. Paul (New York: American Tract Society, 1895), p. 224.

<sup>5</sup>Hiebert, loc. cit.

<sup>6</sup>Kerr, op. cit., p. 182.

Paul had heard of the faith and love manifested among the Christians. This too, no doubt let him to send a copy of this letter to them.

#### The Purpose for the Epistle.

The purpose of the Apostle in writing this epistle was not so much to combat error, as it was to establish truth. After hearing about their faith and love, Paul had a great desire to strengthen the faith and encourage the hopes they had. Goodwin has said, that:

The epistle was designed to set forth the origin and development of the Church of Christ, and to display to the Christian dweller under the shadow of the great temple of Diana the unity and beauty of that transcendently more glorious spiritual temple (2:20) of which Christ himself was the chief cornerstone, and the saints portions of the superstructure.<sup>1</sup>

#### The Place and Date of the Epistle.

The epistle clearly states that Paul was a prisoner when it was written (Eph. 3:1; 4:1; 6:20). And, as has been mentioned in the introduction of this chapter, this epistle was composed about the same time as Colossians. This is seen from the fact that Tychicus was the common bearer of both epistles (Col. 4:7-8; Eph. 6:21-22). This being so, Ephesians was therefore, written during Paul's Roman imprisonment as recorded in Acts 28:16-31, sometime between 61-63 A.D., probably 62 A.D.

#### Truth Nuggets from the Epistle.

1. The key word is, "that we should be holy and without blemish

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<sup>1</sup>Goodwin, op. cit., p. 224.

- before Him in love" (Eph. 1:4).
2. There is one body, and that body is the Church of Christ.
  3. Hayes has said, that "the words 'Spirit' and 'Spiritual' occur thirteen times in this epistle, and only one in the Epistle to the Colossians."<sup>1</sup>
  4. Hayes has also said, that "the word 'love' occurs nineteen times in this epistle, more often than in the Epistle to the Galatians or the Epistle to the Romans."<sup>2</sup>
  5. "The word 'peace' occurs eight times in the epistle."<sup>3</sup>
  6. According to Hayes; "One of the characteristic phrases of Ephesians is, 'the heavenlies.'<sup>4</sup> This by the way is not found in the epistle to the Colossians.

It seemed that while writing the epistle to the Ephesians, that the "aged apostle soared high above all earthly things to the invisible and eternal realities in heaven."<sup>5</sup>

Resemblances and Differences between the Epistle to the Colossians and the Epistle to the Ephesians.

Resemblances.

- (1) They are both prison epistles (Col. 4:10; Eph. 6:20).

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<sup>1</sup>D. A. Hayes, Paul and His Epistles (New York: The Methodist Book Concern, 1915) p. 394.

<sup>2</sup>Ibid., p. 395.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid., p. 387.

<sup>5</sup>Goodwin, op. cit., p. 224.

- (2) Tychicus is intrusted with both letters (Col. 4:7-9; Eph. 6:21, 22).
- (3) The general structure of the two epistles is the same. (4) The general subjects and leading thoughts are the same. D. A. Hayes has said, that:

The relations of Christ to the universe and to the church are a dominant theme in both; the references to the spirit-world and its principalities and powers, and to the need of divine wisdom and knowledge among the readers are common....<sup>1</sup>

- (5) Ephesians does not only resemble Colossians, but also Romans, in that no correction is given to the churches. (6) The resemblance also appears in the occurrence of the same words and forms of expression.

According to Kerr the following resemblances are given:

<u>Doctrinal Portions</u>				<u>Practical Portions</u>			
Eph. 1:7 .....	Col. 1:14	Eph. 4:1 .....	Col. 1:10	Eph. 4:1 .....	Col. 1:10		
" 1:10 .....	" 1:20	" 4:2-4 .....	" 3:12-14	" 4:2-4 .....	" 3:12-14		
" 1:15-17 .....	" 1:3, 4	" 4:15, 16 ....	" 2:19	" 4:15, 16 ....	" 2:19		
" 1:18 .....	" 1:27	" 4:22-24 .....	" 3:8, 9	" 4:22-24 .....	" 3:8, 9		
" 1:19 .....	" 2:12	" 4:31 .....	" 3:8	" 4:31 .....	" 3:8		
" 1:21 .....	" 1:16	" 4:32 .....	" 3:12	" 4:32 .....	" 3:12		
" 1:22, 23 ....	" 1:18, 19	" 5:6 .....	" 3:6	" 5:6 .....	" 3:6		
" 2:5 .....	" 2:13	" 5:15, 16 ....	" 4:5	" 5:15, 16 ....	" 4:5		
" 2:11 .....	" 2:11	" 5:19, 20 ....	" 3:16, 17	" 5:19, 20 ....	" 3:16, 17		
" 2:16 .....	" 1:20	" 5:22 .....	" 3:18	" 5:22 .....	" 3:18		
" 3:2, 3 .....	" 1:25, 26	" 6:1 .....	" 3:20	" 6:1 .....	" 3:20		
" 3:7 .....	" 1:23	" 6:5-8 .....	" 3:22-25	" 6:5-8 .....	" 3:22-25		
		" 6:9 .....	" 4:1	" 6:9 .....	" 4:1		
		" 6:18-20 .....	" 4:3, 4	" 6:18-20 .....	" 4:3, 4		
		" 6:21, 22 ....	" 4:7, 8 <sup>2</sup>	" 6:21, 22 ....	" 4:7, 8 <sup>2</sup>		

- (7) R. D. Shaw has said, that, "out of the 155 verses contained in the Epistle of Ephesians, 78 contain expressions identical with those in the

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<sup>1</sup>Hayes, op. cit., p. 395.

<sup>2</sup>Kerr, op. cit., p. 186.

Colossian letter."<sup>1</sup>

### Differences.

(1) In **Colossians** the personal element is more apparent than in **Ephesians**. (2) **Ephesians** treats the oneness of Christ: **Colossians** of completeness in Christ. (3) The central theme of **Ephesians** is the Church; of **Colossians**, Christ. (4) In **Ephesians** the body of the Church is set forth; in **Colossians** the Head.<sup>2</sup> (5) **Colossians** is more controversial than **Ephesians**. (6) The work of the Holy Spirit is emphasized much more in **Ephesians** than in **Colossians**.

### The Teaching of the Epistle to the Ephesians.

Two main teachings are considered; the Doctrine of the Church and the Doctrine of the Holy Spirit. Even though the information is entirely in the epistle itself, the writer is quoting from Revere Franklin Weidner's book, Studies in the Book, Vol. III.

### The Doctrine of the Church.

1. The Church is a community of saints, 1:1, 15, 18; 2:19; 3:8, 18; 4:12; 5:3; 6:18; consisting of believers in Christ, 1:1; 2:8; 1:15.
2. Is blessed with every blessing of the Spirit, 1:3.

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<sup>1</sup>R. D. Shaw, The Pauline Epistles (London: Morrison and Gibb Limited, 1903), p. 364.

<sup>2</sup>David James Burrell, Paul's Letters (New York: American Tract Society, 1921), p. 59.

3. Is holy and without blemish before God, in Christ, 1:4; 5:27.
4. Possesses all grace, 1:2, 6.
5. Has been redeemed through the blood of Christ, 1:7; 2:13; 5:2.
6. Has obtained a knowledge of the mystery of the will of God, 1:9; of the mystery of Christ, 3:4-6, 9.
7. Her Head is Christ, 1:10, 22, 23; 4:15; 5:23.
8. Is the heritage of God, 1:11, 18.
9. Has committed to her the word of truth, even the gospel of salvation, 1:13; 3:10.
10. In her the Holy Spirit works, 1:13; 3:16; 4:30.
11. Has the promises, 1:13; 2:12.
12. Belongs to God as a possession, 1:14.
13. Believes in the Lord Jesus, 1:15.
14. Has a common faith, 1:15; 4:5.
15. Offers prayer to God the Father, 1:17; 3:14.
16. Is enlightened by the Word, 1:18, 4:21.
17. In her God manifests great power, 1:19; 3:16.
18. Is the mystical body of Christ, 1:22, 23; 4:4, 12; 5:32.
19. Is the fulness of Christ, ex. is filled up by Christ, 1:23; 3:19.
20. The receptacle and recipient of all his gifts, graces and blessings, 1:23.
21. Is composed of those who once were dead in sin, and who by nature had been children of wrath, 2:1-5.
22. Consists of those quickened in and with Christ, 2:5.
23. The Church is raised up with Christ, 2:6.
24. The Church has been saved by grace, 2:5, 8.

25. Has communion with God the Father, in heaven, in Christ Jesus, 2:6.
26. Shall be the recipient of the exceeding riches of God's grace, 2:7, 1:23.
27. The Church is united with Christ, 2:12; 1:22, 23; 4:4, 12; 5:32.
28. The Church possesses a God and has a hope, 2:12.
29. Consists of believing Jews and believing Gentiles, 2:15, 16; 3:6.
30. The Church has access unto the Father, through Christ, in one Spirit, 2:18; 3:12.
31. Is the household of God, 2:19: a habitation of God, 2:22.
32. Is built upon the foundation of the Apostles and Prophets, 2:20.
33. Has Christ as the chief corner stone, 2:20: a holy temple, 2:21.
34. Possesses through the Word the unsearchable riches of Christ, 3:8.
35. Is to make known the manifold wisdom of God through the preaching of the Gospel, 3:10.
36. In her Christ dwells and rules, 3:17-19 and the fulness of God.
37. The Church ascribes glory and praise to the Father, 3:20, 21.
38. The Church is to abide forever, 3:21.
39. In her the Spirit works unity and peace, 4:3.
40. Permeated by the Holy Spirit, 4:4, has one hope, 4:4, worships one Lord, 4:4, has unity of the faith, 4:5, worships one God, 4:6.
41. Has entrusted to her the office of the ministry, 1:1, 13; 3:5, 7, 8, 10; 4:11.
42. The Church is to be built up, 4:12.
43. Must seek unto the unity of the faith, 4:13: must seek a

- unity of the knowledge of the Son of God, 4:13: is one,  
1:22, 23; 4:4, 13: her aim is to attend the fulness that  
Christ has, 4:13.
44. To her in the Word, is entrusted the truth, the doctrine,  
the teaching, 4:14: false teaching may arise within her,  
4:14.
45. Is to overcome error by (a) speaking, (b) holding, (c) living  
truth, in love, 4:15. Is incorporated in Christ, 4:15.
46. The Church owes her existence and growth, to Christ, 4:16.
47. The Church is contrasted with the world, 4:17-20.
48. Hears and believes the truth as it is in Jesus, 4:21.
49. Paul draws a distinction between the visible Church, 4:14,  
22; 5:5, and the invisible, 4:13, 16, 24; 3:18, 19.
50. Paul also distinguishes between the militant or fighting  
Church, here on earth, 4:14, 22, 25-32; 6:10-20, and the  
triumphant Church, in heaven, 1:10, 12, 14, 18; 2:7; 3:21;  
5:27.
51. Open sinners do not belong to the invisible Church, 5:5.
52. The Church must reprove the unfruitful works of darkness,  
5:11-13.
53. The Church is subject to Christ, 5:24; the Church is loved  
by Christ, 5:25. Christ gave himself up for her, 5:25, on  
the cross, 2:16 by the shedding of his own precious blood,  
1:7; 2:13.
54. The Church is nourished by Christ, 5:29.
55. True believers, being members of the invisible Church, are  
members of the body of Christ, 5:30.



