

**EAST AFRICA BIBLE COLLEGE**

**Life and Letters of  
Paul**

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**International Pentecostal Holiness Church**  
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# **Life and Letters of Paul**

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## **EABC Mission Statement:**

To provide Biblical and theological training to equip men and women for the work of Christian ministry.

## **EABC Vision Statement:**

To be a Christ-centered Bible college training men and women to carry the Gospel of Jesus Christ to the nations of Africa.

## **EABC Motto:**

Training to Reach the Unreached

### **I. Course Description:**

This course will survey the life of the Apostle Paul as recorded in the book of Acts and the thirteen Biblical letters written by the Apostle Paul (Romans – Philemon). The content and outline of each book will be considered along with the historical background, authorship, destination, purpose, and message. Attention will be given to the issues that arose in the early New Testament churches and Paul's response to those issues. The course will also consider the appropriateness of Paul's teaching for the church today.

### **II. Course Goals:**

1. To obtain an understanding of the historical, political, and cultural context in which the letters of Paul were written and received.
2. To obtain an understanding of the content and general message of each of Paul's letters.
3. To gain knowledge of the life and theology of the Apostle Paul.
4. To be able to apply the universal/theological principles in Paul's letters to modern life and ministry.

### **III. Resources Used for Notes:**

1. Hawthorne, Gerald F., Ralph P. Martin, Daniel G. Reid, *Dictionary of Paul and His Letters* (Downers Grove, IL: IVP, 1993).
2. Fernando, Ajith, *The NIV Application Commentary: Acts* (Grand Rapids: Zondervan, 1998).
3. Mounce, Robert, H. *The New American Commentary: Romans* (Nashville: Broadman and Holman Publishers, 1995).
4. Stott, John R., *The Message of Romans* (Downers Grove, IL: Intervarsity Press, 1994).
5. Bloomberg, Craig, *The NIV Application Commentary: 1 Corinthians* (Grand Rapids: Zondervan, 1994).
6. Witherington, Ben, *Conflict and Community in Corinth: A Socio-Rhetorical Commentary on 1 and 2 Corinthians* (Grand Rapids: Eerdmans, 1995).
7. McKnight, Scot, *The NIV Application Commentary: Galatians* (Grand Rapids: Zondervan, 1995).
8. Snodgrass, Klyne, *The NIV Application Commentary: Ephesians* (Grand Rapids: Zondervan, 1996).
9. Thielman, Frank, *The NIV Application Commentary: Philippians* (Grand Rapids: Zondervan, 1995).
10. Liefeld, Walter, *The NIV Application Commentary: 1 & 2 Timothy, Titus* (Grand Rapids: Zondervan, 1999).
11. Adeyemo, Tokunboh, *Africa Bible Commentary* (Grand Rapids: Zondervan, 2006).

# Map of Paul's World

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# Introduction to the Apostle Paul

## Pre-Conversion Paul

### I. Sources of Information:

#### A. The Book of Acts

1. Written by Luke but includes much information about Luke's mentor, Paul.
2. Largest reliable source of material about Paul.

#### B. The Letters of Paul

1. Paul writes to address specific problems but often includes information about himself.
2. These letters are source of firsthand knowledge

#### C. Church History

1. Early Church Historians
2. Early Church Traditions
3. Most of these sources are NOT as reliable as the Biblical record

### II. Early Life

#### A. Birth

1. Born in the city of Tarsus in the region of Cilicia (Acts 21:39, 22:3)
2. Most likely born around 5 AD
3. Given the Jewish name Saul (Acts 9:4)
4. Born a Roman Citizen and possible given the Gentile name Paul at his birth (Acts 22:28b)

#### B. Family

1. Born to a fully Jewish family from the tribe of Benjamin (Philippians 3:5)
2. Paul's family were religiously devout Jews (Philippians 3:5)
3. Paul's father was a Pharisee (Acts 23:6)
4. Paul's family was most likely wealthy (Acts 22:28b, Philippians 4:12)
  - i. The family were Roman Citizens (Acts 22:28b)
  - ii. Roman citizenship was difficult for foreigners to obtain however it was granted to:
    - a. Men of exceptional military or civil service.
    - b. Men of great wealth and high rank in a community or city.
  - iii. Privileges of Roman citizenship included:
    - a. Freedom from potential slavery
    - b. Able to pass down citizenship to descendants
    - c. Privileges with property ownership
    - d. Tax benefits

- e. Right to a fair trial
  - f. Exempt from humiliating punishments such as beatings or crucifixion (Acts 22:25)
  - g. Right to appeal a lower court's ruling to the high court in Rome or even to Caesar, the leader of the Roman Empire. (Acts 25:11)
5. The Bible mentions Paul's sister and her family in Acts 23:16.
6. Paul's father may have been a tentmaker or leather worker who also taught his trade to his son (Acts 18:3)

## II. Education

- A. Paul may have learned his trade of tent-making (or possibly leather working) before moving on to formal education at the age of 13.
- B. Even though Tarsus had a prestigious university, Paul was sent to Jerusalem to study the traditions of Judaism and possibly to train as a Rabbi (Acts 22:3).
- 1. Paul was a student under a great Jewish teacher named Gamaliel (Acts 22:3).
    - i. Gamaliel was a respected leader and highly sought after teacher among the Jews (Acts 5:34).
    - ii. Gamaliel was the grandson of Hillel, a renowned Jewish Rabbi who helped to form the Mishnah and Talmud and a founder of a conservative school of Jewish thought.
    - iii. Gamaliel is seen in the Bible offering a compromise to the Sanhedrin during the questioning of Peter and John (Acts 5:33-40).
    - iv. It was a high privilege to be selected to study under Gamaliel.
  - 2. Paul was an excellent student
    - i. He excelled beyond that of his fellow students (Galatians 1:14).
    - ii. He was well known among Jewish leaders in Jerusalem (Acts 26:5).
- B. Paul became a Pharisee (Philippians 3:5, Acts 23:6)
- 1. He was a strict observer of the Old Testament law
  - 2. He had a zeal for the Jewish religion
  - 3. He viewed Christianity as a threat to Judaism and Jews like many other Pharisees and Jewish leaders (Acts 9:1).

## II. Career Before Conversion

- A. Paul's life between his schooling in Jerusalem and his appearance at Stephen's stoning in Acts 7:58 is not written about in the Bible but we can make some assumptions
- B. Paul never mentions meeting or knowing Jesus before his conversion in Acts 9.
- 1. If Paul had remained in Jerusalem after his schooling he most likely would have encountered Jesus there.
  - 2. When Paul lists his former sins he never mentions having a hand in the crucifixion of Jesus (Philippians 3:6, 1 Timothy 1:13-16, Acts 26:9-11).

3. Thus, we can assume that Paul probably returned to Tarsus to work with the synagogue there.
- C. After a few years of working in Tarsus Paul returns to Jerusalem shortly after the crucifixion of Jesus possibly to investigate Christianity.
1. Paul is reunited with the Pharisees in Jerusalem who give him a negative view of Christianity.
  2. Paul's zeal for Judaism (Galatians 1:14) causes him to become a persecutor of Christianity in order to protect Judaism (Acts 26:9) since Paul viewed Christianity as a threat to Judaism and a perversion of the Jewish religion.
    - i. Paul determined to destroy Christianity (Gal. 1:13).
    - ii. Paul is seen assisting the Sanhedrin during the stoning of Stephen in Acts 7.
      - a. Stephen's death led to more Christian persecution (Acts 8:1).
      - b. This event caused many Christians to scatter themselves over the region to escape persecution.
      - c. Wherever they moved they spread the Gospel so the persecution actually helped to expand the church rather than destroy it.
    - iii. Paul then begins to hunt down Christians living in Jerusalem so that he can humiliate and punish them by dragging them from their homes and putting them in prison (Acts 8:3).
    - iv. Paul even desired to kill the disciples of Jesus (Acts 9:1).
    - v. Paul went to other cities in order to arrest Christians (Acts 26:11).
    - vi. Paul hears of a Christian community living in Damascus and seeks permission from the High Priest to go and arrest them.
    - vii. Permission is given and Paul begins traveling on the road to Damascus to persecute the church (Acts 9:3).
      - a. Damascus is 209 kilometers from Jerusalem
      - b. Paul was somewhere in between Jerusalem and Damascus when he met Jesus along the road

# Life of the Apostle Paul

## Conversion, Calling, and Early Ministry

### I. Conversion Experience:

#### A. Records of Paul's Conversion:

1. Acts 9:1-20
2. Acts 22:1-21
3. Acts 26:2-23
4. Galatians 1:11-17 (theological implications of his conversion)

#### B. Conversion Events:

1. Traveling to Damascus from Jerusalem
2. As Paul neared Damascus (Acts 22:6) he was met by a "bright light"
  - i. The light appeared around noon (Acts 22:6)
  - ii. It caused Paul to fall to the ground
3. Paul and the "bright light" had a conversation on the road
  - i. The light said, "Saul, Saul, why do you persecute me?"
  - ii. Paul answered, "Who are you, Lord?"
  - iii. The voice explained that the bright light was Jesus, the person whom Paul was persecuting
4. Paul's companions could hear the voice but not see the one speaking
5. Jesus told Paul to go to Damascus and wait on instructions from the Lord.
6. When Paul arose he was blind.
7. Paul's companions led him by hand to Damascus and eventually to the home of a Jewish man named Judas on "Straight Street."
  - i. Paul did not eat or drink for three days.
  - ii. He also remained blind for three days.
8. God then spoke Ananias about ministering to Paul.
  - i. Ananias was reluctant to visit Paul out of fear.
  - ii. Ananias was assured by God that Paul was a different person
  - iii. Ananias visited and prayed for Paul
  - iv. Paul received his sight
9. Paul was immediately baptized (Acts 9:17).

#### C. Questions Concerning Paul's Conversion

1. Many ask the question, "At what point was Paul saved?"
2. The Bible does not tell us exactly when Paul was saved. It would seem that Paul accepted Jesus as Lord and Savior at some point between his Damascus Road experience and his prayer with Ananias. It is clear, however, that after this

conversion experience Paul started a process of learning what it meant to be saved. He became a committed disciple and later an Apostle.

3. We can see in the life of Paul that Salvation was both an event and a process. This is still true for believers today.

D. Another major question: Did Paul Change Religions?

1. Consider Paul's statements in Galatians 1:14 and Acts 26:5

2. In Paul's mind, he probably considered himself a Jew. Old Covenant Judaism has prepared him for New Covenant Christianity. To reject the New Covenant would also be to reject the true purpose or intent of the Old Covenant. Those being faithful to the Old Covenant would naturally move into the New Covenant. So, Paul made this transition.

3. However, the differences in the practice of First Century AD Judaism and the practices of Christianity forced Paul to break ties with the Jewish religious establishment which Paul viewed as corrupted and wrong. But Paul did not seek to start or join a new faith. Rather, he carried on with this ancient faith for God had always intended his people to respond to him by faith as Abraham did.

II. Paul's Call to Apostleship

A. Although Paul was not an original disciple, he was called to be an original Apostle.

B. When was Paul called? Paul's call came in stages:

1. Stage 1: Called to Salvation and Discipleship (Acts 22:10)

2. Stage 2: Called to Ministry (Acts 28:16)

3. Stage 3: Called to be a Missionary (Acts 13:1-4)

4. Stage 4: Called to be an Apostle (1 Corinthians 15:9-10; 1 Timothy 2:7)

5. Stage 5: Called to be an Apostle to the Gentiles (Acts 18:5-8; Romans 11:13)

III. Paul's Early Ministry

A. Damascus (Acts 9:7-25)

1. Paul immediately began to share the Gospel and was persecuted for it.

2. Paul had to flee Damascus for Jerusalem to save his life.

B. Arabia (Galatians 1:17-18)

1. Time of preparation and teaching from God

2. Remained in the region for three years

C. Jerusalem (Acts 9:26-30)

1. Paul tried to meet the disciples of Jesus yet they were afraid of him.

2. Barnabas befriended Paul and arranged the meeting with the disciples.

3. The disciples believed Paul's conversion experience and welcomed him into the ministry. Nevertheless, they did not immediately give him a position of leadership. Although he was a highly education Jew, he had to also be educated by the Holy Spirit and Christian leaders like all new believers.



D. Tarsus (Acts 9:30)

1. The disciples sent Paul from Jerusalem to Tarsus to preserve his life.
2. Paul ministered there for approximately 9 years.

E. Antioch (Acts 11:25-26)

1. Paul assisted Barnabas (upon request) with the church in Antioch.
2. Paul helped to lead the church by teaching the people.
3. Paul and Barnabas lead a fundraiser in Antioch for the church in Judea.
4. Paul and Barnabas delivered the funds to Jerusalem and returned to Antioch.