56. The militant Church must be strong in the Lord, 6:10, and must put on the whole armor of God, 6:11-20.<sup>1</sup>

The Doctrine of the Holy Spirit.

1. God hath blessed us with every spiritual blessing in Christ, 1:3.
2. Believers are sealed with the Holy Spirit, 1:13; 4:30; unto the day of redemption, 4:30.
3. This Holy Spirit was given according to a promise, 1:13.
4. The essence of the Holy Spirit is Holiness, 1:13; 4:30.
5. He is the personal Holy Spirit, 1:13; 4:30.
6. He will be to us a Spirit of wisdom and revelation, and therefore, He will enlighten us with wisdom, 1:17.
7. In the Spirit we have fellowship with Christ, 2:18, and God, 2:18.
8. God dwells in the believer through the ever present Holy Spirit, for we become a habitation of God in the Spirit, 2:22.
9. The mystery of Christ hath been revealed in the Spirit, 3:4.
10. The Holy Spirit inspired the Apostles and prophets, 3:5.
11. We are strengthened with power through His Spirit, 3:16.
12. The Holy Spirit worketh unity and peace, 4:2, 3.
13. He is a true Person, for he can be grieved, 4:30.
14. We are to be filled with the Holy Spirit, 5:18.
15. The Sword of the Spirit is the Word of God, 6:17.

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<sup>1</sup>Revere Franklin Weidner, Studies in the Book (New York: Fleming H. Revell Company, 1890), Vol. II, pp. 35-38.

16. We are to pray at all seasons in the Spirit, 6:18.<sup>1</sup>

The Outline of the Epistle.

The following outline is taken from The New Testament A Survey,  
by Merrill C. Tenney.

EPHESIANS: THE EPISTLE OF THE CHURCH

I. INTRODUCTION	1:1, 2
II. THE CONSTITUTION OF THE CHURCH	1:3-14
By the Father	1:3-6
In the Son	1:6-12
Through the Spirit	1:13, 14
III. THE CONSCIOUSNESS OF THE CHURCH: A PRAYER	1:15-23
Of hope of calling	
Of inheritance in saints	
Of greatness of power	
Of leadership of Christ	
IV. THE CREATION OF THE CHURCH	2:1-10
Material: from children of wrath	
Means: by grace	
Purpose: for good works	
V. THE CONCORD OF THE CHURCH	2:11-22
Union of Jew and Gentile in Christ	
VI. THE CALLING OF THE CHURCH	3:1-21
To reveal the wisdom of God	3:1-13
To experience the fulness of God: a prayer	3:14-21
VII. THE CONDUCT OF THE CHURCH	4:1-6:9
Its ministry: diversity in unity	4:1-16
Its moral standards	4:17-5:14
Its corporate behavior toward the world	5:15-21
Its domestic standards	5:22-6:9

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<sup>1</sup>Hayes, p. 394.

## VIII. THE CONFLICT OF THE CHURCH

6:10-20

## IX. CONCLUSION

6:21-24<sup>1</sup>

The following alliterative outline is taken from Bible Books Outlined, by Arthur Emerson Harris.

## THE CHURCH AS THE TRUE TEMPLE

About 62 A.D.

INTRODUCTION. Chap. 1:1, 2.

Signature, v. 1. Salutation, v. 2.

- I. THE CALLING OF THE CHURCH, Chap. 1:3-3:21.  
THE CHURCH INVISIBLE. AN ORGANISM.

CONCERNING DOCTRINE.

1. PREORDINATION, 1:3-23. "Before the foundation of the world."  
1:4.  
(a) Interpretation, v. 3-14.  
(1) Father, v. 3-6. "Blessed by the Father..." 1:3.  
(2) Son, v. 7-12. "It is in him, (Christ)." 1:7.  
(3) Spirit, v. 13, 14. "...sealed with the promised Holy Spirit." 1:13.  
(b) Intercession, v. 15-23.  
(1) Hope, v. 15-19a. "The hope of his calling," 1:19a.  
(2) Riches, v. 19b. "The riches. . .of his inheritance."  
(3) Gift, v. 20-23. "Gave him to be the head. . ." 1:22.
2. PLAN, 2:1-22. "Now made nigh through. . .Christ." 2:13.  
(a) Redemption, v. 1-10. "By grace ye have been saved. . ."  
2:8.  
(b) Regeneration, v. 11-13. "...unto all generations. . ."  
3:21.  
(c) Reconciliation, v. 14-22. "...reconcile them both in one body." 2:16.
3. PURPOSE, 3:1-21. "...unto all generations. . ."  
3:21.  
(a) Parenthesis, v. 1-13. "...Gentiles are fellow-heirs."  
3:6.  
(b) Prayer, v. 14-19. "I bow my knees unto the Father." 3:14.  
(c) Praise, v. 20, 21. "To him be glory. . ." 3:21.

- II. THE CONDUCT OF THE CHURCH. Chap. 4:1-6:20.  
THE CHURCH VISIBLE. THE ORGANIZATION.

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<sup>1</sup>Merrill C. Tenney, The New Testament A Survey (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1953), pp. 332, 333.

CONCERNING DUTY.

1. CONDUCT, 4:1-6:9. ". . .walk with all lowliness and meekness." 4:2.
  - (a) Undivided, 4:1-16. ". . .to keep the unity of the Spirit." 4:3.
    - (1) Principle, v. 1-10. "Unity. . .peace. . ." 4:3.
    - (2) Progress, v. 11-16. "Unto a perfect man." 4:13.
  - (b) Unblemished, 4:17-5:20. ". . .no longer walk as Gentiles." 4:17.
    - (1) Vice, 4:17-24. ". . .in the vanity of their mind." 4:17.
    - (2) Virtue, 4:25-32. "Speak every man truth with. . . neighbor." 4:25.
    - (3) Vigilance, 5:1-20. "See that ye walk as wise." 5:15.
  - (c) Unblamable, 5:21-6:9. "Subjecting yourselves to one another." 5:21.
    - (1) Duties, 5:21-33. "So ought men. . ." 5:28.
    - (2) Demands, 6:1-9. ". . .for this is right." 6:1.
2. CONFLICT, 6:10-20. "For we wrestle. . ." 6:12.
  - (a) Strength, v. 10-13. "Be strong in the Lord." 6:11.
  - (b) Stability, v. 14, 15. "Stand, therefore. . ." 6:14.
  - (c) Salvation, v. 16, 17. "Take the helmet of salvation." 6:17.
  - (d) Supplication, v. 18-20. ". . .with all supplication." 6:18.

## CONCLUSION. Chap. 6:21-24.

Blessing, v. 21, 22. "That he might comfort your hearts." 6:22.  
 Benediction, v. 23, 24. "Grace be with all them. . ." 6:24.<sup>1</sup>

Questions for Research and Discussion.

1. Where was Ephesus?
2. For what was Ephesus noted?
3. How did Paul first visit Ephesus?
4. How long did Paul remain at Ephesus on his third journey?
5. Where was the Epistle to the Ephesians written, and when?
6. Where was the destination of this epistle?

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<sup>1</sup>Arthur Emerson Harris, Bible Books Outlined (Philadelphia: The John C. Winston Company, 1933), New Testament section, p. 46.

7. What is Paul's central theme in Ephesians?
8. Compare Colossians with Ephesians.

### Special Project.

Make a special study of the following topics taken in the order of their occurrence in the Epistle: The will of God (1:1), faithful in Christ Jesus (1:1), the God and Father of our Lord Jesus Christ (1:3), the heavenly places (1:3), adoption as sons (1:5), the forgiveness of our trespasses (1:7), the fulness of the times (1:10), God's own possession (1:14), the Father of glory (1:17), eyes of the heart (1:18), the age which is to come (1:21), dead through trespasses and sins (2:1), the prince of the power of the air (2:2), children of wrath (2:3), God's great love (2:4), grace (2:7, 8), good works (2:10), the commonwealth of Israel (2:12), the middle wall of partition (2:14), the Cross (2:16), the household of God (2:19), the foundation of the Apostles and prophets (2:20), revelation (3:3), the unsearchable riches of Christ (3:8), the principalities and powers in the heavenly places (3:10), the manifold wisdom of God (3:10), the eternal purpose of God (3:11), the inward man (3:16), one faith (4:5), one baptism (4:5), he led captivity captive (4:8), he descended into the lower parts of the earth (4:10), he gave some to be apostles, prophets, evangelists, pastors, and teachers (4:11), the body of Christ (4:12), the unity of the faith (4:13), the spirit of the mind (4:23), sons of disobedience (5:6), darkness (5:8), light in the Lord (5:8), the whole armor of God (6:11), the wiles of the devil (6:11), sword of the Spirit (6:17).

Do not be discouraged on account of the time it takes to finish this project. Whatever part you take in hand, do it thoroughly.

Simply to read this study is not sufficient. To receive the most out of this, the Word of God must be examined diligently and carefully. If this is done, it will prove to be very rewarding.

### C. PHILEMON

The brief letter to Philemon is unique among the correspondence of Paul. In it, "he does not assume his apostolic dignity, but speaks as a Christian to a Christian brother."<sup>1</sup> "While not strictly a private letter, it yet is concerned with a personal problem and a remarkable glimpse is given of the apostle in his dealings with such personal affairs as they touched the lives of his converts."<sup>2</sup> This short letter also reveals to us the workings of Christianity and the change it brought about in the social structure. Sell has said, that:

Slavery was at its height and its worst estate; the vices and evils engendered by it were sapping the life of the Empire. Shortly before Paul's arrival in Rome, Senator Pedanius Secundus, a prefect of the city had been murdered by a slave, and in consequence, under the Silanian law, all his slaves, 400 in number, were put to death.<sup>3</sup>

Christianity was opposed to this, and here in this short letter, there is revealed what Christianity can do to slavery.

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<sup>1</sup>Henry T. Sell, Bible Study Books (New York: Fleming H. Revell Company, 1896), p. 243.

<sup>2</sup>Edmond D. Hiebert, An Introduction to the Pauline Epistles (Chicago: Moody Press, 1954), p. 241.

<sup>3</sup>Sell, p. 244.

### The Persons Addressed.

Philemon, to whom this epistle was addressed, was not a stranger to Paul. It would seem from the way the apostle addressed him and the members of the family (vs. 2, 3), that he was well acquainted with them, and it is very likely that Philemon was one of his own converts (Philemon 19). According to Colossians 4:9, Philemon was an inhabitant of Colosse, and appears to have been a person of some means.

Salutations are likewise addressed to Apphia and Archippus, who in all probability were respectively the wife and son of Philemon, as well as to the church that gathered in their house for worship.

### The Occasion of Philemon.

The occasion for this brief letter is quite obvious from its contents. The epistle is not concerned primarily with Philemon, but it is written in behalf of Onesimus, his slave. It appears that Onesimus had wronged and abused his master's trust, and possibly even robbed him. He fled from his service and came to Rome, thus eluding the slave-catchers who must have been on the lookout for him.<sup>1</sup> Here he sought the aged apostle whom he knew, and as a result of this contact and influence, was led to Christ (vs. 10).<sup>2</sup> As a new creature in Christ, Onesimus, whose name meant "useful, beneficial, or profitable"<sup>3</sup>

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<sup>1</sup>Hiebert, op. cit., p. 245.

<sup>2</sup>W. B. Taylor, Studies in the Epistles and Revelation (Cincinnati: The Standard Publishing Company, 1910), p. 99.

<sup>3</sup>William Hendriksen, Bible Survey (Grand Rapids: Baker Book House, 1947), p. 363.

(vs. 11) began to live up to the connotation of his name and for some short time rendered highly appreciated service to the apostle in his imprisonment (Philemon 14). "Closer acquaintance with this new convert revealed that there was much worthy of love in this man who had sinned and repented. A strong attachment sprang up between Paul and Onesimus (vs. 12)."<sup>1</sup>

The conversion of Onesimus is the occasion for this epistle. Paul knew that repentance was not enough. Lightfoot has said, that: "Onesimus had repented, but he had not made restitution."<sup>2</sup> Paul felt that Onesimus must return to his master in accordance with the demands of the law. "That Onesimus agreed to this proves the reality of his conversion. He well knew what the possible consequences for him might be."<sup>3</sup> Shaw says that "runaway slaves when retaken were usually branded on the forehead, or maimed, or forced to fight with wild beasts."<sup>4</sup> Lightfoot goes along with this when he says, "Roman law....practically imposed no limits to the power of the master over his slave....Slaves were constantly crucified for far lighter offences than this. A thief and a runaway, he had no claim to forgiveness."<sup>5</sup>

Circumstances soon demanded that Tychicus, a good friend and fellow worker of Paul, be dispatched with letters to Ephesus (Eph. 6:21,

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<sup>1</sup>Hiebert, op. cit., p. 244.

<sup>2</sup>J. B. Lightfoot, Saint Paul's Epistles to the Colossians and to Philemon (London: Macmillan and Co., 1900, reprint), p. 311.

<sup>3</sup>Hiebert, loc. cit.

<sup>4</sup>R. D. Shaw, The Pauline Epistles (London: Morrison and Gibb Limited, 1903), p. 300.

<sup>5</sup>Lightfoot, op. cit., p. 312.



22) and to Colosse (Col. 4:7, 8). Here was the opportunity for Onesimus to accompany Tychicus back to Colosse and to his master. "But in sending Onesimus back, Paul felt it expedient to write a letter to Philemon explaining the situation, and entering a plea for Onesimus."<sup>1</sup>

#### The Place and Date of Philemon.

Philemon is one of the prison epistles (vs. 9, 10, 13) being written, with Colossians, Ephesians, and Philippians, during Paul's first imprisonment in Rome. The letter was probably written at the close of 62 A.D. or early in 63 A.D.

#### The Purpose of Philemon.

Shaw says that: "Paul's purpose in this Epistle is a very transparent and yet a very delicate one. It is to reconcile a master to his slave."<sup>2</sup> He urges Philemon to receive, forgive, and to reinstate Onesimus. This was to be done because Onesimus was not the same man as he was before, in that he no longer was a slave but a brother (vs. 16). Hiebert says, that, "the granting of the request is to be done as though done to Paul himself (vs. 17). As his spiritual father Paul obligates himself to Philemon for the debt of Onesimus (vs. 19)."<sup>3</sup>

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<sup>1</sup>Hiebert, op. cit., p. 245.

<sup>2</sup>Shaw, op. cit., p. 298.

<sup>3</sup>Hiebert, op. cit., p. 246.

## The Outline of Philemon.

This outline is taken from Bible Books Outlined by Arthur Emerson Harris.

THE CHURCH AND THE SOCIAL ORDER      About 63 A.D.

INTRODUCTION. Ver. 1-3.

GREETING, v. 1, 2.

Appeal. ". . . a prisoner."

Address. ". . . unto Philemon. . ."

GRACE, v. 3.

Salutation. ". . . grace to you and peace. . ."

Source. ". . . from God. . . Jesus Christ."

I. PRAISE. Ver. 4-7. "I think my God. . ." v. 4.

1. REGARD, v. 4. "Making mention of thee in my prayers."

2. RECOLLECTION, v. 5. ". . . hearing of thy love and faith."

3. RECOGNITION, v. 6. "Acknowledgment of every good thing which  
is in you."

4. REFRESHMENT, v. 7. "The saints are refreshed by thee."

II. PLEA. Ver. 8-21. "I entreat thee. . ." v. 10.

1. APPROACH, v. 8-10. ". . . yet. . . I rather beseech thee." v. 9.

2. ASSERTION, v. 11. ". . . now profitable to thee."

3. ATTACHMENT, v. 12, 13. "I would have retained. . ." v. 13.

4. ATTITUDE, v. 14. "Without thy mind I would do nothing."

5. APPEAL, v. 15, 16. "That thou shouldst receive him." v. 15.

6. ARRANGEMENT, v. 17, 18. "Put that on mine account." v. 18.

7. ASSURANCE, v. 19-21. "Knowing that thou wilt do more." v. 21.

III. PURPOSE. Ver. 22. "I trust I shall be granted unto you. . ."

1. PREPARATION, v. 22a. "prepare me also a lodging."

2. PETITION, v. 22b. ". . . through your prayers."

CONCLUSION. Ver. 23-25.

Greeting, v. 23, 24. ". . . saluteth thee." v. 23.

Grace, v. 25. "Grace. . ."<sup>1</sup>

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<sup>1</sup>Arthur Emerson Harris, Bible Books Outlined (Philadelphia: The John C. Winston Company, 1933), New Testament section, P. 78.

Questions for Research and Discussion.

1. When and where was Philemon written?
2. What is the central thought of Philemon?
3. Who were the parties named and the position of each?
4. What bearing has this epistle on human slavery?
5. What request does Paul make and on what grounds?
6. What is to be Philemon's attitude towards his former slave?
7. What arrangement did Paul make for restitution?
8. How does Philemon differ from the rest of Paul's epistles?
9. Give a concise outline of Philemon.

D. PHILIPPIANS

Taylor says, that Paul's letter to the Philippian Church differs from all other of his writings in that it "lacks a definite scheme of doctrine, and also that there is no harsh rebuke nor correction of evils contained therein."<sup>1</sup> It is the most personal of all his epistles. Tenney says that there are not less than one hundred uses of the first personal pronoun.<sup>2</sup> Tenney also says, that:

Paul was not talking about himself in any boastful spirit, nor was he engaged in defense of his personal ministry, as in II Corinthians. The Philippian church had been intensely loyal to him, and he felt he could speak to them freely of his tribulations and of his spiritual ambitions.<sup>3</sup>

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<sup>1</sup>Taylor, op. cit., p. 58.

<sup>2</sup>Merrill C. Tenney, The New Testament A Survey (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1953), p. 336.

<sup>3</sup>Ibid.

### The City of Philippi.

According to Hayes, "Philippi was a Macedonian city, situated about eight miles inland from the Aegean sea, on the borders of Thrace."<sup>1</sup> This city played a large part in the destiny of the world. Sell said, that, It "originally belonged to Thrace but in 358 B.C. it was seized by king Philip (father of Alexander the Great) of Macedon."<sup>2</sup> Sell has also said, that, "it is conspicuous in Roman history as the place of the defeat (42 B.C.) of Brutus and Cassius by Octavius and Marcus Antonius,"<sup>3</sup> and as a result of this battle, Octavius became the Roman emperor Augustus.<sup>4</sup>

In commemoration of this decisive battle the city was given the rank of a Roman colony. It was not itself a center of manufacture or commerce but situated on the great Egnatian way travelers and traders passed through it eastward and westward from all parts of the Roman world.<sup>5</sup>

### The Church in Philippi.

In the sixteenth chapter of the Acts there is a full and graphic account of the founding of the church of Philippi upon the second missionary journey of the apostle. The cause of this beginning to give

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<sup>1</sup>D. A. Hayes, Paul and His Epistles (New York: The Methodist Book Concern, 1915), p. 409.

<sup>2</sup>Henry T. Sell, Bible Study Books (New York: Fleming H. Revell Company, 1896), p. 221.

<sup>3</sup>Ibid.

<sup>4</sup>Hayes, p. 410.

<sup>5</sup>Sell, p. 221.

the Gospel in Europe was in the direct call of the Holy Spirit (Acts 16:6-12). The companions of Paul at this time were Silas, Luke and Timothy. Apparently the Jewish influence in Philippi was not very strong, and evidently only a few lived there, since no mention of a Jewish synagogue is made. Hiebert accounts for this by saying that because "Philippi was a military and agricultural rather than a commercial city,"<sup>1</sup> only a few of the Jews were attracted to it.