# Life of the Apostle Paul

## Missionary Journeys and Subsequent Events

- I. Paul and Barnabas Commissioned As Missionaries (Acts 13:1-3)
  - A. Paul continued to minister in the Antioch church.
  - B. Within the church a team of leaders, teachers, and prophets met regularly for prayer and fasting.
  - C. God spoke to the team that the church should send Paul and Barnabas out as missionaries.
  - D. The team laid hands on Paul and Barnabas and sent them off.
  - E. John Mark also joined the team.
- II. Paul's Pattern in Ministry
  - A. As you read about the missionary journeys of Paul you will see a pattern in Paul's approach to ministry in a new place.
  - B. Paul always ministered with a team.
  - C. Paul first preached to the Jews in the synagogue
  - D. Second, Paul would preach to the Gentiles in the marketplace.
  - E. Paul also was a great blessing to the "God-fearing" Gentiles (Acts 13:26)
    1. God-fearers were gentiles who had come to know and love the God of Israel. They worshipped Yahweh and attempted to live according to God's standards.
    2. However, they were not fully accepted into the Jewish community because they had not fully converted. They could stand around the edges of the synagogue but not fully enter in. They could observe the Jewish community from far but not be fully engaged.
    3. For many God-fearers, they were hindered from full acceptance by the Jews because of circumcision, food laws, and general hesitancy about their uncleanness. Many lived in a tension of loving God but not being to fully meet the requirements of the law to be part of the people of God. (Paul would later explain in Romans 3 that all people, even Jews, have this problem.)
    4. God-fearers loved the God of the Jews but the Jews maintained barriers between them and the God-fearers. The Jews were more concerned with making themselves unclean than with making other righteous.
    5. Paul, however, preached a message to them of grace. Yes, they could never do all the works required to be righteous before God but Jesus did it for them. He made a way by his death and resurrection for them to enter fully into the kingdom of God. They ran to accept this good news from Paul (and others like Peter in Acts 10).

III. Paul's First Missionary Journey

A. Acts 13:4-14:28

B. Date: 47-48 AD

IV. The Jerusalem Council

A. Acts 15:1-25

B. Date: 49 AD

V. Second Missionary Journey

A. Acts 15:36-18:22

B. Date: 49-53 AD

VI. Paul's Third Missionary Journey

A. Acts 18:23 - 21:14

B. Date: 53-56 AD

VII. Paul's Last Visit to Jerusalem

A. Acts 21:15-23:22

B. Date: 57 AD

VIII. Paul in Caesarea

A. Acts 23:23 – 27:1

B. Date: 57 AD

IX. Paul's Journey to Rome

A. Acts 27:2 – 28:16

B. Date: 57-62 AD

X. Paul in Rome (Acts 28:16-31).

XI. Paul's Final Days

A. Early church fathers and historical traditions are our only source of information concerning Paul's final days

B. Some believe that Paul was never released from imprisonment after his arrival in Rome

1. He was allowed to travel somewhat within the Roman empire even while under arrest

2. Eventually he was given a trial under Emperor Nero who ordered that Paul be beheaded

C. Another tradition says that Paul was released from Roman captivity and went on a fourth missionary journey through Greece and Spain

1. This tradition has Paul being arrested again and sent back to Rome for trial.

2. As in other traditions Paul appears before Nero and sentenced to death

D. The majority of traditions and scholars agree that Paul was martyred in Rome by Nero around 65-67 AD.

## 31 • List of Paul's Travels and Missionary Journeys

### Paul's Early Travels Acts 9-12

- ◆ To Damascus to persecute Christians  
(Conversion) Acts 9
- ◆ Stays in Damascus Acts 9
- ◆ Arabia Gal. 1:17
- ◆ Leaves Damascus Acts 9:25
- ◆ Jerusalem Acts 9:26
- ◆ Caesarea and Tarsus Acts 9:30, Gal. 1:21
- ◆ In Antioch for a year Acts 11:26
- ◆ To Judea/Jerusalem for famine relief Acts 11:30
- ◆ Antioch (Syria) Acts 12:25

### Paul's First Journey Acts 13:1-14:28

- Traveled With:** Barnabas, John Mark  
**Main Route:** Cyprus and Turkey  
**Cities/Places:** 1400 miles
- ◆ Antioch (Syria today)
  - ◆ Seleucia
  - ◆ Salamis and Paphos (on Cyprus)
  - ◆ Perga
  - ◆ **ANTIOCH of Pisidia** (Turkey today)
  - ◆ Iconium
  - ◆ Lystra and Derbe
  - ◆ Lystra
  - ◆ Iconium and Antioch (Turkey)
  - ◆ Pisidia, Pamphylia, and Perga
  - ◆ Attalia
  - ◆ Antioch (Syria)
  - ◆ Jerusalem (via Phoenicia and Samaria) Acts 15

### Paul's Second Journey Acts 15:36-18:22

- Traveled with:** Silas, Timothy, Priscilla and Aquila, Luke  
**Main Route:** Syria, Turkey, Greece, Jerusalem  
**Cities/Places:** 2800 miles
- ◆ Syria and Cilicia
  - ◆ Derbe and Lystra
  - ◆ (past Mysia) Troas
  - ◆ Samothracia (Samothrace) and Neapolis
  - ◆ Philippi in Macedonia
  - ◆ Amphipolis and Apollonia
  - ◆ Thessalonica
  - ◆ Berea (Beroea)
  - ◆ Athens (Mars Hill—"Areopagus")
  - ◆ **CORINTH**
  - ◆ Cenchreae (Cenchreae)
  - ◆ Ephesus
  - ◆ Caesarea (in Syria)
  - ◆ "Went up" to Jerusalem
  - ◆ Antioch (Syria)

### Paul's Third Journey Acts 18:23-21:16

- Traveled With:** Timothy, Luke, and Others  
**Main Route:** Turkey, Greece, Lebanon, Israel  
**Cities/Places:** 2700 miles
- ◆ Galatia and Phrygia
  - ◆ **EPHESUS**
  - ◆ Macedonia
  - ◆ Greece (Achaia)
  - ◆ Macedonia, Philippi, and Troas
  - ◆ Assos, Mitylene; near Chios, Samos, (Trogyllium), Miletus
  - ◆ Cos, Rhodes, Patara
  - ◆ Tyre and Ptolemais
  - ◆ Caesarea
  - ◆ Jerusalem

### Paul's Journey to Rome Acts 21:17-28:31

- Traveled With:** Roman Guards, Luke, Others  
**Main Route:** Israel, Lebanon, Turkey, Crete, Malta, Sicily, Italy  
**Cities/Places:** 2250 miles
- ◆ Jerusalem
  - ◆ Antipatris and Caesarea
  - ◆ Sidon, Myra, Cnidus
  - ◆ Fair Havens (Crete)
  - ◆ Claudia (Cauda)
  - ◆ Malta (Melita)
  - ◆ Syracuse, Rhegium, Puteoli
  - ◆ Appii Forum and Three Taverns
  - ◆ **ROME**

### Other Travels Before Paul's Death

- Cities/Places (order unknown):**
- ◆ Macedonia 1 Tim. 1:3
  - ◆ Troas and Miletus 2 Tim. 4:13, 20
  - ◆ Crete Titus 1:5
  - ◆ Planned to go to Spain Rom. 15:28
  - ◆ Nicopolis Titus 3:12
  - ◆ Back to Rome 2 Tim. 1

### How to Remember Paul's Journeys

Paul was a **PACER** in a race!  
 (A pacer takes the lead or sets an example.)

- |   |                |
|---|----------------|
| <b>P</b> - PAUL ("I have run the race; I have kept the faith.") |                |
| <b>A</b> - ANTIOCH of Pisidia                                   | First Journey  |
| <b>C</b> - CORINTH area   | Second Journey |
| <b>E</b> - EPHESUS area   | Third Journey  |
| <b>R</b> - ROME   | Fourth Journey |

# Paul's Letters

- I. See notes in NT Survey and Biblical Interpretation for discussions on the nature of New Testament letters.
- II. Paul's Use of Letters
  - A. General Use of Letters in Paul's World
    1. Personal Letters: Used as a form of communication between acquaintances
    2. Literary: Literary works written in the form of a letter but intended for a universal audience
    3. Official: Legal documents written for business matters rather than personal matters
  - B. The Nature of Paul's Letters
    1. Paul's letters contain a mix of all three of the above styles. Some are more personal (like Philemon) and some are more official (like 1 Corinthians) and some are more literary (like Romans) but each letter has these elements.
    2. Even when Paul wrote to individuals, the letters were meant to be shared, not privately held.
    3. Paul wrote letters to communities with the intent of being read publicly and passed around
    4. Each letter had a purpose.
    5. Each letter addressed real problems and specific situations
    6. Each letter served as a substitute for Paul's personal presence
    7. Paul's Letter to the Romans, however, is an exemption as we will see in the note below.
  - C. The Form of Paul's Letters
    1. Opening Remarks
      - i. Usually includes Paul's name as the sender and the name of the recipient.
      - ii. Usually has a greeting.
    2. Introductory Prayer or Blessing
    3. Main Content of the Letter
      - i. Includes teaching and instructions
      - ii. Addresses specific problems
    4. Conclusion with miscellaneous greetings, comments, and instructions.
    5. Final benediction
- III. Origin of Paul's Letters:
  - A. Paul's letters were written from the end of his first missionary journey around 49 AD until his death in Rome around 64 AD.

1. Thus, the time span for the composition of these letters is 15 years.
  2. Paul wrote while he worked. He wasn't a full-time writer but wrote as the need and circumstances demanded it.
- B. Paul's letters were sent to the recipients and were read only locally or regionally for the first few years.
- C. After his death, the letters were copied and spread more widely as people began to see their universal significance and not just their local value.
- D. By the end of the first century, many of Paul's letters were known around the Christian world.
- E. During the second century, Paul's letters were combined into a collection and circulated as a body of work and not only as individual letters until the canonization of the New Testament in the fourth and fifth century.

#### IV. Paul's Letters in the New Testament

- A. Although the order of the books in the New Testament varied in the early days of canonization, the final order of Paul's letters is as follows:
1. Letters to churches first followed by letters to individuals.
  2. Arranged from longest to shortest in each category (churches and individuals).
- B. Thus, this ordering as found in our Bible today was not mandated by Paul or sequenced based on the date of writing (for example, Galatians was written before Romans but appears after Romans in the New Testament). Pay attention to date of writing when studying the letters.

#### V. Others Letters of Paul

- A. Our study of Paul's Letters in this course will include Romans – Philemon. We will study them in chronological order although they are arranged in the Bible based on size. These letters, however, certainly do not represent all that Paul wrote and we know that some of his writings have been lost. There are also debates about whether Paul wrote some other documents which we do have.
- B. Hebrews
1. Although there is some evidence to suggest that Paul wrote Hebrews there is no conclusive determination concerning authorship. For this reason, Hebrews is studied along with the General Epistles and not the Pauline Epistles.
  2. More information concerning the authorship of Hebrews (including evidence for and against Pauline authorship) is given in the General Epistles course.
- C. The Lost Letters of Paul
1. The Bible indicates that Paul wrote more letters than those included in our Bible. These letters are unfortunately lost to us today and include additional letters to the Corinthians and a letter to the Laodicians.

2. The early church was aware of this and concluded that these books were not meant to be included in the Bible since they were lost in the short span of time between writing and compilation. Not even a fragment of these letters have been found today. This does not mean that the letters were bad but perhaps more for the local audience rather than the larger body of Christ.

#### D. False Letters

1. “Fake News” is not only a recent phenomena. Even in the early church people were writing documents and claiming they were authored by the Apostles like Paul in order to push their own personal agendas or theologies.
2. These fake or false letters may have the name of Paul on them but were recognized by the early church as not authentic. For that reason they are not included in our Bible.