Having settled in Philippi, the work of evangelism was begun on the Sabbath day with the few Jews of the city. The missionaries went to the place of prayer outside the city and found only a little company of women worshiping there that day, but their hearts were strangely stirred by Paul's message; and the Lord opened the heart of one woman, Lydia, a seller of purple, from the city of Thyatira, to give heed unto the things which were spoken by him (Acts 16:14). That was only the beginning. Her own conversion led to the conversion of her whole household (Acts 16:15). Later, there were others who were converted, and soon a Christian church was founded.

The first opposition came not from the Jews but from the masters of the slave girl out of whom Paul cast a spirit of divination (Acts 16:16-18). This led to the imprisonment of Paul and Silas, which furnished the opportunity to preach the gospel to the jailer and all that were in his house. They received the message of salvation, and he and his whole house became Christians.

The Roman citizenship of the apostle Paul had been seriously violated by the treatment he had experienced, and when the magistrates

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<sup>1</sup>Hiebert, op. cit., p. 286.

learned their error, they readily tried to make amends for their conduct. But Paul refused to leave without a public recognition. Hiebert says that Paul had something else in mind than just to defend his rights as a Roman citizen, but that it was prompted by a desire to safeguard the young church. Paul made the praetors to understand that Roman citizens were behind the preaching of the Gospel, and that it was no illegal movement.<sup>1</sup> The praetors realized that it was contrary to the law to scourge a Roman citizen who had not been condemned by due process, and they also realized that by their hasty action, they had made themselves liable to severe punishment. Therefore, the magistrates besought Paul and his companions to leave the city. The crisis was of such a nature that it was necessary for the missionaries to leave. Luke apparently remained behind in Philippi to guide the affairs of the church.<sup>2</sup>

#### The Occasion for Philippians.

The church at Philippi had sent Paul a gift of money by the hands of Epaphroditus. This was not the first time that this church had remembered the necessities of the apostle (Phil. 4:10-19). Epaphroditus, while in Rome had so entered into the work of the Lord, that he became very ill and nigh unto death. Upon his recovery, Paul takes the opportunity of addressing a letter of thanks to the Philippians for their liberal offering (Acts 2:25-30; 4:10-19). Such was the occasion of the Apostle's writing this epistle.

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<sup>1</sup>Ibid., p. 287.

<sup>2</sup>Ibid.

### The Place and Date of Writing.

This is one of the prison epistles. In it, Paul makes frequent reference to his bonds (Phil. 1:7, 13, 14, 17). As has been mentioned in the introduction of this chapter, Philippians was written toward the close of the Roman imprisonment, dating it about 63 A.D.

### The Characteristics of the Epistle.

1. The keynote of the epistle is "Rejoice in the Lord always: again I will say, "Rejoice" (Phil. 4:4). The words "joy" or "rejoice" occur sixteen times in the letter.
2. No word of reproof is spoken to the church.
3. The word "sin" is not mentioned in the epistle.
4. The flesh is only mentioned that it may be ignored.
5. This epistle was written by one who loved those who loved him.

6. Philippians also contains a profound Christological passage. It is the passage found in 2:5-11. It sets forth the pre-existence, incarnation, humiliation, crucifixion, and exaltation of Jesus Christ.

### The Outline of the Epistle.

The following outline is taken from The New Testament A Survey by Merrill C. Tenney.

#### PHILIPPIANS: THE PERSONAL EPISTLE

- |  |        |
|--|--------|
| I. SALUTATIONS                           | 1:1, 2 |
| II. THANKSGIVING FOR PERSONAL FELLOWSHIP | 1:3-11 |

II. THANKSGIVING (continued)	1:3-11
Gratitude	
Confidence	
Prayer	
III. ENCOURAGEMENT IN PERSONAL CIRCUMSTANCES	1:12-2:18
Paul's Personal Courage	1:12-26
Paul's Encouragement to the Philippians	1:27-30
Christ, the Model for Service	2:1-11
The Object of Service	2:12-18
IV. PERSONAL RELATIONS WITH MESSENGERS	2:19-30
V. PERSONAL WARNING AGAINST LEGALISM	3:1-4:1
Personal Example	3:1-16
Exhortation to the Philippians	3:17-4:1
VI. CONCLUDING COUNSEL AND GREETINGS	4:2-23
Unity	4:2, 3
Joy	4:4-7
Thought	4:8, 9
Thanksgiving	4:10-20
Salutations	4:21-23 <sup>1</sup>

The following outline is taken from Bible Book Outlined by  
Arthur Emerson Harris.

#### THE REJOICING OF THE CHURCH      About 63 A.D.

##### INTRODUCTION. Chap. 1:1, 2.

ADDRESS, v. 1. "To all the saints. . .at Philippi."

ASCRPTION, v. 2. "Grace. . .and peace."

##### I. ASSURANCES. Chap. 1:3-2:30.

1. THANKFULNESS, 1:3-11. "I thank my God. . ." 1:3.
  - (a) Praise, v. 3-8. ". . .your fellowship." 1:5.
  - (b) Prayer, v. 9-11. "It is my prayer. . ." 1:9.

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<sup>1</sup>Merrill C. Tenney, The New Testament A Survey (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1953), p. 338.



2. TESTIMONY, 1:12-30. "I would have you know. . ." 1:12.
  - (a) Providence, v. 12-14. "My bonds. . . furtherance of. . . gospel." 1:13.
  - (b) Preaching, v. 15-18. "Christ is preached." 1:18.
  - (c) Prayer, v. 19-21. ". . . through your prayer." 1:19.
  - (d) Privilege, v. 22-30. "unto you it is given. . . to suffer. . ." 1:29.
3. TRAINING, 2:1-30. ". . . that I did not. . . labor in vain." 2:16.
  - (a) Appeal, v. 1-11. "Make full my joy. . ." 2:2.
  - (b) Application, v. 12-18. "Work out your own salvation." 2:12.
  - (c) Appointment, v. 19-30. "I hope. . . to send Timothy." 2:19.

## II. ANXIETY. Chap. 3:1-4:20.

1. PERILS, 3:1-21. "The enemies of the cross of Christ." 2:18.
  - (a) Charge, v. 1-16. "Beware. . ." 3:2.
  - (b) Caution, v. 17-21. "Mark them. . ." 3:17.
2. PROBLEMS, 4:1-7. "In nothing be anxious." 4:6.
  - (a) Exhortation, v. 1-3. "Stand fast. . ." 4:1.
  - (b) Encouragement, v. 4-7. "Let your requests be made known unto God." 4:6.
3. PRAISE, 4:8-20. "Ye did well. . ." 4:14.
  - (a) Contemplation, v. 8-9. "Think on these things." 4:8.
  - (b) Contentment, v. 10-13. "In whatsoever state. . . content." 4:11.
  - (c) Contribution, v. 14-18. "Ye sent once and again unto my need." 4:16.
  - (d) Confidence, v. 19, 20. "My God shall supply all your need." 4:19.

## CONCLUSION. Chap. 4:21-23.

Greeting, v. 21, 22. "Salute every saint. . ." 4:21.  
 Grace, v. 23. ". . . grace of our Lord Jesus Christ. . ." 1

### Questions for Research and Discussion.

1. When was the church in Philippi organized?
2. Who were Paul's companions when he established the church in Philippi?

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<sup>1</sup>Arthur Emerson Harris, Bible Books Outlined (Philadelphia: The John C. Winston Company, 1933), New Testament section, p. 50.

3. Where and to whom did they begin their preaching? Did they have results at this meeting?
4. Who were added later to this group of believers?
5. When was the epistle to the Philippians written and where?
6. What was the occasion of the writing?
7. Who delivered the epistle to the Philippians?
8. Give the steps of Christ's humiliation.

### Special Projects.

Make a special study of the following topics and phrases:

Saints in Christ Jesus (1:1), bishops (1:1), deacons (1:), grace (1:2), peace (1:2), joy (1:4), the gospel (1:5), the day of Jesus Christ (1:6), I have you in my heart (1:7), the whole praetorian guard (1:13), to live is Christ (1:21), to die is gain (1:21), to be with Christ (1:23), the faith of the Gospel (1:27), perdition (1:28; 3:19), comfort in Christ (2:1), lowliness of mind (2:3), the word of life (2:16), rejoice in the Lord (3:1), that I may gain Christ's death (3:10), the cross of Christ (3:18), the body of our humiliation (3:21), Caesar's household (4:22).

2. What does Paul teach concerning our duties to God?
3. What does Paul teach concerning our duties to Fellow man?
  - (a) To believers      (b) To unbelievers

there for about two years.<sup>1</sup> Thus, if this is so, Paul was away in Spain at the time of the burning of Rome (July 18-24, A.D. 64).<sup>2</sup> Hiebert says: "If Paul remained in Spain for two years, he would be returning to the East as soon as navigation opened up in the spring of A.D. 66. He would most likely avoid Rome and go directly to the east."<sup>3</sup>

According to II Timothy 4:13, 20, Paul had recently been at Troas, Corinth, and Miletus. From the way he speaks of leaving his cloak and books at Troas (II Tim. 4:13), it almost seems that he was arrested here and hurried back to his second imprisonment and death.<sup>4</sup> When he wrote the second epistle, Paul was a prisoner in Rome (II Tim. 1:17), suffering imprisonment as a malefactor because of his relation to the Gospel (II Tim. 1:8; 2:9). Hiebert has also said:

We further learn that he had already made an appearance before the imperial court, and that, although he had escaped condemnation, he expected that his final condemnation and execution were not far off (4:6). He longed to see Timothy and hoped that he would be able to come to him before the end came (4:9, 21). This presents a situation quite different from that during the first imprisonment. Then he was treated with indulgence, being permitted to live "in his own hire dwelling" (Acts 28:30).

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<sup>1</sup>Edmond D. Hiebert, An Introduction to the Pauline Epistles (Chicago: Moody Press, 1954), p. 323.

<sup>2</sup>James Orr (gen. ed.), The International Standard Bible Encyclopedia (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1939), IV, p. 2136.

<sup>3</sup>Hiebert, loc. cit.

<sup>4</sup>Thomas Lewin, The Life and Epistles of St. Paul (London: George Bell and Sons, 1878), II. pp. 369, 370.