## The Letter to the Galatians

- I. Authorship:
  - A. Paul identifies himself as the author of this letter in Galatians 1:1.
  - B. Paul's authorship of Galatians has been widely accepted with little debate.
- II. Date of Writing:
  - A. This letter was definitely written after Paul's first missionary journey since it is addressed to churches planted by Paul and Barnabas on that journey.
  - B. The context of the letter also indicates that the letter was written around the time Paul was involved in the Jerusalem Council in Acts 15. The Jerusalem Council was convened to discuss the very issues that Paul addresses in Galatians. Thus, Acts 15 is very significant for understanding Galatians.
  - C. This letter was most likely Paul's first Biblical letter to be written. It was written sometime around 49-57 AD
- III. Place of Writing:
  - A. There are no clues in the text concerning the location of Paul when he wrote this letter.
  - B. Possibly written in the city of Antioch.
- IV. Intended Recipients:
  - A. The churches in Galatia (Galatians 1:2)
  - B. Galatia is mentioned outside of the Letter to the Galatians in the following passages:
    - 1. Acts 16:6 and 18:23
    - 2. 1 Corinthians 16:1
    - 3. 2 Timothy 4:10
    - 4. 1 Peter 1:1
  - C. Paul focused his ministry in Southern Galatia which would include the cities of Iconium, Lystra, Derbe, and perhaps Pisidian Antioch.
- V. Purpose (Reasons for Writing)
  - A. To defend the Gospel in the face of preaching by Judaizers that distorted the true Gospel
  - B. To defend the churches of Galatia against the teaching of Judaizers which had the potential to divide the community and harm the people and ministry.
- VI. Paul's Battle with the Judaizers: Biblical Implications and Modern Applications
  - A. Who were the Judaizers?
    - 1. Jewish Christians, possibly Pharisees
    - 2. Men from Jerusalem, possibly close to James at one time (Gal. 2:11-14).
    - 3. Remained observant to the Mosaic Law (Gal. 3:10).
    - 4. Wanted to force Gentiles to conform to Old Covenant laws, especially circumcision.



## B. What did the Judaizers Teach?

1. They taught and believed in salvation through faith in Jesus Christ.
  - i. Judaizers never taught against salvation through faith in Jesus. Rather they taught that certain works must be done before faith could bring salvation into a believer.
  - ii. Judaizers subtracted from the Gospel by adding unnecessary regulations
2. They taught that grace plus works were needed for salvation.
  - i. These works included keeping the Law of Moses and the Old Covenant.
  - ii. They taught that Paul's gospel was not sufficient because it denied the essential truth that all people must keep the Jewish law in order to be justified before God.
3. They taught that relationship with God is brought about primarily by observing the law.
  - i. Judaizers promoted a religious system that neglected the grace and work of Jesus Christ and the Holy Spirit.
  - ii. Relationship with God was law centered.
  - iii. Attempting to live a holy life by one's own power and works without the help of Jesus and the Holy Spirit is a misunderstanding of the Gospel. God has always intended faith to be the primary means of responding to God. Good works done in faith are the works that please God.

## C. Paul's Response to the Judaizers

1. Paul proclaimed his Gospel to be from God and not made by man like the teaching of the Judaizers.
  - i. Galatians 1:10-12 (see also Mark 7, Luke 11:46 and Acts 15)
  - ii. The Judaizers came from Jerusalem but he was sent from God (Gal. 1:1)
2. Since the Gospel is from God, it cannot be changed by man. (Gal. 1:6-12)
3. The life and death of Jesus brought fulfillment to much of the law (Gal. 3:15-25)
  - i. The law has served its purpose (see also Rom. 3:20 and Matt. 5:17).
  - ii. It is no longer a requirement for salvation to keep the law
  - iii. The law is now a means of bringing us to Christ by showing us our sinfulness and inability to save ourselves.
4. Faith in Jesus rather than obedience to the law is the means of salvation – teaching on the doctrine of justification by faith alone.
  - i. Galatians 2:15-21; 3:1-14; 5:1-6
  - ii. Throughout the letter Paul uses his own life as an example of this (for example, Galatians 1:11-24).
  - iii. Good works are unable to save but rather come as a result of believing in Jesus Christ and living under the power of the Spirit.

- a. Galatians 4:21-31
- b. Galatians 5:16-26 – the fruit of the spirit
- iv. We should not be judgmental or arrogant because no one is saved by their own work or righteousness but only by Jesus' work and righteousness.
- 5. Nationalism/Cultural superiority should be abolished since everyone who believes in Jesus is a child of Abraham (Galatians 3:7)
- 6. Grace is also the mean by which Jews became the people of God (Gal. 3:18).
- 7. The Gospel is superior to the Law and the regulations/traditions of man (Galatians 3:26-29; 4:21-31; see also Hebrews 8:6)
  - i. The work of Jesus and the Holy Spirit helps believers to overcome sinful desires and produces the righteousness that the law could not.
  - ii. Faith is the only means by which we can have right relationship with God.

#### D. The Church's Response to the Judaizers

1. The church affirmed Paul's position in Acts 15 when the Apostles and church leaders met for the Jerusalem Council and decided together how to address the issue of Gentile salvation.
2. You can read about this in Acts 15 but it is important to know that the Church stood with Paul in affirming salvation by grace. The Judaizers did not represent the church (even if they claimed to) but were indeed false teachers.
3. George E. Ladd summarizes the Jerusalem Council when he writes, "Since God has brought Gentiles to faith without the Law, there was no need to insist that the Gentiles become Jews to be saved. Therefore the council decided that the Gentiles need not carry the burden of the Law. They were requested, however, in the interests of Christian charity, to abstain from certain practices that were particularly odious to the Jews, who were to be found in every important city in the Mediterranean world, namely, from eating food that had idolatrous associations, from meat of strangled animals from which the blood had not been properly drained, from mixing blood with their drink, and from immorality."
  - i. These requirements cleared the way for Jews and Gentiles to fellowship together without offense.
  - ii. It also addressed a critical problem among all Gentile communities: sexuality immorality. This was not considered sinful in Greek and Roman culture but the church wanted to take a clear stand against it.

#### VII. Themes and Emphases

- A. Law and Gospel
- B. Justification by faith alone
- C. Freedom in Christ from legalistic bondage and corrupting sin

1. Living a Godly life not by force but by choice and personal desire to live that life.
2. Legalism produces bitterness in doing good works while freedom produces joy in doing good works.
3. God calls us into loving relationship, not legalistic rule following.

D. The Work of the Holy Spirit (Galatians 5:22-25)

E. Paul's Biography – parts of his life story are told in this letter.

#### VIII. Other Issues in Galatians

A. The Importance of Preaching the true Gospel – Galatians 1:8-9

B. The Believer's Identity in Christ

1. Crucified with Christ – Galatians 2:15-21

2. Freedom in Christ – Galatians 5:1

3. Sons of God – Galatians 3:6-14

C. Life in the Spirit

1. The Spirit helps us to overcome evil desires and live a Godly life (Gal. 5:16-26).

2. The Spirit helps us do good works (Gal. 6:7-8)

D. Life in Community – Galatians 6:1-6, 9-10

#### I. Chapter Analysis

A. Chapter 1: Introduction, Defense of the Gospel, Paul's conversion and early ministry

B. Chapter 2: Paul's work in Antioch and Jerusalem, Paul's dispute with Peter

C. Chapter 3: Justification for all people by faith and not by law

D. Chapter 4: Spiritual adoption, Faithfulness, Supremacy of Faith in Jesus

E. Chapter 5: Freedom in Christ, Life in the Spirit

F. Chapter 6: Final instructions on various issues, Conclusion

## Outline of Galatians

### **I. (1:1-10) Opening Section**

- A. (1:1-5) Salutation
- B. (1:6-10) Occasion of the Letter: Opening Rebuke and Curse

### **II. (1:11-2:21) Paul's 'Narrative' Vindication of His Gospel**

- A. (1:11-12) Thesis Statement: The Divine Origin of Paul's Gospel
- B. (1:13-24) Paul's Apostolic Call and Independence from Jerusalem
- C. (2:1-10) Paul's Meeting with the Jerusalem Leaders
- D. (2:11-21) Diversity or Unity? Multicultural Crisis at Antioch
  - 1. (2:11-14) Paul's Rebuke of Cephas
  - 2. (2:15-21) Jews and Gentiles Alike Are Rectified Through Christ's Death

### **III. (3:1- 5:1) Counterarguments Against Missionaries of the 'Another Gospel': A SPIRIT-GOSPEL**

- A. (3:1-5) The Experience of the Spirit, not ethnic identity, as the evidence of being chosen for the Gospel
- B. (3:6-29) The Promise of Abraham as a Gospel defined not in ethnic identity but in spiritual relationships
  - 1. (3:6-9) The Blessing of Abraham included the Gentiles
  - 2. (3:10-14) The Gospel as Christ's death liberating Israel from the Law's Curse (inability to bring spiritual freedom)
  - 3. (3:15-18) The Covenant Promise of spiritual/relational identity predated the Law
  - 4. (3:19-25) The Law as temporary and preliminary paidagoges pointing to Christ as ultimate basis of moral and spiritual truth
  - 5. (3:26-29) In Christ we are Abraham's seed spiritually, not with any ethnic/ceremonial/cultural identity.
- C. (4: 1-11) The Fullness of Time Has Come (Spirit- Fulfillment now realized in Christ)
  - 1. (4: 1-7) All humanity Christ-believers Are Heirs and Children of God without ethnic identity
  - 2. (4:8-11) No Turning Back of the 'eschatological clock' to a 'privileged status religion of exclusivism'
- D. (4:12-20) A persuasive appeal to restore a broken Relationship in God's multicultural community
- E. (4:21-5:1) Distinguishing freedom of a Spirit-based religion vs. ethnicity-based religion

### **IV. (5:2-6:10) Paul's pastoral counsel to the Galatians to live in SPIRIT-FREEDOM in Christ**

- A. (5:2-12) A Call to Reject Circumcision and ethnic identity as a basis of religion
- B. (5: 13-15) Spiritual Freedom for Love
- C. (5: 16-26) Definition of 'Spirit-Freedom': The Works of the Flesh and the Fruit of the Spirit
- D. (6: 1-10) Life Together in the Church as Christ's multicultural community

### **V. (6: 11-18) A prayerful Postscript: The Cross and New Creation of the Ultimate Community in Christ**

Outline Developed By Professor Paul Oxley

## The First Letter to the Thessalonians

### I. Thessalonica

- A. Thessalonica was established on the site of the ancient city of Therma by King Cassander of Macedon in 315 BC. Cassander became the ruler of the area after the death of Alexander the Great in 323 BC. It became a center for military headquarters and center for commercial activity.
- B. When the Romans took control of Macedonia, they divided the region into four districts and made Thessalonica a capital of one of the districts in 168 BC. The Romans later designated Thessalonica as a capital for the whole of Macedonia in 146 BC. The Greek capital had been Philippi.
- C. The Romans built a road through the city called the “Egnatian Way” to connect Europe with Asia Minor. Paul and his team traveled along this road.
- D. During the time of Paul, Thessalonica was the largest city for the region and it prospered under Roman control. Thessalonica is still a thriving city today.

### II. Authorship

- A. Paul identifies himself as the author in 1 Thessalonians 1:1.
- B. Paul also mentions Timothy and Silas in the introduction
  - 1. This is possibly because they assisted Paul in the writing of the letter.
  - 2. Silas is seen assisting Peter in writing his letter in 1 Peter 5:12 so he may also be a writing assistant for Paul.
- C. Paul’s authorship of 1 Thessalonians has been accepted throughout history.

### III. Recipients

- A. The recipients are named in 1 Thessalonians 1:1 as the church of the Thessalonians.
- B. Thessalonica was the capital of the Roman province of Macedonia and you can read about Paul’s relationship with the city of Thessalonica in Acts 17:1-9

### IV. Paul’s Communication with the Thessalonians

- A. It appears that Paul became concerned about the church after he left the city during his second missionary journey. Due to persecution, he was only able to stay a short time. While he was in Athens, he sent Timothy back to Thessalonica to gather information and give instructions (1 Thessalonians 3:2).
  - 1. Timothy most likely returned to Paul while Paul was ministering in Corinth. Timothy’s report motivated Paul to write this letter (1 Thessalonians 3:6).
  - 2. This account of Timothy’s journey to Thessalonica is not recorded in Acts but indicated in the content of Paul’s letter. The reason we do not see this in Acts is most likely because Timothy is not the focus of Acts. Luke focused on Paul and his journeys rather than on Timothy’s assignments. The absence of this account in Acts does not diminish the truthfulness of the letter.

- B. After writing these letters and near the end of Paul's time in Ephesus during the third missionary journey, Luke wrote in Acts 19:22 that Paul sent Timothy and Erastus back to Macedonia (possibly to Thessalonica) to see about the work there.
- C. Acts 20:1-3 describes Paul going through Macedonia twice on the way to Jerusalem during the third missionary journey.
- D. We also see men from Thessalonica joining Paul on his Journeys:
  - 1. Aristarchus (Acts 19:29; 20:4; 27:2; Colossians 4:10; Philemon 1:24) who possibly went all the way to Rome with Paul.
  - 2. Secundus (Acts 20:4)

#### V. Place of Writing

- A. Even though Paul mentioned Athens in the letter, it is more likely that Paul wrote from Corinth due to the short time he spent in Athens. Based on Acts 17:16-34, Paul did not stay in Athens long enough to see Timothy return and write a letter.
- B. Paul's longer stay in Corinth makes this location the most likely site. Thus, we can say that Paul wrote 1 Thessalonians from Corinth during the second missionary journey.