Here he is imprisoned as a "malefactor" (2:9) and found by his friends only after diligent search (1:16-17). Then he confidently expected to be released (Phil. 1:25-26; 2:24); now he is anticipating death (4:6-8). The difference becomes intelligible on the assumption that it refers to a second imprisonment.<sup>1</sup>

These Epistles are now studied in their chronological order -

I Timothy, Titus, II Timothy.

#### A. I TIMOTHY

##### The Addressee of I Timothy.

##### His Ancestry.

This disciple of Paul was a native of the province of Lycaonia; probably of the city of Lystra (Acts 16:1). His father was a Greek but his mother, Eunice, and grandmother, Lois, were devout Jewesses (II Tim. 1:5). "His name, which means 'honoring God,' or 'honored by God,' was apparently given him by his pious mother in the hope that he would exemplify it in later life."<sup>2</sup> Timothy was brought up in the Jewish faith and was taught the Scriptures from childhood (II Tim. 1:5; 3:15). Recognition should be given here to his mother Eunice and grandmother Lois; both of these devout women gave the boy Timothy a religious training and put their impress upon him for life.

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<sup>1</sup>Hiebert, op. cit., pp. 319, 320.

<sup>2</sup>Ibid., p. 325.

### His Conversion and Call.

It is thought that he was converted to Christ during Paul's first missionary journey to Lystra (Acts 14:8-20). When Paul revisited Lystra on the second journey, Timothy was already an active Christian who had gained the approval and generous praise of the brethren in Lystra and Iconium (Acts 16:2). Paul was attracted to this earnest young worker and decided to take him along as his assistant on his journeys. In order to remove any hindrances to Timothy's usefulness in the work of evangelization among the Jews, Paul took him and circumcised him (Acts 16:4). He was also ordained to the ministry by the presbytery (I Tim. 4:14), Paul himself participating in it (II Tim. 1:6).

### His Work.

There is reason to believe that Timothy became one of the most intimate and most trusted friends of Paul. He went with Paul and Silas to Philippi, where he helped to organize the church at Thessalonica. When Silas and Paul were forced to flee to Athens (Acts 17:14), Timothy was left behind at Berea. Timothy later rejoined Paul in Athens, but was soon dispatched to Thessalonica again in order to establish and comfort the believers there in their persecution (I Thess. 3:1-2). He returned to Paul at Corinth (Acts 18:5), and helped to establish the church there. Later (while on the third missionary journey) we find Timothy at Ephesus, laboring with Paul in the establishment of the church there and the evangelization of all Asia from that center. From Ephesus Paul sent him and another assistant on a mission into

Macedonia (Acts 19:22). According to I Corinthians 4:17 and 16:10-12, Timothy was to go to Corinth. He rejoined Paul in Macedonia and accompanied him back to Corinth, and when Paul started on that last journey for Jerusalem with the collection, he was also among that group of companions, who were accompanying Paul (Acts 20:3-4).

No reference is made to Timothy during the two years that Paul was a prisoner in Caesarea. However, the epistles give information that Timothy was once more with Paul while he was a prisoner in Rome, for his name is joined with Paul's in the epistles to the Colossians and to Philemon. In Philippians 2:19 Paul promises to send him to Philippi as soon as he learns the outcome of his trial. At the time of the writing of the Pastoral Epistles Timothy was in Ephesus, representing Paul there and in charge of the church. In the second imprisonment in Rome, Paul sends for Timothy to come to him at once (II Tim. 4:9, 21).

Nothing further is known about Timothy except the little note at the end of Hebrews, which reads, "Know ye that our brother Timothy hath been set at liberty; with whom, if he come shortly, I will see you" (13:23).<sup>1</sup>

This seems to indicate that Timothy himself was thrown into prison from which he was released at about the time of the writing of the Epistle to the Hebrews; but because of the uncertainty however, concerning the authorship of Hebrews, the significance of that statement (13:23) is problematical.

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<sup>1</sup>Ibid., p. 327.

### The Occasion and Object of I Timothy.

Upon his return to Ephesus, following his release at Rome, Paul had found that Ephesus was the "storm center of false teaching, as he had predicted to the Ephesian elders (Acts 20:29-30)."<sup>1</sup>

Paul had left Timothy in charge of the situation when he went into Macedonia (I Tim. 1:3). He was hoping that Timothy would be able to counteract some of the strange teaching, as well as to maintain church order and discipline. Paul had hoped to return soon, but it now appeared that he would be detained at Macedonia longer than he had expected (I Tim. 3:14-15). Feeling that Timothy would need encouragement and authorization to proceed with the difficult task entrusted to him, Paul wrote this letter to him.

The object of the epistle was twofold; first, to exhort Timothy to counteract the developing heresies of the time, and, secondly, to instruct him in all the particulars of his duties, as overseer in charge for the time being of the Ephesian church. He is exhorted to "pay close attention to the reading, to the exhortation, to the teaching being carried on in the churches" (I Tim. 4:13). He is to give guidance concerning public worship (I Tim. 2:1-12), and instructions concerning proper qualifications for church leaders (I Tim. 3:1-13).

### Date and Place of Writing.

#### Date.

This first Epistle to Timothy was written between the time of

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<sup>1</sup>Ibid., p. 328.

Paul's first and second imprisonments. Hiebert says, that "the exact date will depend upon the place assigned to it in the reconstruction of Paul's journeys following his release."<sup>1</sup> If the letter was written after Paul returned from Spain, the date would be near the end of his life. Kerr suggests that 66 A.D. is a possible date when Paul returned from Spain to Asia Minor. He also mentions that the journey to Macedonia was made probably in the summer of 67 A.D., during which time the epistle was written.<sup>2</sup> If the letter was written before the journey to Spain, hence within the first year after his release, the possible date would then be 64-65 A.D. The writer seems to agree with this last date.

#### Place.

The epistle which was addressed to Timothy, who was at Ephesus, was written sometime after Paul had left for Macedonia (I Tim. 1:3). He appears to be in Macedonia at the time of writing.<sup>3</sup>

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<sup>1</sup>Ibid., p. 329.

<sup>2</sup>John H. Kerr, An Introduction to New Testament Study (New York: Fleming H. Revell Company, (5th ed.), n.d. p. 214.

<sup>3</sup>W. B. Taylor, Studies in the Epistles and Revelation (Cincinnati: The Standard Publishing Company, 1910), p. 86.



Outline of I Timothy.

The following outline is taken from The New Testament A Survey  
by Merrill C. Tenney.

I TIMOTHY: ADVICE TO A YOUNG PREACHER

I. SALUTATION	1:1, 2
II. PREAMBLE	1:3-17
The Emergency at Ephesus	1:3-11
The Experience of Paul	1:12-17
III. THE OFFICIAL COMMISSION	1:18-4:5
Its Purpose	1:18-20
Concerning Prayer	2:1-8
Concerning Worship by Women	2:9-15
Concerning the Office of Bishop	3:1-7
Concerning the Office of Deacon	3:8-13
Parenthesis	3:14-16
Concerning Apostasy	4:1-5
IV. THE PERSONAL ADMONITIONS	4:6-6:19
Concerning Personal Conduct	4:6-16
Concerning Relationships with Groups	5:1-6:2
Widows	5:1-16
Elders	5:17-19
Backsliders	5:20-25
Bondslaves	6:1, 2
False Teachers	6:3-8
Avaricious Persons	6:9-10
Concerning Personal Confession	6:11-16
Concerning Use of Wealth	6:17-19
V. CONCLUDING SALUTATION	6:20-21 <sup>1</sup>

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<sup>1</sup>Merrill C. Tenney, The New Testament A Survey (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1953), p. 348.

The following outline is taken from Bible Books Outlined by  
Arthur Emerson Harris.

THE CHURCH AND ITS MINISTRY      About 67 A.D.

INTRODUCTION. Chap. 1:1, 2.

GREETING, v. 1, 2a.

Authority, v. 1. "Paul, an apostle. . ."

Address, v. 2a. "Unto Timothy. . ."

GRACE, v. 2b.

Salutation, "Grace, mercy and peace. . ."

Source, "From God. . . Christ. . ."

I. THE MINISTERS. Chap. 1:3-3:16.

1. DISTINCTIONS, 1:3-20. "Knowing this. . ." 1:9.

(a) Caution, v. 3-11. "Charge certain men not to teach. . ."

1:3.

Plan, v. 3. ". . . to tarry. . ."

Purpose, v. 5-11. "the end, love," v. 5.

(b) Conversion, v. 12-17. "I obtained mercy. . . longsuffering."

1:16.

Thanksgiving, v. 12-15. "I thank him. . ." v. 12.

Testimony, v. 16, 17. "Might shew forth. . ." 1:16.

(c) Charge, v. 18-20. "This charge. . ." 1:18.

Commission, v. 18. "I commit unto thee."

Conscience, v. 19, 20. "a good conscience. . ." 1:19.

2. DIRECTIONS, 2:1-15. "I will therefore. . ." 2:1.

(a) Worship, v. 1-7. "In the sight of God our Saviour. . ."

2:3.

Prayers, v. 1-5. Measure, Medium.

Possibility, v. 6, 7. Testimony, Teaching.

(b) Worshippers, v. 8-15. "That men pray everywhere. . ."

2:8.

Men, v. 8. Positive, Passive.

Women, v. 9-15. Positive, Passive.

3. DUTIES, 3:1-16. "Let these also first be proved." 3:10.

(a) Bishops, v. 1-7.

Character, v. 1-4.

Conduct, v. 5-7.

(b) Deacons, v. 8-13.

Character, v. 8-11.

Conduct, v. 12, 13.

- (c) Decorum, v. 14-16.  
     Temple, v. 14, 15.  
     Treasure, v. 16.

## II. THE MINISTRY. Chap. 4:1-6:19.

1. ADMONITIONS, 4:1-16. "Put. . . heathen in remembrance." 4:6.
  - (a) Prophecy, v. 1-5. "The Spirit saith expressly. . ." 4:1.  
     Apostasy, v. 1, 2.  
     Asceticism, v. 3-5.
  - (b) Profit, v. 6-11. "Godliness is profitable. . ." 4:8.  
     Rejection, v. 6, 7.  
     Reception, v. 8-11.
  - (c) Progress, v. 12-16. ". . . thy progress may be manifest  
     unto all." 4:15.  
     Demeanor, v. 12.  
     Devotion, v. 13-16.
2. ATTITUDE, 5:1-6:2. "These things give in charge. . ." 5:7.
  - (a) Discipline, 5:1-8. "That they may be blameless. . ." 5:7.  
     Conduct, v. 1, 2.  
     Claims, v. 3-5.  
     Censure, v. 6-8.
  - (b) Directions, 5:9-16. "I desire, therefore. . ." 5:14.  
     Public Pensioners, v. 9-15.  
     Private Pensioners, v. 16.
  - (c) Discriminations, 5:17-6:2. "Without preference. . ." 5:21.  
     Elders, 5:17-25.  
     Servants, 6:1, 2.
3. ADVICE, 6:3-19. "If any man. . ." 6:3.
  - (a) Teaching, v. 3-10. "If. . . teacheth a different doctrine. . ." 6:3.  
     Contentions, v. 3-5.  
     Contentment, v. 6-10.
  - (b) Testimony, v. 11-16. ". . . didst confess the good confession." 6:12.  
     Admonition, v. 11, 12.  
     Appeal, v. 13-16.
  - (c) Treasure, v. 17-19. "Laying up in store. . ." 6:19.  
     Encouragement, v. 17.  
     Enrichment, v. 18, 19.

## CONCLUSION. Chap. 6:20, 21.

BURDEN, v. 20, 21a. "O Timothy. . ." 6:20.  
 Duty, v. 20a. "Guard that which is committed."  
 Danger, v. 20b. ". . .avoiding profane. . .babblings. . ."  
 Disaster, v. 21a. "Some have erred."

BENEDICTION, v. 21b. "Grace be with you. . ." <sup>1</sup>

### Paul's teaching with reference to the Duties of a Pastor.

The following is considered: The Pastoral Office, The Pastor's Qualifications, His Duties as a Preacher, His Duties as the Leader of the Services of the Church, His Duties as a Pastor, His Duties in his Personal Life. This material is taken from Studies in the Book, by Revere Franklin Weidner.

#### The Pastoral Office.

1. The sacred ministry is of God, 1:1, 11, 12, 18; 2:7; etc.
2. Is an office of oversight, 3:1.
3. Of dignity, 1:11; 3:1.
4. Of great responsibility, 1:11; 6:13.
5. He who enters upon this office must have an inner call, 1:1, 12, 14.
6. And the external call, 1:1, 12; 4:14.
7. Must have considerable Christian experience, 3:6.
8. Seek the office in an humble spirit, 3:1; 5:22.
9. Must be solemnly set aside, to the office by the laying on of the hands of the presbytery, 4:14; 5:22.
10. Pastors need not expect to receive the same honors or salaries, 5:17.

#### The Pastor's Qualifications.

1. He must be a true Christian, 1:2, 18; 4:12.
2. And realize his weakness, and need of grace and mercy, 1:2, 16; 4:16; 5:21; 6:13, 14.
3. Recognizes the mercy and grace of God in his calling, 1:12-14.
4. Apt to teach, 1:7; 3:2.

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<sup>1</sup>Arthur Emerson Harris, Bible Books Outlined (Philadelphia: The John C. Winston Company, 1933), New Testament section, p. 66.

5. Who is able to rule, 3:4:5.
6. Must have been rightly instructed in the faith, 4:6, 12, 16.
7. Must be an example in purity of life, 4:12.
8. Must have the proper intellectual and spiritual gifts, 4:15, 16.
9. A true student, 4:15.
10. One who recognizes the great responsibility of his office, 4:16.
11. And is careful whom he recommends to the office of the ministry, 5:22.

#### His Duties as a Preacher.

1. Not to teach a different doctrine, but the sound doctrine of our Lord Jesus Christ, which is according to godliness, 1:4; 4:7; 6:4.
2. Not to give heed to fables and questions that minister to disputes, 1:4; 6:4.
3. To avoid vain talking in the pulpit, 1:6.
4. To investigate subjects in the light of God's Word, before you act the part of a teacher, 1:7.
5. Must preach Christ Jesus, as our Redeemer, 2:6.
6. Must be a true and faithful teacher, 2:7.
7. Must give instruction as to the manner in which the affairs of the church are to be carried on, 3:8-13, 14, 15.
8. Must manifest himself by his sound doctrine as a good minister of Christ Jesus, 4:6.
9. Must give heed to the public reading and exposition of the Scripture, 4:13.
10. Must be earnest in exhortation, 4:13.
11. In every sermon preaching to the edification (teaching) of the congregation, 4:13.
12. Must prepare his sermons carefully, and seek to make his progress in knowledge and experience manifest to all, 4:15.
13. Ever watching the character of his teaching and testing it by the Word of God, 4:16.
14. Must reprove those who sin, without prejudice or partiality, 5:20, 21.
15. In your sermons do not preach self, or your own opinions merely, doting about questionings and disputes of words, 6:4.
16. Speak plainly to the rich of their opportunities and responsibilities, 6:17-20.
17. Avoid all sensational preaching, and all scientific, and philosophical dissertations in the pulpit, 6:20, 21.

#### His Duties as the Leader of the Services of the Church.

1. He must offer prayers for all men, 2:1, 2.

2. Conduct all things befitting the house of God, 3:15.
3. Must watch that no improper persons preach to the congregation, 1:3; 2:12.

#### His Duties as a Pastor.

1. Must continually seek grace, mercy, and peace with God, 1:2.
2. Must hold the faith, 1:18, and not to make shipwreck of it, 1:19; 4:1.
3. Must be without reproach, 3:2.
4. Must lead a life of chastity, 3:2.
5. Must be temperate, sober-minded, orderly, given to hospitality, 3:2.
6. Must not be contentious, or a lover of money, 3:3; 6:10.
7. Must rule well his own house and to have his children in subjection with all gravity, 3:4.
8. Must know how to take care of the church of God, 3:5.
9. Must not be puffed up with pride, or conceited in knowledge, 3:6.
10. He must have a good testimony from them that are without, 3:7.
11. Must insist that the church officers have the proper spiritual qualifications, 3:8-13.
12. Must nourish himself in the words of the faith, and of the good doctrine, 4:6.
13. Must have nothing to do with profane and silly fables, 1:4; 4:7.
14. Must live as an example to believers, in conversation, in manner of life, in love, in faith, in purity, 4:12.
15. Must remember constantly the solemn vows of ordination, 4:14.
16. Must be diligent in all pastoral duties, 4:15.
17. Must be faithful and persevere, 4:16.
18. Exhort the old men as fathers and the younger as brethren, 5:1.
19. Must look after the poor, especially elderly widows who have no friends, 5:4-16.
20. Is to reprove sin openly, 5:20.
21. Is not to connive at other men's sins, 5:22.
22. Is to flee all kinds of evil, 6:11.
23. Is to follow after righteousness, godliness, faith, love, patience, meekness, 6:11.
24. Is to fight the good fight of faith, 6:12.
25. Is to lay hold of the life eternal, 6:12.
26. Is to guard that which is committed unto him, 6:20.

#### His Duties in his Personal Life.

1. Seek a pure heart, a good conscience, a pure and simple faith, 1:5, 18.

2. Must realize his sinfulness, 1:16.
3. Must take bodily exercise, 4:8.
4. But above all exercise himself unto godliness, 4:7, 10.
5. Must be diligent as a student, 4:15.
6. Must take heed to his daily life, 4:16.
7. Must keep himself pure, 5:22.
8. Must be contented with his lot, 6:6-8.
9. Must not desire to be rich, 6:9.
10. Must be faithful in all his duties, 6:20.<sup>1</sup>

### Special Projects.

1. Write out what Paul teaches concerning the Doctrine of God.
  - (a) The attributes of God
  - (b) The doctrine of God the Father, the Son, the Holy Ghost.
2. Develop the teaching of Paul in this epistle concerning the Person and Work of Christ.
  - (a) His Names.
  - (b) The true humanity of Christ
  - (c) His true divinity
  - (d) State of humiliation
  - (e) State of exaltation
  - (f) His atoning work

## B. TITUS

### The Addressee of Titus.

Hayes has said, that, all there is to know of Titus is derived from Paul's epistles, as no mention is made of him in the Acts of the Apostles.<sup>2</sup> Benson says, that "he was a young Greek (Gal. 2:3) of exceptional talents, whom Paul found profitable for his ministry."<sup>3</sup> He, no

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<sup>1</sup>Revere Franklin Weidner, Studies in the Book (New York: Fleming H. Revell Company, 1890), Vol. III., pp. 93-96.

<sup>2</sup>D. A. Hayes, Paul and His Epistles (New York: The Methodist Book Concern, 1915), p. 473.

<sup>3</sup>Clarence H. Benson, A Guide for Bible Study (Chicago: Clarence H. Benson, 1935), p. 55.

doubt was converted under the preaching of Paul. Paul calls him his "true child" (Titus 1:4). He accompanied Paul and Barnabas to the missionary council in Jerusalem, and then is lost sight of until the third missionary journey, when Paul appears to have taken both Timothy and Titus with him, for they are mentioned as being at Ephesus (II Cor. 8:23).

Titus was the messenger by whom Paul sent the first and second letters to the Corinthians. "It is evident from the narrative that he was an energetic and capable missionary."<sup>1</sup>

The Epistle mentions that Paul and Titus had been laboring together in Crete. When Paul was called away he then had left Titus in Crete to appoint elders in the churches and establish the Christians in doctrine and discipline (Titus 1:5).

#### Conditions at Crete.

(1) First of all "the Cretans were rude, half civilized people. The terms in which the apostle speaks of them are severe....He calls them liars, evil beasts, idle gluttons (1:12)."<sup>2</sup> Then the apostle adds, "this testimony is true" (Titus 1:13). (2) Tenney has said, that "the church itself was unorganized, and its members were quite careless in behavior."<sup>3</sup> In chapter two Paul says that the "men were lax and careless, the older women were gossips and wine-bibbers, and the young

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<sup>1</sup>Henry T. Sell, Bible Study Books (New York: Fleming H. Revell Company, 1896), p. 239.

<sup>2</sup>Benson, op. cit., p. 55.