#### VI. Date of Writing

- A. We can assume that Paul wrote while in Corinth during his second missionary journey.
- B. This means Paul most likely wrote this letter around 50-51 AD.

#### VII. Purpose (Reason for Writing)

- A. To encourage, teach, and instruct the young church as their apostolic leader. Paul probably felt he needed to write further on account of his brief stay in the beginning.
- B. To encourage the believers in the midst of persecution (1 Thessalonians 2:14-20).
- C. To encourage Gentile converts to withstand the temptation to return to their pagan religion and practices.
- D. To instruct the church to live a Godly lifestyle in the midst of a pagan culture.

#### VIII. Theological Issues in the Letter

- A. Eschatology: the study of the end times or final days leading to the second coming of Jesus.
  - 1. Eschatological Confusion and Teaching in Thessalonica:
    - i. It appears that the church was expecting Jesus to return quickly but some of the members of the church were dying before the second coming and the church was concerned about what would happen to them.
    - ii. Paul declares that the spirits of the righteous dead are with Jesus and will be with Jesus when he returns the second time. At the second coming (or during the rapture as many see it) the bodies of those dead believers will be resurrected and join their spirits in the air with Jesus. The living faithful will then join the faithful in the sky. (1 Thes. 4:13-18; 5:10).

- iii. God's wrath is waiting to be unleashed in the world but Jesus will rescue the faithful (1 Thessalonians 1:8-10).
- 2. Paul reminds the church that no one knows when the second coming will be but that we should always be ready for it to happen (1 Thes. 5:1-9).
- 3. Paul also affirms that the second coming will be for both the living believers and those who died in the faith. Howard Marshall writes that in this church there was a "fear that some of the community who had already died or who might die in the interim would be at a disadvantage and be excluded from participation in the events surrounding" the second coming. However, Paul makes it clear (especially in 1 Thessalonians 4:13-18) that the second coming is not only for the living but actually those who died will be the first to experience the return of Christ.

#### B. Prayer

- 1. The Christian should have an attitude of constant prayer (1 Thess. 3:10; 5:17)
- 2. Prayer is a conversation with God that includes:
  - i. Intercession (1 Thessalonians 5:25)
  - ii. Giving Thanks (1 Thessalonians 1:2; 2:13; 5:18)
  - iii. Making Requests Known (1 Thessalonians 3:10)
  - iv. To hear from God, receive strength, and be changed (1 Thess. 3:11-13)
- 3. Prayer is not a substitute for work.
  - i. Don't be idle as you await the Lord's coming. (1 Thessalonians 4:11-12)
  - ii. Participate fully in both work and prayer (1 Thessalonians 5:12-22)

#### IX. Themes and Emphases:

- A. Enduring Persecution
- B. Hope in Christ
- C. Living Holy and Prepared Lives

#### X. Chapter Analysis

- A. Chapter 1: Introduction, Praise & Thanksgiving for the faith and faithfulness of the Thessalonians
- B. Chapter 2: Description of Paul's Thessalonians Ministry, Paul's desire to see them
- C. Chapter 3: Paul's desire to see the Thessalonians, Timothy's report of Thessalonica
- D. Chapter 4: Living a Godly lifestyle, The second coming of Christ
- E. Chapter 5: The second coming of Christ, Final instructions, Conclusion

## **Outline of First Thessalonians**

### **I. Introduction and Blessing (1:1-10)**

1. A word of greeting (1:1)
2. A word of thanksgiving (1:2-7)
3. A word of confirmation (1:8-10)

### **II. Issues Concerning Christian Ministry (2:1-12)**

1. Faithfulness is the proclamation of the Gospel (2:1-4)
2. Freedom from deceit and avarice (2:13 - 3:13)
3. Provision of a worthy example for others (2:10-12)

### **I. Issues Concerning Christian Compassion (2:13 - 3:13)**

1. In a time of suffering (2:13-20)
2. In a time of temptation (3:1-5)
3. In a time of deficiency (3:6-13)

### **I. Issues Concerning Christian Conduct (4:1 -12)**

1. Purity of life through Sanctification (4:1-8)
2. Sincerity of love (4:9-10)
3. Honesty of labor (4:11-12)

### **I. Issues Concerning the End Times (4:13-5:11)**

1. A word of promise and comfort concerning the coming of the Lord (4:13-18)
2. A word of instruction concerning the coming of the Lord (5:1-11)

### **II. Final Instructions (5:12-22)**

1. Respect for God's leadership (5:12-13)
2. Love for Christian fellowship (5:14-15)
3. Submission to Christ's leadership (5:16-22)

### **I. Conclusion (5:23-28)**



## The Second Letter to the Thessalonians

- I. Authorship:
  - A. Paul identifies himself as the author in 2 Thessalonians 1:1.
  - B. Paul also mentions Timothy and Silas in the introduction. This is possibly because they assisted Paul in the writing of the letter (2 Thessalonians 3:17).
  - C. Paul's authorship of 2 Thessalonians has been accepted by both the early church leaders and church scholars throughout history.
- II. Recipients - The recipients are named in 2 Thessalonians 1:1 as the church at Thessalonica.
- III. Date of Writing
  - A. Most likely this letter was written soon after Paul sent 1 Thessalonians. The similarities in the content and the names mentioned in the introduction support this theory.
  - B. Thus, we can say that this letter was written around 51 AD.
- IV. Place of Writing:
  - A. The introduction lists the same senders as the first letter (Paul, Silas, and Timothy).
  - B. Thus, we can assume that this letter was written from the same location, Corinth.
  - C. These men were together long enough in Corinth to write and send this second letter.
- V. Purpose (Reason for Writing)
  - A. To give encouragement, teaching, and instruction to this young church from their apostolic leader. Paul probably felt he needed to continue this interact with the church.
  - B. To encourage the believers to remain faithful.
  - C. To continue the teaching on Eschatology and Godly living.
- VI. Issues in 2 Thessalonians
  - A. Eschatology
    1. The Thessalonians were alarmed because they heard that the second coming had happened. Paul assured them that the report they heard was false (2 Thes. 2:1-3).
    2. Paul wrote that the second coming will be preceded by the rise of the "man of lawlessness" (2 Thessalonians 2:1-3b-4).
      - i. He will attempt to exalt himself over God and oppose anything of God
      - ii. He will set himself up as a deity and claim to be God.
      - iii. He is currently being held back from operating in the world even though other forms of lawlessness are at work.
      - iv. Satan will attempt to aid the "man of lawlessness with counterfeit miracles, signs, wonders, and other deceptions.
      - v. He will be overthrown and defeated by God.
      - vi. Many have compared the "man of lawlessness" here with the "antichrist" in 1 John 2:18. It is possible that the Apostles are describing the same person but using different titles.

## B. Teaching Against Idleness

1. Paul instructs the believers that while they wait on the second coming of the Lord, they should continue with their work and ministry.
2. Many in the church had become “idle” and were living off of others rather than trying to take care of themselves (2 Thessalonians 3:7-15). This may have been a result of the soon expectation of the second coming. Paul instructs the members of the church to continue to work and earn a living for themselves.
3. Paul teaches a truth about the second coming: We should live as if Christ would return today but work and plan as if he will not come for 1,000 years.

## VII. Themes and Emphases:

- A. The Second Coming of Christ
- B. Conflict Between the World and Christ both in the Present and the Future
- C. Perseverance
- D. The Power of Prayer

## VIII. Chapter Analysis

- A. Chapter 1: Introduction, Paul’s Prayer and Thanksgiving for the Thessalonians
- B. Chapter 2: Eschatology, Perseverance and Faithfulness
- C. Chapter 3: Faithfulness in Ministry, Instructions Against Idleness, Conclusion

## **Outline of Second Thessalonians**

### **I. Introduction and Prayer (1:1-12)**

- A. Introduction (1:1-2)
- B. Thanksgiving and Praise (1:3-4)
- C. Warning of the coming judgment (1:5-10)
- D. Paul’s personal petition (1:11-12)

### **II. The Purpose of the Lord’s Second Coming (2:1-17)**

- A. A word of clarification concerning the day of the Lord (2:1-2) (spoken to in the Old Testament in Isaiah 2:12; 13:9-11; Joel 1:15 and verses following; Amos 5:18; Zephaniah 1:14-16, 3:14 and verses following and in 1 Corinthians 15:51).
- B. A word of description of the man of lawlessness (2:3-12)
- C. A word of exhortation to believers (2:13-17)

### **I. Holy Living (3:1-15)**

- A. Instructions to Pray (3:1-2)
- B. Help from the Lord (3:3-5)
- C. Be productive for the Lord and not idle (3:6-15)

### **II. Conclusion (3:16-18)**

## First Corinthians

### VI. Corinth

- A. The ancient Greek city-state of Corinth was destroyed by the Romans in 146 BC but rebuild as a Roman colony about a hundred years later (about 50 years before Christ).
- B. Corinth was the capital city of the Roman province of Achaia.
- C. Corinth was a wealthy and diverse city located at a crossroads of Rome, Greece, and Asia. In Corinth you could find people from almost every culture, religion, and ethnic group from the Mediterranean world including many Jews.
- D. Corinth was a city in the midst of two ports
  - 1. The port of Cenchrea was 14 kms east of the city. (mentioned in Acts 18:18).
  - 2. The port of Lechaemum was 2.5 kms west of the city.
  - 3. Most chose to transport cargo by land between the two ports rather than sailing around the bottom of Greece. This was made possible by a paved road built by the Greeks and maintained by the Romans that passed through Corinth. For this reason, many goods and people passed through Corinth making it a very prosperous city.
  - 4. However, being a city that supported travelers, Corinth also hosted a large sex industry and had an international reputation for sexual promiscuity.
    - i. Prostitution was so common there that prostitutes in the Mediterranean world were called “Corinthian girls.”
    - ii. The phrase “act like a Corinthian” meant to commit fornication.
- E. The Corinth Economy
  - 1. Corinth and the surrounding area manufactured bronze ware and ceramics.
  - 2. The city also collected much from tariffs and taxes on goods that passed through the city. Travelers also spent time and money in the city.
- F. Religion in Corinth
  - 1. Corinth was home to many temples but the chief temple was dedicated to Aphrodite, the Greek goddess of love (called Venus by the Romans). She was known as the goddess of love and called the protector of the city of Corinth.
  - 2. The temple of Aphrodite was built on the highest point in Corinth. This was a rocky, flat-topped hill called the Acrocorinth with a steep incline which stood 566 meters high.
  - 3. The worship of Aphrodite included sexual activity and prostitution which contributed to the city’s reputation as a center for sexual immorality.

### VII. Authorship:

- A. Paul (1 Corinthians 1:1)
- B. Paul possibly had help from a scribe (1 Corinthians 16:21).

- C. Paul's authorship of 1 Corinthians has been accepted by both the early church leaders and church scholars throughout history.
- D. Paul helped to establish this church during his second missionary journey. For more information concerning Paul's relationship with the Corinthians refer to Acts 18-19.

VIII. Date of Writing:

- A. This letter was written after Paul began his ministry in Corinth during the second missionary journey around 52 AD (1 Corinthians 15:1).
- B. This letter was written during Paul's ministry in Ephesus which lasted about three years during the third missionary journey (1 Corinthians 16:19).
- C. Thus, we can determine that the letter was written around 54-55 AD although some say as late as 56 AD.

IX. Place of Writing:

- A. Ephesus (1 Corinthians 16:19)
- B. During Paul's Third Missionary Journey

X. Intended Recipients:

- A. The Church or Churches in Corinth (1 Cor. 1:2)
- B. See notes on the city of Corinth above.