<sup>3</sup>Tenney, op. cit., p. 349.



women were idle and flirtatious."<sup>1</sup> (3) Hiebert says, that "the Cretan churches were plagued with the presence of many false teachers. It appears that these were largely Jewish, 'they of the circumcision' (1:10)."<sup>2</sup> They boasted of their special knowledge of God, yet, they themselves were godless (1:11).<sup>3</sup> They brought forward their "Jewish fables, and commandments of men" (1:4), indulged in "foolish questions, and genealogies," (3:9) and wasted their time and energy on points of controversy about the law. These false teachers were "causing divisions in the churches, drawing whole families into destruction (1:10)."<sup>4</sup> They must be stopped.

#### The Place and Date of Titus.

It was during Titus' stay at Crete that the apostle wrote him the letter called by his name. There is nothing in the epistle itself to prove where Paul was when it was written. Some hold that it was written while he was at Nicopolis. It is evident, however, that Paul had not yet reached Nicopolis at the time of writing but was planning on going there for the winter (Titus 3:12).

Hiebert says that, "the place assigned to it varies according to the conjectural course adopted of Paul's journeys after his release

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<sup>1</sup>Ibid.

<sup>2</sup>Edmond D. Hiebert, An Introduction to the Pauline Epistles (Chicago: Moody Press, 1954), p. 343.

<sup>3</sup>Tenney, op. cit., p. 350.

<sup>4</sup>Hiebert, loc. cit.

at Rome. Ephesus, Macedonia, and Corinth have been advocated."<sup>1</sup>  
 Since I Timothy and Titus have many similarities, and since both picture Paul as 'traveling' and 'active' in giving counsel to his young representatives, the writer feels that the epistle of Titus was written from the same place that I Timothy was, and at about the same time. This would make it from Macedonia about 65 A.D.

#### The Occasion and Purpose of Writing.

Paul was prompted to write this letter because of his personal observation of conditions on Crete "and his realization that Titus would need the encouragement and authorization which the letter would give him."<sup>2</sup> As Hiebert has said:

The epistle...was intended to strengthen Titus personally and to arm him with apostolic authorization for his work by placing in his hand written instructions to which he might be able to appeal, whenever the occasion should arise, in proof that he was not acting arbitrarily, but in accordance with positive apostolic directions.<sup>3</sup>

Sell has said, that another design in writing was to give instruction in regard to the selection and appointments of office-bearers. The letter also expresses the tone, that Titus is to adopt towards the heretical teachers. He is to refute and oppose them.<sup>4</sup>

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<sup>1</sup>Ibid., p. 344.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid., p. 345.

<sup>4</sup>Sell, op. cit., p. 239.

Outline of the Epistle.

Outline as taken from The New Testament A Survey by Merrill C. Tenney.

## TITUS: THE SOUND DOCTRINE

- |   |                      |
|---|----------------------|
| I. SALUTATION: THE SOURCE OF SOUND DOCTRINE | 1:1-4                |
| II. THE ADMINISTRATION OF SOUND DOCTRINE    | 1:5-16               |
| The Appointment of Elders                   | 1:5-9                |
| The Exposure of False Teachers              | 1:10-16              |
| III. THE PREACHING OF SOUND DOCTRINE        | 2:1-15               |
| Application                                 | 2:1-10               |
| To aged men                                 |                      |
| To aged women                               |                      |
| To young women                              |                      |
| To young men                                |                      |
| To himself                                  |                      |
| To slaves                                   |                      |
| Definition                                  | 2:11-15              |
| IV. COUNSELING BY SOUND DOCTRINE            | 3:1-11               |
| V. CONCLUDING SALUTATIONS                   | 3:12-15 <sup>1</sup> |

Outline as taken from Bible Books Outlined by A. E. Harris.

## THE CHURCH AND ITS MINISTRY About 67 A.D.

INTRODUCTION, Chap. 1:1-4.

GREETING, v. 1-4a.

    Authority, v. 1-3.

    Address, v. 4a.

GRACE, v. 4b.

    Salutation. Source.

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<sup>1</sup>Merrill C. Tenney, The New Testament A Survey (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1953), pp. 350, 351.

## I. THE MINISTER. Chap. 1:5-16.

1. COMMISSION, 1:5. "I left thee. . .that thou shouldest. . ."  
 (a) Arrangement, v. 5a. ". . .set in order. . ."  
 (b) Appointment, v. 5b. ". . .appoint elders. . ."
2. CHARACTERISTICS, 1:6-9. "A bishop must be. . ." 1:7.  
 (a) Blameless, v. 6, 7. "A bishop. . .blameless." 1:7.  
 (b) Benevolent, v. 8. "A lover of good men."  
 (c) Brotherly, v. 9. ". . .to convince the gainsayers."
3. CAUTION, 1:10-13a. "For there are many. . ." 1:10.  
 (a) Deception, v. 10. "vain talkers and deceivers."  
 (b) Disorder, v. 11. "Overthrow whole houses."  
 (c) Degeneracy, v. 12, 13a. ". . .evil hearts. . ." 1:13.
4. CHARGE, 1:13b-16. ". . .reprove them sharply." 1:13.  
 (a) Perfection, v. 13b, 14. ". . .sound in the faith." 1:13.  
 (b) Purity, v. 15. "To the pure all things are pure."  
 (c) Profession, v. 16. ". . .profess that they know God."

## II. THE MINISTRY. Chap. 2:1-3:11.

1. DOCTRINE, 2:1-15. ". . .speak thou. . .sound doctrine." 2:1.  
 (a) Responsibilities, v. 1-10. ". . .things that befit. . ."  
       2:1.  
 (b) Redemption, v. 11-14. ". . .that he might redeem us."  
       2:14.  
       (1) the promise, v. 11-13.  
       (2) the Purification, v. 14.  
 (c) Requirement, v. 15. "These things speak. . ."  
       (1) Inspiration, v. 15a.  
       (2) Influence, v. 15b.
2. DUTIES, 3:1-14. ". . .put them in mind. . ." 3:1.  
 (a) Deportment, v. 1-8. "Showing all meekness to all men."  
       3:2.  
       (1) Political subjection, v. 1, 2.  
       (2) Private subjection, v. 3-8.  
 (b) Dissensions, v. 9-11. "Shun. . .strifes and fightings. . ."  
       3:9.  
       (1) Disputations, v. 9.  
       (2) Divisions, v. 10, 11.  
 (c) Directions, v. 12-14. "Let our people. . .learn. . ."  
       3:14.  
       (1) Command, v. 12.  
       (2) Commission, v. 13, 14.

CONCLUSION. Chap. 3:15.

Greetings, v. 15a. "Greet them that love us in the faith."  
Grace, v. 15b. "Grace be with you all."<sup>1</sup>

A Digest of New Testament Theology.

Merrill C. Tenney, in his book, The New Testament A Survey gives a Digest of New Testament Theology as contained in the Epistle to Titus.

1. The personality of God (2:11; 3:6).
2. The qualities of His love and grace (2:11; 3:4).
3. His title of Saviour (2:10; 3:4).
4. The saviourhood of Christ (2:13; 3:6).
5. The Holy Spirit (3:5).
6. The implication of the Triune Being of God (3:5, 6).
7. The essential deity of Christ (2:13).
8. The vicarious atonement of Christ (2:14).
9. The universality of salvation (2:11).
10. Salvation by grace, not by works (3:5).
11. The incoming of the Holy Spirit (3:5).
12. Justification by faith (3:7).
13. Sanctification (purification) of His own people (2:14).
14. Separation from evil (2:12).
15. Inheritance of eternal life (3:7).
16. The return of Christ (2:13).<sup>2</sup>

Special Project.

Examine the Epistle carefully with reference to Paul's teaching on the following subjects:

1. The difference between an Apostle and a regularly ordained minister.
2. The elect of God.

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<sup>1</sup>Arthur Emerson Harris, Bible Books Outlined (Philadelphia: The John C. Winston Company, 1933), New Testament section, p. 74.

<sup>2</sup>Tenney, op. cit., p. 351.

3. The qualifications of a minister as is contained in Titus.
4. The importance of sound doctrine.
5. Some men's mouths must be stopped. Whose? Why? How?
6. Difference between this present world and "the world to come."
7. How are we to treat false and heretical teachers?

### C. II TIMOTHY

D. Edmond Hiebert, in his book, An Introduction to the Pauline Epistles has said, that:

Second Timothy has appropriately been called Paul's "swan song." In it we have the final, moving words of that mighty warrior of the cross as he faced death unafraid. It is the most personal of the Pastoral Epistles. It is the dying appeal of the Apostle to his young associate, exhorting him to steadfastness in the ministry in the face of appalling difficulties. It is rich in personal details and gives us a fitting closing picture of the dauntless messenger of Christ, tender and sympathetic, heroic and grand to the very end.<sup>1</sup>

#### The Occasion for II Timothy.

When the Apostle Paul wrote this Epistle, he was again a prisoner in Rome for the second time. There are several things in this epistle that confirm the theory of the second imprisonment. During the first imprisonment he was permitted to live "in his own hired dwelling" (Acts 28:30); now he is kept in close confinement and regarded as a

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<sup>1</sup>Hiebert, op. cit., p. 351.

"malefactor" (II Tim. 1:16; 2:9). Then he was accessible to all who wished to see him (Acts 28:30); now even Onesiphorus could find him only after diligent search and at personal risk (II Tim. 1:16-17). In his first imprisonment he was surrounded by a considerable circle of co-workers and friends (Acts 28:17-31; Col. 4:10-14; Phil. 1:13-14); in this imprisonment he is almost alone (II Tim. 4:11), and former friends are turning away from him (II Tim. 1:15). In the epistles of the first imprisonment, Paul was confident of being released (Phil. 1:19, 25; Philemon 1:22). In this epistle he knows that the time of his departure is at hand (II Tim. 4:6-8). Everywhere the Christians are being persecuted and martyred under the reign of Nero. Paul knew that this storm of persecution was sure to break upon Timothy since he was laboring under the same circumstances. It was under these conditions that Paul wrote his second letter to Timothy.

#### The Purpose of II Timothy.

Paul's primary purpose in writing this epistle was to encourage, strengthen, and instruct Timothy in his ministry.