XI. Purpose (Reasons for Writing):

- A. To respond to misunderstanding from a previous letter from Paul (1 Cor. 5:9-11)
- B. To respond to the oral reports coming from the household of Chloe about disputes within the Corinthian church (1 Corinthians 1:11).
- C. Possibly to respond to the reports coming from the household of Stephanas concerning trouble in the church (1 Cor. 16:15-18).
- D. To respond to a letter sent to Paul from the Corinthian church regarding problems in the church (1 Corinthians 7:1)
- E. To continue his apostolic ministry to the people of Corinth
  - 1. Theological Teaching
  - 2. Encouraging
  - 3. Practical Instructing

XII. Problems in the Corinthian Church Addressed by Paul in 1 Corinthians:

- A. Leadership Struggles Corinthians 1:12-17
- B. Church Divisions Corinthians 3:1-9
- C. Immoral Sexual Relationships
  - 1. Step Son and Step Mother (1 Corinthians 5:1-3)
  - 2. Prostitutes (1 Corinthians 6:16)
- D. No Church Discipline
- E. Justification of Sinful Activity ("Freedom in Christ")
- F. Christians Suing One Another in Secular Courts Corinthians 6:1-8

- G. Promoting Celibacy for Christians Corinthians 7:1-9
- H. Holding on to Pagan Beliefs and Practices Corinthians 10:14-22
- I. Confusion on the Role of Men and Women in the Church Corinthians 11:2-6
- J. Confusion about Spiritual Gifts Corinthians 12, 14
- K. Denying the Bodily Resurrection of Jesus Christ Corinthians 15
- L. Wrong Social Behavior in the Church Corinthians 11:17-22
  - 1. Rich and Poor
  - 2. Social Roles and Norms
- M. See “Corinthians Problems and Solutions” in the back of this workbook.
- N. The key to using 1 Corinthians for the modern church is to take the universal principles from those chapters and apply them to our present situation. Since there are many culture differences, we cannot always directly apply those scriptures to our church but we can always apply the principles of the text to our situation.

### XIII. Major Theological Issues in 1 Corinthians

#### A. Resurrection

##### 1. Resurrection of Christ

- i. Some in the Corinthian church were teaching that there would be no resurrection of the dead. (1 Corinthians 15:12)
  - a. The idea of resurrection was unusual in pagan religions and considered an impossibility within Greek/Roman worldviews. Therefore, it was hard for a Gentile to accept the idea that someone would be brought back from the dead.
  - b. Some of the false teachers in the church began to preach against the resurrection, perhaps to make their version of Christianity more appealing than Paul’s.
- ii. Paul’s response was to adamantly defend the resurrection of Jesus (1 Corinthians 15:1-8).
  - a. Paul supports his teaching on the resurrection of Christ by offering two pieces of evidence:
    - i. This was the original message that was preached from the very beginning.
    - ii. There are more than 500 eye witnesses who saw the resurrected Jesus, Paul being among them.
  - b. Paul declares that anyone teaching something other than this is a false teacher and should not be believed (1 Cor. 15:33-34).

##### 2. Resurrection of all Believers

- i. Paul goes on to say that if Christ is raised from the dead, all believers can have hope for a resurrection.

- a. Paul says that Jesus is the “first fruits” of the resurrection which means that other fruits (resurrection of the body for believers) will follow.
- b. Paul declares that death is not final for the believer. Rather, there is a resurrection of the body to be experienced at the Second Coming of Jesus.
- ii. The hope of resurrection is a vital part of the gospel message. If there is no life after death, there is no need for the Gospel (1 Cor. 15:17-19).

### 3.The Resurrected Body

- i. Paul described the resurrected body as a transformed body that will be:
  - a. Different from the old earthly body (1 Cor. 15:35-41)
  - b. Imperishable/Immortal (1 Cor. 15:42, 53)
  - c. Glorified (1 Corinthians 15:43)
  - d. Powerful (1 Corinthians 15:43)
  - e. A Spiritual body (1 Cor. 15:44)
- ii. The resurrected body will be the final victory over death and death will remain defeated forever (1 Corinthians 15:54-57).

B. Spiritual Gifts – Paul discusses the gifts of the Spirit given to people for the building up of the church. More about this will be discussed in the course called “Theology III.”

### XIV.Themes and Emphases:

- A. Jesus Christ Crucified (Suffering as a part of Christianity)
- B. The Cross a Demonstration of God’s Wisdom and Power
- C. Christian Behavior Must Conform to the Gospel
- D. The Future Bodily Resurrection of the Christian Dead
- E. Organized Corporate Worship and Unity

### XV. Chapter Analysis

- A. Chapter 1: Introduction, Divisions in the Church, the Wisdom of God Versus the Wisdom of Man
- B. Chapter 2: Wisdom from God
- C. Chapter 3: Spiritual People Versus Wordly People
- D. Chapter 4: The Right Attitude Towards Apostles and Leaders
- E. Chapter 5: Dealing with Unrepentant Believers and Nonbelievers
- F. Chapter 6: Lawsuits Between Believers, Sexual Sin
- G. Chapter 7: Christian Marriage
- H. Chapter 8: Freedom in Christ Versus Concern for Other Believers
- I. Chapter 9: The Rights of Apostles and Leaders Versus the Service/Sacrifice of Apostles and Leaders

- J. Chapter 10: Addressing Idolatry, Freedom Versus Restraint
- K. Chapter 11: Orderly Worship Services, The Lord's Supper
- L. Chapter 12: Spiritual Gifts and Their Proper Use, Christian Unity
- M. Chapter 13: Love
- N. Chapter 14: Proper Use of Prophetic Gifts and the Tongues, Orderly Worship
- O. Chapter 15: Resurrection of Christ and the Dead
- P. Chapter 16: Personal Requests, Final Greetings, and Conclusion

## Outline of 1 Corinthians

### I. INTRODUCTION (I:1-9)

- A. Salutation Section (1:1-3)
- B. Thanksgiving Section (1:4-9)

### II. PAUL REPLIES TO REPORTS OF PROBLEMS IN THE CHURCH (1:10-6:20)

- A. Reply to the problem of authority in the local church (1:10-4:21)
  - 1. Description of the problem of following different church leaders (1:10-17)
  - 2. Solution for the problem of following different leaders (1:18-4:13)
    - a. They must understand the true nature of preaching the Gospel (1:18-25).
    - b. They must understand the true nature of God's wisdom (1:26-2:16).
    - c. They must understand the role of ministers as co-laborers (3:1-10).
    - d. They must understand that Christians are to build upon the foundation of Jesus Christ, and not upon the foundation of any man (3:10-23)
  - 3. Instructions on what Paul plans to do about the problem (4:14-21)
- B. Reply to the problem of incest (5:1-13)
  - 1. Description of the problem (5:1-2)
  - 2. Solution to the problem (5:3-13)
- C. Reply to the problem of law suits (6:1-11)
  - 1. Why law suits in pagan courts are a problem for the Christian (6:1-5)
  - 2. Solution to the problem is that the believer should be willing to be cheated rather than to run the risk of cheating another (6:6-9)
  - 3. Why this solution is the correct one (6:10-11)
- D. Reply to the problem of sexual immorality (6:12-20)
  - 1. False reasons given to support the sin of sexual immorality (6:12-14)
    - a. "If it is legal, it is o.k." (v. 12)
    - b. "If sex is for the body, then the body is for sex." (v. 13)
  - 2. The Christian view of proper ownership and use of the human body (6:15-20).

### III. PAUL REPLIES TO QUESTIONS ASKED IN THE LETTER FROM CORINTH (7:1-15:58)

- A. The question concerning marriage (7:1-7:40).
  - 1. Paul's personal views on asceticism and need of marriage (7:1-9).
  - 2. The Lord's command on the permanence of marriage for Christians (7:10-14)
  - 3. The Lord's command about an unbeliever separating from a Christian (7:15-16)
  - 4. Paul's personal views on whether everyone should become married (7:17-34)
- B. The question about the principle of doing what is permissible by law or doing what is beneficial for the kingdom of Christ (8:1-11:1)
  - 1. The immediate cause of the question -- whether to eat meat offered to idols (8:1-6)
  - 2. The heart of the issue: Doing what is permissible or what is beneficial (8:7-13)
  - 3. The Apostle Paul's ministry as an example of doing what is beneficial, and not doing just what is permissible (9:1-23)

- a. Things Paul were permitted to do but did not do (9:1-14)
  - b. Guiding principles for Paul's choices in doing what is beneficial (9:15-23)
  - c. Paul's continuing effort to do what is beneficial for Christ (9:24-27)
  - d. What people think is beneficial is not always so -- example of ancient Israel (10:1-13)
  - e. The question of doing what is permissible does not apply to idolatry (10:14-22)  
[Implication: Being permitted to each meat that is offered to idols is not being permitted to offer sacrifices to idols]
  - f. Summary of the principle of doing what is beneficial and not what is just permissible (10:23-11:1).
- C. The question of appropriate head dress in worship (11:2-16)
- 1. Paul's views on the traditional practice (custom, ordinance) of man-woman relationship (11:2-10)
  - 2. The Lord's view (the new order that goes beyond the cultural views of the Jews) on man-woman equality in the Lord (11:11-12)
  - 3. The criteria Paul uses in judging the matter of head-dress (11:13-16)
    - a. Consider what nature teaches (11:13-15)
    - b. Consider that the practice has been a common practice in the church (11:16)
- D. The question of observing the Lord's Table (11:17-34)
- 1. Description of how the Corinthians should not observe the Lord's Table (11:17-22)
  - 2. Description of how Jesus began the practice of the Lord's Table (11:23-26)
  - 3. Reasons why the believer should examine himself when observing the Lord's Table (11:27-3)
- E. The question concerning love, spiritual gifts and ministry (12:1-14:40)
- 1. The one Spirit works in many different ways (12:1-11).
  - 2. The one Spirit assigns different ministries to different members of one body of Christ (12:22-31)
  - 3. The work of the Spirit is guided by the way of agape love (12:31-13:13).
  - 4. The work of the spiritual gifts of prophecy and tongues in ministry (14:1-40)
- F. The question concerning the resurrection (15:1-58)
- 1. Without the resurrection of Christ there would be not Gospel to preach (15:1-11).
  - 2. The problems that arise when we say that there is no resurrection (15:12-19)
  - 3. The achievements and benefits that come from the resurrection of Jesus (15:20-28)
  - 4. Testimony how the resurrection life of Christ helped Paul (15:29-34)
  - 5. Nature of the resurrection body (15:34-49)
  - 6. Encouragement and hope based upon the resurrection of Christ (15:50-58)

#### IV. CONCLUSION (16:1-24)

- A. Instructions about the collection of money for the poor Christians in Jerusalem (16:1-3)
- B. News about different Christians (16:4-18) -- Paul, Timothy, Apollos, Stephanus and others
- C. Salutation and blessing (16:21-24).

**Outline by Professor Paul Oxley**



## Second Corinthians

- I. Authorship:
  - A. Paul (2 Corinthians 1:1)
  - B. Paul's authorship of 2 Corinthians has been accepted by both the early church leaders and church scholars throughout history.
- II. Date of Writing:
  - A. It is believed that 2 Corinthians is written about one year after 1 Corinthians since we see that Paul has moved from Ephesus to Macedonia in 2 Corinthians
  - B. Thus, we can assume 2 Corinthians was written around 55-56 AD, although some say 57 AD.
- III. Place of Writing:
  - A. Macedonia
    - 1. 1 Corinthians 16:5 – Paul shares upcoming plans to visit Macedonia
    - 2. 2 Corinthians 2:13 and 7:5 places Paul in Macedonia during the time of writing
    - 3. Acts 20:1-3 – Paul had time to write during his three months in Macedonia
  - B. Possibly Written in the City of Philippi
  - C. During third missionary journey
- IV. Intended Recipients:
  - A. The Church of Corinth (2 Corinthians 1:1)
  - B. The Churches in the Region of Achaia (2 Corinthians 1:1)
- V. Purpose (Reasons for Writing):
  - A. To convey Paul's travel plans to Corinth
  - B. To promote a special offering or collection to benefit the Jerusalem Christians in poverty
  - C. To defend (Paul, the Gospel, the Church) against the harmful teaching of deceitful leaders
  - D. To Promote reconciliation between Paul and the Corinthian Church
  - E. To Help Resolve ongoing problems in the Corinthian Church
    - 1. Pagan Temple Feasts (idolatry)
    - 2. Godly relationships
- II. Themes and Emphases
  - A. Servanthood in Christian Ministry
  - B. New Covenant Greater than Old Covenant
  - C. The Glory of God Demonstrated Through Human Weakness (Even Suffering)
  - D. The Need for Reconciliation
  - E. Generosity (Not Obligatory Giving)
  - F. Suffering as part of the Christian's life
- III. Key Issues in the Letter

## A. Paul's Opponents in Corinth

### 1. Description of Paul's Opponents in Corinth

- i. Jewish (2 Corinthians 11:22)
- ii. Men known by and recommended by other churches (2 Cor. 3:1-3)
- iii. Claimed to be greater than other ministers (2 Cor. 11:5-6)
- iv. Harsh leaders who took advantage of the church (2 Cor. 11:20)
- v. Arrogant and prideful (2 Corinthians 11:18)

### 2. Disputes with Paul

- i. They openly opposed Paul in attempt to attain total control (2 Cor. 10:10)
- ii. Opponents placed emphasis on personal abilities rather than God's power (2 Cor. 10:12)
- iii. Questioned Paul's authenticity as an Apostle (2 Cor. 10-11).
- iv. Wanted to promote their ministry by tearing down Paul and his ministry.

### 3. Paul's Response

- i. These people are causing quarrels, jealousy, rage, division, arrogance, gossip, slander, and disorder (2 Cor. 12:20)
- ii. These people were preaching a distorted Gospel (2 Cor. 11:3-4)
- iii. These people were actually doing the work of Satan (2 Cor. 11:13-14)
- iv. Paul had to defend himself and the true Gospel of Jesus Christ in order to help save and strengthen the church in Corinth.

## B. Paul's Collection in 2 Corinthians

### 1. What was the collection?

- i. A special financial offering for the Christians in Jerusalem
- ii. First mentioned in 1 Corinthians 16:1-4 and Acts 11:27-30. Also described in Acts 24:17
- iii. Paul requested that the Corinthians support this offering (2 Cor. 8-9)
  - a. The church at Corinth began to receive the offering
  - b. The offering was stopped for some reason, possibly by some of Paul's opponents
  - c. Paul encouraged the church at Corinth to complete the offering and have their gifts ready when Titus comes to collect it

### 2. Paul's Teaching on Giving

- i. Give as a result of love, not obligation (2 Cor. 8:3-4)
- ii. Jesus set the example for giving (2 Cor. 8:8-9)
- iii. Give out of concern for those in need (2 Cor. 8:13-15)
- iv. Generosity is a fruit of Christian living (2 Cor. 8:24)
- v. Give because God gives to you (2 Cor. 9:6-11)

vi. Give so that others will worship God (2 Cor. 9:12-15)

C. Paul's Thorn (2 Corinthians 12:7-10)

1. Paul's Description of the Thorn:

- i. A serious problem for Paul
- ii. An attack from Satan
- iii. Not removed even after praying three times.
- iv. A humbling factor in Paul's life
- v. The strength of God is made great in the midst of human weakness

2. Possibilities for Identifying the "Thorn"

- i. A spiritual attack in the form of temptation
- ii. A physical in the form of sickness or disability
- iii. A personal attack in the form of opponents in the ministry

3. God does not always remove the difficulties from our life but rather enables us to overcome them while living in the midst of our difficulties.

XVI. Chapter Analysis

- A. Chapter 1: Introduction, Hope in God, Paul's Travel Plans
- B. Chapter 2: Forgiveness Through Love, Paul's Ministry
- C. Chapter 3: The New Covenant Between God and Man
- D. Chapter 4: God's Power Demonstrated Through Human Weakness
- E. Chapter 5: Already/Not Yet Theology, Reconciliation with God and One Another
- F. Chapter 6: Paul's Hardships in Ministry, Godly Relationships, Idolatry
- G. Chapter 7: Paul's Relationship with the Corinthian Believers
- H. Chapter 8: Generosity, Collection for the Jerusalem Church
- I. Chapter 9: Basis for Generosity
- J. Chapter 10: Paul Defends his Ministry, Boasting in Christ, not human ability
- K. Chapter 11: Paul Condemns False Apostles, Paul's Sufferings for Christ
- L. Chapter 12: Paul's Vision, Paul's Thorn, Paul's Concern for the Corinthian Church
- D. Chapter 13: Final Instructions, Final Greetings, Benediction

## Outline of 2 Corinthians

- I. INTRODUCTORY SECTION OF THE LETTER (1:1-7)
  - A. Salutation (1:1-2)
  - B. Thanksgiving to the God of Comfort (1:3-7)
- II. RECENT EXPERIENCES IN PAUL'S MINISTRY AND SUFFERING (1:8-2:13)
  - A. His deliverance from death and danger (1:8-11)
  - B. His achievements (blessings) that came through suffering (1:12-14)
  - C. His consistency and faithfulness in doing the work of the Lord (1:15-22)
  - D. His need for changing plans to visit them and for writing a letter of rebuke (1:23-2:4)
  - E. His request that forgiveness be given the man in Corinth who opposed him (2:5-11)
  - F. His unhappiness in not hearing about them from Titus (2:12-13)
- III. FEATURES OF PAUL'S MINISTRY AS AN APOSTLE (2:14-6:13)
  - A. His ministry is successful in changing lives because it is of the Spirit (2:14-3:5).
  - B. His ministry contains a superior revelation from God (3:7-4:6)
  - C. His ministry shows the power of the resurrection (4:7-5:10)
    - 1. The resurrection gives power in the midst of human limitation and weakness (4:7-12)
    - 2. The resurrection gives hope for immortality in the midst of a world of mortality (5:1-10)
  - D. His ministry shows the message of reconciliation (5:11-21)
- IV. WORDS OF GUIDANCE BASED UPON PAUL'S MINISTRY OF RECONCILIATION (6:1-7:16)
  - A. Since Paul suffered much to be reconciled to them, they should seek to be reconciled to him (6:1-13).
  - B. They must not be reconciled to things of the world but to holy things and persons (6:14-7:1).
  - C. Paul is pleased that they now have become reconciled to him just as he has forgiven the man in Corinth who opposed him (7:2-16).
- V. INSTRUCTIONS ON CHRISTIAN GIVING (8:1-9:15)
  - A. Example of the Macedonian Christians who gave graciously (8:1-7)
  - B. Request for the Corinthian church to give generously (8:8-15)
  - C. Identifying the ministers who will collect the gift (8:16-24)
  - D. The reputation of the Corinthians is at stake in their giving (9:1-4)
  - E. Principles to be at work in their giving (9:5-15)
    - 1. Their giving to be based upon their bounty (what they have to give) and not upon covetousness (what they want to get from giving) (9:5)
    - 2. Their giving is to be generous (9:6).
    - 3. Their giving is to be done with joy (9:7)
    - 4. Their giving is to be a way of blessing to others. God blesses them so they can bless others (9:8-10).
    - 5. Their giving is to be done in thanksgiving for what God has done for them and not what they want God to do for them (9:11-15).
    - 6. Their giving is to meet the needs of those who lack (9:13).
- VI. PAUL'S REASONS FOR SAYING THAT HE IS A SUPERIOR APOSTLE (10:1-13:5)
  - A. Why Paul gives a defense in the letter of his authority as an apostle (10:1-6)
  - B. Principles for judging the authority of an apostle (10:7-11)
  - C. Why Paul does not like to defend ('to boast') his apostleship (10:12-11:12)
  - D. Reasons why Paul is a superior apostle (11:13-12:10)
    - 1. His religious heritage as a Jew is superior (11:22-23)
    - 2. His experiences of many kinds of suffering is superior (11:23-27)
    - 3. His heavy and many responsibilities as a church leader is superior (11:28-29)
    - 4. His miraculous escape from Damascus is superior (11:30-33)
    - 5. His special visions and revelations from the Lord is superior (12:1-10)
      - a. His 'third heaven' vision (12:1-6)
      - b. His 'thorn in the flesh' keeps him from being proud of the 'third heaven' vision (12:7-10)
  - E. More reasons why he is showing he is a superior apostle (12:11-13:10)
    - 1. He is doing it for their sake so that they will not lose confidence in his teaching (12:11-13).
    - 2. He is doing it so they know he is not going to trick them when he comes on his third visit (12:14-18).
    - 3. He is doing it so they will know he has authority to deal with problems when he comes (12:19-13:10)
- VII. CONCLUDING SECTION OF THE LETTER (13:11-14)
  - A. Final instructions (13:11-12)
  - B. Salutation (13:13)
  - C. Benediction (13:14)

Outline by Professor Paul Oxley

## **Paul's Letter to the Romans**

### I. The City of Rome

#### A. History of Rome

1. Rome was founded sometime around 750 BC in the midst of seven hills near the banks of the Tiber river in modern-day Italy.
2. The city slowly grew into a powerful force and eventually swallowed up the crumbling Greek Empire to form the Roman Empire.
3. The Roman general Pompey brought Israel into the Roman Kingdom around 63 BC. Some Jews had moved to Rome before this (and nearly 200 years before Paul) but many Jews were also brought to Rome by Pompey.

#### B. Rome during Paul's time

1. Rome was described as the greatest city in the world during the time of Paul.
2. It was the capital of the Roman Empire which stretched from England and Germany down to Egypt and across to Iran.
  - i. The city had approximately 1,200,000 million people.
  - ii. The empire over which the city ruled had an estimated 100,000,000 people residing within it.
  - iii. The ancient city had advanced very much in the time of Paul. There was running water systems, sewers, fire departments, and other city services.
3. Rome was a diverse city with people and cultures from all over the world. Even the Jewish people and culture were well represented in the city.
4. The city was the center of polytheistic Roman religion and the worship of many gods took place there in various temples. Roman families also worshipped their gods at home with personal shrines and idols. Roman religion and government were very closely connected. To attack the Roman religion was also as an attack on the Roman empire.

#### C. Rome Today

1. Rome is still a thriving city today and is the capital of Italy.
2. Much of the Rome that Paul saw was destroyed or deteriorated during the decline of Rome but some of the roads and a few buildings from Paul's Rome are still visible in the city.

### II. Authorship:

- A. Paul identifies himself as the author in Romans 1:1.
- B. Paul's authorship of Romans has been accepted by both the early church leaders and church scholars throughout history.
- C. Paul was assisted by a scribe named Tertius (Romans 16:22).

### III. Importance of Paul's Letters to the Romans

- A. Romans has been seen . . . as the theological letter par excellence in the Pauline corpus. The need to expound his understanding of the gospel to a congregation that was not familiar with it gave Paul the opportunity to set out in detail his doctrines of justification by faith and the work of the Spirit in the believer. – I. Howard Marshall<sup>1</sup>
- B. Romans “is most important as being the first well-developed theological statement by a Christian theologian which has come down to us, and one which has had incalculable influence on the framing of Christian theology ever since – arguably the single most important work of Christian theology ever written.” – J. D. G. Dunn<sup>2</sup>

#### IV. Date of Writing:

- A. It is clear that this letter was written before Paul’s visit to Rome (Romans 1:11-13). If Paul had visited Rome before he accepted Christ it is not recorded in Acts. It is for sure, however, that Paul never visited Rome (or the church there) after meeting Jesus in Acts 9 and before his arrival in Rome in Acts 28.
- B. Based on Paul’s statements in Romans 15:23-29, the letter seems to be written near the end of Paul’s third missionary journey before his last visit to Jerusalem.
- C. In light of the textual evidence, we believe that Paul wrote this letter between 55-57 AD

#### V. Place of Writing:

- A. As we mentioned above, Paul wrote from the region of Greece or Macedonia.
- B. He possibly composed this letter in the city of Corinth where there would have been access to letter writing materials and an easy path for the letter courier to take.
  - 1. The transport system between Corinth and Rome was well developed and well-traveled.
  - 2. Paul’s commendation of Phoebe from Cenchrea in Romans 16:1 also puts the writing of this letter in Corinth since Cenchrea was less than 15 kilometers from Corinth. She may have been the letter carrier.

#### VI. Intended Recipients

- A. The church or churches in Rome
  - 1. Paul did not plant this church. This is one of two letters that Paul wrote to a Christian community that he did not start (the other was Colossians).
  - 2. How did the church in Rome begin? We do not know with certainty but there are three probable theories:
    - i. It may have started when people from Rome who were saved on the day of Pentecost (Acts 2:10) returned home with the Gospel. We do see evidence of other believers going out from the Pentecost event to plant churches independent of the Apostles in Acts 8 and 11.

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<sup>1</sup> I. Howard Marshall, *New Testament Theology* (Downers Grove: IVP, 2004), 342.

<sup>2</sup> J. D. G. Dunn, “Letter to the Romans,” in *Dictionary of Paul and His Letters*, ed. Gerald Hawthorne, Ralph P. Martin, Daniel G. Reid (Downers Grove: IVP, 1993), 838.