He urges him to suffer hardship "as a good soldier of Jesus Christ" (2:3). Three times in the epistle this note of suffering hardship is mentioned (1:8; 2:3; 4:5). He appeals to him to give himself to his ministry without fear or shrinking (1:7-8). Fear of personal danger is not to make him ashamed of the Gospel ministry; Paul is not ashamed to suffer for Christ, neither must he be ashamed (1:8-12). He must be bold to preach the Gospel in its fullness (4:1-2). This boldness is particularly necessary in view of the growing number of false teachers who, by their persuasive appeals to the itching ears of

the people, will make his stand for the truth even harder (4:3-5).<sup>1</sup>

Paul's further purpose is to summon Timothy to Rome as soon as possible (4:9, 21a). In coming he is to bring Mark along (4:11) and also the needed cloak and the books and parchment which he had left at Troas (II Tim. 4:13).

Tenney has said that, his "main purpose was to strengthen Timothy for the arduous task which Paul himself was about to relinquish."<sup>2</sup>

Then too, this epistle also offered Paul the opportunity to record his own testimony. As Hayes has said:

Many would say that his life work had been a failure. He was in prison and forsaken by all his friends. Deserted, as the Master was in Gethsemane, does his faith fail him? What does he say? "God gave us not a spirit of fearfulness. (II Tim. 1:7) I suffer, yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day (II Tim. 1:12). I suffer hardship unto bonds, as a malefactor; but the word of God is not bound (II Tim. 2:9). The firm foundation of God standeth, having this seal, The Lord knoweth them that are his (II Tim. 2:19). I have fought the good fight. I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that (II Tim. 4:7, 8). The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom be the glory forever and ever. Amen."<sup>3</sup>

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<sup>1</sup>Hiebert, op. cit., pp. 355, 356.

<sup>2</sup>Tenney, op. cit., p. 353.

<sup>3</sup>D. A. Hayes, Paul and His Epistles (New York: The Methodist Book Concern, 1915), p. 481.



This indeed, is a glorious testimony that Paul gave. There is not the slightest suggestion of any failure in his faith. He was a Victor and a Conqueror.

### The Place and Date of Writing.

#### Place.

Concerning the place of writing, none can deny that it was Rome. The whole tone of the epistle and especially Paul's statement about the visit he had received from Onesiphorus "when he was in Rome" (II Tim. 1:16, 17) identifies the place of writing.

#### Date.

"This epistle must be dated only a few months before Paul's death, probably in the fall of A.D. 67 or early in A.D. 68."<sup>1</sup> Kerr has said, that "on some day in May, 68 A.D., according to tradition, the Apostle was led outside of the....city on the Ostian road, and beheaded. Thus he departed and was with Christ."<sup>2</sup>

### Outline of II Timothy.

The following outline is taken from The New Testament A Survey by Tenney.

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<sup>1</sup>Hiebert, op. cit., p. 355.

<sup>2</sup>John H. Kerr, An Introduction to New Testament Study (New York: Fleming H. Revell Company, (5th ed.), n.d., p. 228.

## II TIMOTHY: THE FAREWELL MESSAGE

I. SALUTATION	1:1,2
II. THE PASTORAL PATTERN	1:3-3:17
The Precendents of the Past	1:3-18
The Problems of the Present	2:1-26
Personal Life	2:1-13
Public Relations	2:14-26
The Prospects of the Future	3:1-16
Dangers of Apostasy	3:1-9
Defense of Faith	3:10-17
III. THE FINAL CHARGE	4:1-8
IV. CONCLUDING GREETINGS	4:9-22 <sup>1</sup>

The following outline is taken from the book entitled, Bible Books Outlined, by Arthur Emerson Harris.

## THE CHURCH AND ITS MINISTRY

About 68 A.D.

INTRODUCTION. Chap. 1:1, 2.

GREETING. v. 1-2a. Authority. Address.  
Grace. v. 2b. Salutation. Source.

I. SERVICE. Chap. 1:3-2:26.

1. GIFTS, 1:3-18. "...the gift that is in thee. . ." 1:6.
  - (a) Thanksgiving, v. 3-7. "I thank God. . ." 1:3.
    - (1) Prayer, v. 3, 4.
    - (2) Praise, v. 5.
    - (3) Purpose, v. 6, 7.
  - (b) Testimony, v. 8-18. "The testimony of our Lord. . ." 1-8.
    - (1) Warning, v. 8-10.
    - (2) Witness, v. 11, 12.
    - (3) Warrant, v. 13, 18.
2. GRACE, 2:1-13. "Be strengthened in the grace. . ." 2:1.
  - (a) Encouragement, v. 1, 2. "Commit thou. . ." 1:2.
  - (b) Endurance, v. 3-7. "Endure hardness as a good soldier." 2:3.

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<sup>1</sup>Merrill C. Tenney, The New Testament A Survey (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1953), p. 353.

- (c) Exhortation, v. 8-13. "Remember. . . Jesus Christ." 2:8.
- 3. GOSPEL, 2:14-26. ". . . concerning the truth. . ." 2:18.
  - (a) Message, v. 14-19. ". . . the word of truth." 2:18.
  - (b) Medium, v. 20, 21. "If a man therefore purge himself." 2:21.
  - (c) Ministry, v. 22-26. "Gentle towards all. . . forbearing. . ." 2:24.

## II. STEADFASTNESS. Chap. 3:1-4:18.

- 1. CAUTION, 3:1-17. "But know this. . ." 3:1.
  - (a) Apostasy, v. 1-8. ". . . perilous times shall come. . ." 3:1.
    - (1) Period, v. 1.
    - (2) Peculiarities, v. 3-5.
    - (3) Persons, v. 6-8.
  - (b) Assurances, v. 9-13. "Their folly shall be manifested. . ." 3:9.
    - (1) Check, v. 9.
    - (2) Counterinfluence, v. 10-12.
    - (3) Continuance, v. 13.
  - (c) Appeal, v. 14-17. "Abide thou in the things. . ." 3:14.
    - (1) Assurance, v. 14.
    - (2) Authority, v. 15.
    - (3) Authenticity, v. 16, 17.
- 2. COUNSEL, 4:1-18. "I charge thee. . ." 4:1.
  - (a) Charge, v. 1-5. "Preach the word. . ." 4:2.
    - (1) Accountability, v. 1.
    - (2) Activity, v. 2.
    - (3) Apostasy, v. 3-5.
  - (b) Crisis, v. 6-8. ". . . time of my departure is at hand. . ." 4:6.
    - (1) Introspect, v. 6.
    - (2) Retrospect, v. 7.
    - (3) Prospect, v. 8.
  - (c) Call, v. 9-18. ". . . come shortly unto me. . ." 4:9.
    - (1) Directions, v. 9-13.
    - (2) Defense, v. 14-16.
    - (3) Deliverance, v. 17, 18.

## CONCLUSION. Chap. 4:19-22.

- Burden, v. 19-21. ". . . come before winter." 4:21.
- Benediction, v. 22. "Grace be unto you. . ." <sup>1</sup>

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<sup>1</sup>Arthur Emerson Harris, Bible Books Outlined (Philadelphia: The John C. Winston Company, 1933), New Testament section, p. 70.

Special Project.

Examine the epistle of II Timothy carefully with reference to Paul's teaching on the following subjects.

1. The doctrine of God the Father
2. The doctrine of God the Son
3. The doctrine of the Holy Spirit
4. The Work of Christ
5. The nature of the Conscience
6. Prayer
7. Faith
8. The office of the ministry
9. Qualifications for the office of the Ministry
10. Repentance
11. The snare of the devil
12. Inspiration of the Scriptures
13. The day of judgment

Questions for Research and Discussion on the Pastoral Epistles.

1. What are the general contents of the pastoral epistles?
2. Give an account of the life of Timothy.
3. What passages in I Timothy and Titus suggest that Paul had been released from his Roman prison?
4. What was Paul's particular purpose in writing to Timothy?
5. Where was Paul when he wrote his first letter to Timothy?
6. Where was Timothy, and what was his task when Paul wrote to him?

7. What is the central theme of I Timothy?
8. Concisely outline I Timothy.
9. What do you know of Titus? For what important work was he commissioned?
10. Why did Paul circumcise Timothy and refuse to circumcise Titus?
11. Describe the character of the Cretians.
12. Where and when was Titus written?
13. What is the central theme of Titus?
14. Give a concise outline of Titus.
15. Where and when was II Timothy written?
16. What is the central theme of II Timothy?
17. Give a concise outline of II Timothy.

CHAPTER VI  
SUMMARY AND CONCLUSIONS

## CHAPTER VI

### SUMMARY AND CONCLUSIONS

#### A. SUMMARY

The purpose of this research was to gather material which would be basic to the preparation of a Laymen's Guide to the Pauline Epistles. Every effort was made to examine the contents of each epistle in order to give the layman an aid for a deeper understanding of Paul's writings.

It was necessary to divide the study into the following parts:

- (1) The Apostle Paul's career in general, (2) The Early Epistles,
- (3) The Prison Epistles, and (4) The Pastoral Epistles.

A rather extensive study was made of the Apostle Paul's career in general. The information was mostly taken from the Acts of the Apostles. The following has been considered: (1) his preparation for conversion, (2) his conversion experience, (3) his "Call" as Apostle to the Gentiles, (4) his preparation for the ministry, (5) his missionary journeys, (6) his arrest at Jerusalem and voyage to Rome.

In studying each of the thirteen epistles, the occasion, date, and place of writing has been determined as exactly as seemed possible. An outline and general content has been suggested. In each epistle some of the outstanding facts and teachings have been given. Also, certain projects on some of the epistles have been suggested, as well as questions for further research and discussion on all of the epistles. This is to help the layman in his study, so that if the layman will deem it worthwhile to work these out, he will be greatly rewarded and

will come to a greater appreciation of the Apostle Paul.

## B. CONCLUSIONS

Certain definite conclusions have resulted from this research on the Pauline Epistles. The writer has come to the conclusion that:

1. These epistles cannot be appreciated without the knowledge of occasion, purpose, teaching, and general outline of the book.
2. Apart from a survey of the epistles of Paul in their relation to each other, and their place in the career of the Apostle Paul, part of which is given in the book of Acts, it would be difficult to appreciate the message of any one of these books.
3. This study provides materials for the average laymen, who do not have the time to do this kind of research for themselves.
4. On the basis of this study it is concluded that there is a wealth of rich material, which when properly organized, is not only available but becomes intelligible to the average layman.

## C. RECOMMENDATIONS FOR FURTHER STUDY

Several areas worthy of further study have become evident from this immediate research.

1. A character study of the Apostle Paul, or Paul's services to the world.
2. The leadership of the Holy Spirit in the life of Paul.
3. Should Hebrews be included in the Pauline group?



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