- ii. It may have started by Priscilla and Aquila (Romans 16:3). They lived in Rome before being expelled by Emperor Claudius and moving to Corinth where they met Paul (Acts 18:1-3). They traveled with Paul to Ephesus where Paul stationed them to help launch the ministry there (Acts 18:19, 24-26). They appear to be back in Rome by the time Paul wrote this letter. Perhaps Paul sent them from Ephesus to Rome to plant the church (or help the already established church) after he returned to Ephesus.
  - iii. It may have started when other early church ministers went to Rome with the Gospel after the scattering of the church due to persecution in Jerusalem (Acts 8:1-4). Paul seems to be aware of many people in the Roman church (see Romans 16) perhaps indicating his awareness of other colleagues who went there to plant churches before him.
3. This historical record indicates the presence of the church in Rome as early as 49 AD (about fifteen years after the Pentecost event in Acts 2). The Roman historian Suetonius wrote that conflict broke out between the Jews in Rome in 49 AD due to a dispute over the Messiah. This is also mentioned in Acts 18:2 and indicates early Christianity in Rome.

#### B. Jews and Gentiles

- 1. Paul wanted to ensure that the church in Rome did not favor only Jews, especially since it was located in the Gentile capital. Thus, Paul emphasized that the Gospel was also for the Gentiles. This was the theme of his ministry throughout his missionary career (Acts 13:44-48; 18:4)
- 2. This was also Paul's spoken message to Rome when he finally reached the city in Acts 28:17-31.
- 3. Paul's statement, "To all in Rome who are loved by God and called to be saints" was language that would have been considered appropriate for Jews but not for Gentiles. Paul uses this language to describe both.
- 4. See also Romans 1:16; 2:9-10; 3:9, 29; 9:24; 10:12; 11:13-15, 25-26; 15:18.

### VII. Purpose (Reasons for Writing):

#### A. Paul had a Missionary Purpose

- 1. Although Paul recognized there was a Christian presence already in Rome, he still desired to see the Gospel preached more in Rome and even to preach there himself.
- 2. In this letter, Paul clearly records his missionary strategy and preaching content. Paul wrote to the Romans what he had been preaching in every city as he traveled. Although Luke records much about the movements of Paul, he does not report very extensively the teaching of Paul as he traveled. This letter most

likely summarizes what Paul was preaching and teaching in those cities as he traveled in Acts.

3. Paul also wanted to encourage the church to support him in his other missions works and missionary journeys, especially his plan to travel and preach in Spain (Romans 15:23-24).

#### B. Paul had an Apostolic Purpose

1. Paul may have sought to fill an apostolic void that existed in Rome. There is evidence that he wanted to help strengthen their apostolic foundation. It was also the practice of the early church to send an apostle to a new work to help them start strong (see Acts 8:14 and Acts 11:22). Rome may not have had this advantage.

2. Paul also wanted to ensure the city received the whole and pure Gospel since false or incomplete gospels were being preached by false or bad teachers (see Galatians 1:6-9 for an example).

3. Paul was the Apostle to the Gentiles (Romans 11:13; Galatians 2:8; and 1 Timothy 2:7). Paul understood his calling involved Gentiles and Rome was a capital city for the Gentiles.

- i. In Acts 22:21 & 26:17, Jesus called Paul to reach the Gentiles.
- ii. Paul taught for years in a mixed congregation of Jews and Gentiles in Antioch (Acts 11:20-26).
- iii. Paul's missionary ministry focused on reaching Gentiles from the beginning (Acts 13:16).
- iv. Paul expressed a priority for the Gentiles during his missionary ministry (Acts 13:46 and 18:6)
- v. Paul defended the Gentiles believers from the Judaizers as an Apostle at the Jerusalem council in Acts 15 and in Galatians.
- vi. Thus, Rome was a priority for Paul.

#### C. Paul had an Apologetic Purpose

1. Apologetics is the task of presenting a rational and intelligent basis for the Christian faith and a defense of that faith against objections or attacks

2. Paul felt that the Gospel may be questioned or under attack in Rome and in need of defense or justification (Romans 1:16; 3:8; 9:1-2).

3. Paul sought to intellectually defend Christianity against the attack of:

- i. Jews - Paul had to demonstrate to them that Jesus was the Messiah and the New Covenant was both authentic and a reality. Grace was made possible by Jesus fulfilling the law.
- ii. Gentiles - Paul had to prove that the God of the Jews was also the one true God for all. Paul also sought to convince Gentiles that they were



sinner and needed salvation. God alone could and would save them through faith in Christ.

D. Paul had a Pastoral Purpose

1. Paul seems to be writing to resolve and/or heal potential or real division and disputes among the church(es) in Rome (Romans 12:1-15:6)
2. Since the Roman church had little apostolic connection, this may have led to misunderstandings, debates, and divisions. Paul sought to heal those wounds as a concerned pastor.

E. Paul had a Theological Purpose

1. Since Paul was unable to teach the truth in person he felt it necessary to thoroughly develop this teaching into a letter that could be read and studied in depth.
2. Paul, as an educated Jew, was able to speak with authority to the Jews. With a record of love for Gentiles, he was also able to speak with credibility to the Gentiles. Thus, his writing could be potentially accepted by all.
3. In all of Paul's letters we see where his theology informs his writing. His practical response and instructions to real problems in the church reveal the theological framework within which Paul thought and worked. This theology may not always be clear in his writing but it was always at work behind the scenes. However, in Romans, we see clearly his theology. Here we do not see only the practical application of Paul's universal and underlying theological principles, we see a (somewhat) systematic explanation of Paul's theology. This makes this letter quite unique as it is more of a textbook than a letter in some places.
4. See "Overview of Theological Teaching in Romans"

VIII. Paul's Theological Teaching in his Letter to the Romans:

A. Major Theological Teachings

1. The justification of guilty sinners by God's grace alone in Christ alone through faith alone, irrespective of either status or works.
2. The identification of the people of God, not by descent, circumcision, or culture, but according to faith in Jesus so that all believers are equal and able to participate in the covenant between God and mankind.

B. Soteriology

1. Soteriology is the theological term for the study of Salvation.
2. Paul communicates clearly the Gospel message of Jesus Christ.
  - i. Many consider Romans 1:6 as the thesis or summary statement for the entire book.

- ii. The Letter of Romans contains the word “Gospel” more than any of Paul’s letters and more than any other book in the New Testament.
3. Romans answer the question: What is salvation?
    - i. Forgiveness of Sins (Romans 4:7)
    - ii. Romans 5
      - a. Peace with God through reconciliation
      - b. Access to God
      - c. Hope
      - d. Being made righteous
  4. Romans answer the question: Why do I need to be saved?
    - i. Humankind is fallen (Romans 1:18-3:20)
    - ii. The fallen state of humanity originated with Adam (Romans 5:12-19).
    - iii. Romans 3:23 – all have sinned and need salvation.
  5. Romans answer the question: Who can be saved?
    - i. All who believe (Romans 1:16, 3:22, 4:11)
    - ii. Christ died for all to be saved (Romans 10:12)
  6. Romans answer the question: How can I be saved?
    - i. Salvation is a love gift from God made possible by Christ’s death and resurrection (Romans 5:6-8).
    - ii. Salvation is achieved by grace through faith in Jesus (Rom. 1:17, 10:9).
  7. Romans answer the question: When will I be saved?
    - i. Paul speaks with an “already/not yet” attitude.
    - ii. Paul says when we believe are already saved (Romans 10:9-13).
    - iii. But Paul also says we are being saved (Romans 8:19).
    - iv. Salvation has consequences both in the present and in the future.
  8. A more complete discussion of Soteriology is given in the Theology II class.
  9. The Romans Road to Salvation (This is a popular evangelism tool where you walk a person down the roman road to salvation using key verses in the letter.)
    - i. Understand that you have sinned (Romans 3:10, 23).
    - ii. Know that there is a penalty for sin (Romans 5:12; 6:23).
    - iii. Have faith that God has provided salvation for all sinners (Rom. 5:8; 1:16).
    - iv. Receive Jesus as Lord and Savior by faith (Rom. 3:24; 10:9-14).
    - v. Pray and ask Jesus to forgive and save you (Rom. 10:13; 5:1; 8:1; 38-39).

### C. The Nature of Faith

1. In Romans, Paul declares that faith has always been the means through which humans experienced God’s saving grace and relationship with Him.
  - i. The Jews of Paul’s day were relying on observance of the law rather than faith in God for salvation.

- ii. In Romans 4, Paul uses the example of Abraham to make this point. Abraham, the Jewish patriarch, was credited righteousness because he had faith (he believed).
  - iii. In Romans 9-10, Paul continues to use the Old Testament to prove that righteousness does not come from observing the law but by faith in God.
  - iv. Paul's use of the Old Testament scripture and Jewish heroes is directed towards the Jews who may still be questioning the Gospel's message of salvation through faith rather than works.
  - v. Thus, faith is not a just New Testament concept. It has always been the method by which people should respond to and please God, as far back as Genesis. The New Testament does not establish faith relationship with God, it seeks to renew faith relationship with God.
2. The statements of Paul concerning faith make clear his understanding of the role of faith in salvation:
- i. Romans 1:17- righteousness comes only by faith.
  - ii. Romans 3:22 – the righteousness of God is for everyone who would have faith in Jesus.
  - iii. Romans 3:27 – faith, not law observance, brings about salvation.
  - iv. Romans 5:1-2 – faith can make peace between God and man.
3. Summary Statement: I. Howard Marshall writes that Paul, “makes it clear that the conferral of righteousness does not take place on the basis of performance of the works required by the Law (Romans 3:28). It depends entirely on the righteous action of Christ and is granted on the basis of faith; it is the believer to whom righteousness is credited by God.”

#### D. The Role of the Law

1. Paul makes it clear that the law is not the means to salvation (Romans 3:28).
2. He indicates that simply having the law does not make one righteous (Rom. 2:13).
3. The law exists to make us aware of our sin, imperfection, and inability to make ourselves righteous (Romans 3:20).
4. Observing the law now should be seen as evidence of being saved by faith.
5. Paul indicates that all believers will uphold the moral law and ethical principles of Scripture. However, some laws have now be fulfilled in Jesus (such as sacrificial laws) and Gentiles should not be expected to follow the civil and ceremonial law of the Old Testament, especially circumcision. (Rom. 2:28-29).

#### E. Gentiles

1. Throughout Romans, Paul declares salvation for the Gentiles through faith in the God of the Jews (Romans 1:16; Rom. 2:9-10; Rom. 3:29; Rom. 10:12).
2. In Romans 11:13 Paul identifies himself as the “apostle to the Gentiles”

3. In Romans 15, Paul once again shows even how the Old Testament declares God's intention to save the Gentiles.

F. See "Overview of Theological Teaching in Romans" for more information.

IX. Other Themes and Emphases

- A. General Revelation
- B. The Wrath of God
- C. The Righteousness of God
- D. Faith of Abraham
- E. The Benefits of Believing in Christ
- F. Living the Lifestyle of a Believer and Everyday Life (Practical Theology)
- G. Hope in Christ
- H. The Role of the Holy Spirit in the Believer's Life
- I. The Triumph of Believers
- J. Jews and Gentiles
- K. Love
- L. God's Glory

X. Chapter Analysis

- A. Chapter 1: Introduction, the Power of the Gospel, the Wrath of God
- B. Chapter 2: God's Judgment for Gentiles and Jews
- C. Chapter 3: God's Faithfulness, Righteousness Comes Through Faith
- D. Chapter 4: The Faith of Abraham
- E. Chapter 5: Benefits and Results of Salvation
- F. Chapter 6: The Christian Lifestyle
- G. Chapter 7: Consequences of Sin
- H. Chapter 8: Life in the Spirit, Hope
- I. Chapter 9: God's Sovereignty, God's Justice, Israel
- J. Chapter 10: Jews and the Gospel
- K. Chapter 11: Hope for the Jews, Hope for the Gentiles
- L. Chapter 12: Love
- M. Chapter 13: Christian Life in the Pagan World
- N. Chapter 14: Weak Versus Strong Among Christians
- O. Chapter 15: Final Instructions and Requests
- A. Chapter 16: Final Greetings and Warnings

## Outline of Romans

### I. INTRODUCTION (1:1-17)

- A. Greeting (1:1-7)
- B. Paul's plan to visit Rome (1:8-15)
- C. Statement of theme 1:16,17

### II. ALL UNRIGHTEOUS MEN ARE UNDER THE JUDGMENT OF GOD (1:18-3:20)

- A. Gentiles are unrighteous because they reject the moral law which God has given them(1:18-20)
- B. Jews are unrighteous because they accuse Gentiles of breaking the law when they themselves do the same sins (2:17- 3:8)
- C. All are unrighteous -- both Gentile and Jew -- are sinners who are accountable to God (3:9-20).

### III. GOD HAS PROVIDED MAN THE RIGHTEOUSNESS HE NEEDS (3:1-8:39)

- A. God provides man a righteous relationship in the act of justification (3:21-5:21).
  - 1. The source, means and basis of justification in the death of Jesus (3:21 -26)
  - 2. Faith as the means of obtaining justification (3:27-4:25)
    - a. Its exclusion of boasting in one's works (3:27-4:25)
    - b. Its Old Testament examples in Abraham (especially) and David (4:1-25)
  - 3. The many blessings of justification (5:1-11)
  - 4. A difference between Adam, in whom there is sin and death, and Christ, in whom there is righteousness and life (5:12-21)
- B. The sanctification of sinners justified by faith in Jesus (6:1-8:39)
  - 1. Water baptism as a picture of the believer's union with Christ. Going under the water shows identification with the death of Jesus. Coming out of the water shows identification with the resurrection of Jesus Christ (6:1-14)
  - 2. The difference between two things: (1) Slavery to sin and freedom from righteousness and (2) slavery to righteousness and freedom from sin (6:15-23).
  - 3. Death to the Jewish law thorough union with Christ in His death is illustrated by the cancellation of marriage through the death of one's spouse (7:1-6)
  - 4. The Jewish law fails to produce righteousness because of the inability of human beings to overcome their sinful nature in their own strength (7:7-25)
  - 5. Righteous living is possible for those justified by living for Christ in the Holy Spirit (8:1-27)
  - 6. A statement of confidence because of the victory possible in Jesus Christ (8:28-39)

### IV. THE PROMISE OF THE RIGHTEOUSNESS OF GOD IS NOT WEAKENED BY THE FAILURE OF THE JEWS (9:1-11-32)

- A. The concern of Paul and God for Israel (9:1-33)
- B. The unbelief of Israel comes from her own self-righteousness (10:1-21)
- C. The people Israel will be saved when they accept Jesus Christ (11:1-36)

### V. PRACTICAL EXHORTATIONS ON HOW TO A RIGHTEOUS LIFE (12:1-15:13)

- A. The righteous believer must consecrate his body and mind (12:1,2).
- B. The righteous believer must use his own gifts in humility (12:3-8).
- C. The righteous believer must show the character of Jesus Christ (12:9-21).
- D. The righteous believer must submit to those in authority with love and uprightness (13:1-4)
- E. The righteous believer must use wisdom and tolerance with those who are weak Christians (14:1-15:13)
  - 1. There may be differences of opinions in 'disputable matters', such as certain customs (14:1-6)
  - 2. The believer is to do things in the Lord (unto and for the Lord) and not for man (14:7-12)
  - 3. The believer should not try to be a stumbling block to the weak (14:13-23)
  - 4. The strong, mature Christian should seek to build up others and not please self (15:1-3)
  - 5. The believer brings glory to God by persevering, comforting others and living in peace (15:4-6)
  - 6. The believer's ministry is for both Jews and Gentiles (15:7-13).

## **VI. CONCLUSION (15:14-16:27)**

- A. Paul's plan to visit Jerusalem, Rome and Spain after taking a gift of money to the Christians in Jerusalem (15:14-33)
- B. Commendations, greetings, warnings (16:1-21a)
- C. Benediction (16:20b)
- D. Further greetings (16:21-23)
- E. Doxology (16:25-27)

**Outline by Professor Paul Oxley**

## **Overview of Theological Teaching in Romans**

### Man's Need for God

- 1. Human Sinfulness – Romans 1:18-2:11
- 2. Fallen Humanity is Prone to Sin – Romans 7:15-21
- 3. No Excuse for Sin Among Jews – Romans 2:17-27
- 4. No Excuse for Sin Among Gentiles – Romans 2:12-16
- 5. No one is Made Righteous by Works – Romans 3:9-18, 23
- 6. Humans are Unable to Obey the Law – Romans 7:8-14
- 7. Sin Causes Death – Romans 6:19-23

### Identity of the People of God

- 1. People of Spiritual Circumcision, not Physical Circumcision – Romans 2:28-29
- 2. People who have Faith in God – Romans 9:30-32
- 3. Ethnic Jews are in need of salvation – Romans 10:1; 11:1-12
- 4. Example of the Grafting Olive Branches – Romans 11:13-24
- 5. God wants Jews to be saved, they are not abandoned – Romans 11:25-32

### Holy Living

- 1. Sin does not bring glory to God, only holiness does – Romans 3:3-8
- 2. Sin is powerless over the believer (believers are dead to sin) – Romans 6:1-2
- 3. Believers have power over sin – Romans 6:11-18
- 4. The Holy Spirit assists us in overcoming sin – Romans 8:5-17
- 5. Believers are living sacrifices to God – Romans 12:1
- 6. Life a life patterned after God, not culture – Romans 12:2
- 7. Testimony to the world – Romans 13:1-14

### The Old Testament Law

- 1. The Law is unable to save – Romans 8:3
- 2. The purpose of the Law is to make humanity aware of their sins – Romans 3:19-20; 5:20; 7:7
- 3. Now humanity should hold onto Jesus, not the Law – Romans 7:1-6
- 4. By faith in Jesus, we will keep the moral Law of God – Romans 3:31
- 5. Fulfilled in Jesus – Romans 10:4

### Salvation by Faith Through God's Grace

- 1. God's Plan of Salvation – Romans 3:21-26
- 2. God's Work so None can Boast – Romans 3:27-30; 12:3
- 3. Example of Salvation by Faith in the Old Testament (Abraham) – Romans 4:1-24
- 4. Quotes Genesis 15:5 three times in Romans 4
- 5. Salvation accomplished through faith in the believer – Romans 10:8-13

### The Benefits of Salvation

- 1. Peace/Reconciliation with God – Romans 5:1, 10

2. Becoming Christ-like – Romans 8:29
3. Access to God – Romans 5:2
4. Hope for Future Glory – Romans 5:3; 8:30
5. Indwelling of the Holy Spirit – Romans 5:5
6. Justification (made innocent) – Romans 5:9; 8:30
7. Ability to Endure Suffering – Romans 8:18
8. Adoptions as Children of God – Romans 8:23
9. Assistance from the Holy Spirit – Romans 8:26-27
10. Membership in a community of unity and love – Romans 12:4-21, Chapters 14-15

#### The Work of Jesus

1. Jesus became a Sacrifice for Atonement (reconciliation/restoration) – Romans 3:25
2. Jesus died so that our sins could be forgiven and rose again (finished the task) for our justification (to make us innocent) – Romans 4:25
3. Jesus died in the place of evil sinners – Romans 5:6-8
4. Jesus reconciles sinners – Romans 5:10-11
5. Jesus lives to save – Romans 5:10
6. Jesus removes condemnation – Romans 8:1-2
7. Jesus justifies (make innocent) believers – Romans 5:9
8. Incarnation for Salvation – Romans 8:3-4

#### Significance of Water Baptism – Romans 6:3-10

#### The Status of Creation

1. Corrupted by Sin – Romans 8:20-22
2. Awaiting Redemption – Romans 8:19

#### Already/Not Yet Theology - Romans 8:24-25

#### Reference to the Trinity – Romans 8:9-11

#### Comparison of Adam and Jesus – Romans 5:12-16:

1. Adam
  - a. Produced Sin
  - b. Produced Death
  - c. Caused Many to Die
  - d. Produced Condemnation
2. Jesus
  - a. Forgives Sin
  - b. Offers Eternal Life
  - c. Causes Many to Live
  - d. Offers Justification

## The Prison Epistles

### I. What are the Prison Epistles?

- A. The prison epistles are a group of our letters written by Paul from prison, most likely in Rome.
- B. These letters include:
  - 1. Ephesians
  - 2. Philippians
  - 3. Colossians
  - 4. Philemon
- C. These letters are also sometimes called the “letters from captivity.”
- D. Paul’s letters to Timothy and Titus also seem to be written from prison but we categorize these as the “Pastoral Epistles.”

### II. Paul’s Imprisonments

- A. The Bible mentions four times where Paul was placed in prison or captivity:
  - 1. In Philippi
    - i. Acts 16
    - ii. Duration – approximately 2 days
  - 2. In Jerusalem
    - i. Acts 22:24
    - ii. Duration – several days
  - 3. In Caesarea
    - i. Acts 23:35; 24:27
    - ii. Duration – over 2 years
  - 4. In Rome
    - i. Acts 28
    - ii. Duration – approximately 2 years
- B. Some have suggested that Paul also experienced imprisonment in Ephesus but this is not recorded in the Bible.
- C. While some scholars believe that Paul wrote some or all of the prison epistles from Caesarea, most agree that Paul wrote these letters from Rome.

### III. References to Prison

- A. Paul refers to himself as a prisoner in these letters in several texts:
  - 1. Ephesians 3:1 and 4:1
  - 2. Colossians 4:10
  - 3. Philemon 1:1, 9, 23
- B. Paul often referred to his imprisonment using the word “chains.”
  - 1. Ephesians 6:20



2. Philippians 1:7, 13, 14, 17

3. Colossians 4:3, 18

4. Philemon 1:10, 13

#### IV. Content of the Letters

- A. While each of these letters was written from prison, the content of each letter varies. The letters were still driven by the local situations.
- B. These letters show us that Paul's love for the churches and his work as an Apostle was not discouraged or diminished by his physical circumstances. Even in the midst of adversity, Paul sought to fulfill the call from God that he had received.

#### V. Conclusion

- A. Paul's imprisonments did not indicate personal failure or a lack of faith. Rather, his obedience and faithfulness to God are directly related to his captivity (Acts 20:23). Paul even views imprisonment as affirming his apostolic calling (2 Corinthians 11:23).
- B. Daniel Reid writes, "Paul views his imprisonment as part of his apostolic activity. Inasmuch as his imprisonments are among his trials and afflictions as an apostle, his lives out his commitment to the 'word of the cross' as a prisoner of Jesus Christ."<sup>3</sup>

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<sup>3</sup> Daniel G. Reid, "Prison, Prisoner," in *Dictionary of Paul and His Letters*, ed. Gerald Hawthorne, Ralph P. Martin, Daniel G. Reid (Downers Grove: IVP, 1993), 753-754.

## The Letter to the Ephesians

### I. Authorship:

- A. Paul identifies himself as the author in Ephesians 1:1.
- B. While the majority of early church leaders affirmed Pauline authorship, some modern scholars have found reason to believe Paul is not the author. Nevertheless, the majority of evangelical/Pentecostal scholars still affirm Paul as the author.
- C. Paul planted the church in Ephesus on his third missionary journey. For a study of Paul's relationship with the Ephesians you can Acts 18-20.

### II. Intended Recipients:

- A. The church in Ephesus (Ephesians 1:1b)
- B. Due to the brief introduction and personal greetings, many believe that this letter was intended to be read in many different churches in the region around Ephesus.

### III. The City of Ephesus

#### A. Early History

1. The Ephesians developed a myth that their city was founded by the Amazons who were the female warriors of the ancient world. However, the city most likely grew from a small community who settled near to where the Cayster River flows into the Aegean Sea. The Athenian King Codrus sent his son and others to colonize Asia in 1100 BC and they made Ephesus into a city.
2. Around 550 BC, the ancient temple to Artemis was built in the city. At the time, it was the largest building in the Greek world. It was made entirely of marble. It was destroyed in 350 BC but rebuilt to the same size shortly after. It measured 55 meters by 115 meters and was supported by 127 columns rising as high as 17.5 meters. It was called one of the seven wonders of the ancient world.
  - i. Artemis was seen as a goddess of fertility in Ephesus but she was worshipped by other Greeks as a goddess of wildlife and the moon.
  - ii. Artemis was seen as the protector goddess of the city and the success of the city was understood to be by her blessing and help.
3. The city was briefly taken by the Persians and made part of the Persian Empire until the Greeks liberated it in 480 BC.
4. The city became part of Alexander the Great's Greek Empire in 334 BC.
5. In 294 BC, the Greek ruler Lysimachus replanned the city and moved the center away from the Temple of Artemis and closer to the harbor on the Aegean Sea where it remained through the time of Paul.

#### B. Roman Time Period

1. The city was absorbed into the Roman Empire in 133 BC and General Pompey defeated the last of the rebels in the region making the city fully Roman in 69 BC.
2. Ephesus was made the Roman capital of the province of Asia. Under Roman control, the city became stable and prosperous as a center for commerce, politics,

and travel. As a Roman provincial capital, Roman gods and kings were also worshipped in the city.

3. By the time Paul reached Ephesus, the city had a population of 250,000 people.
4. The city included a busy harbor, a large library, a theater with a seating capacity of 24,000 people, and a sports stadium measuring 229 meters long and 30 meters wide.
5. Ephesus also had a medical school and trained doctors for the Roman Empire.
6. The city had various temples to many gods but the worship of Artemis (or the Roman name Diana) remained the most popular.
7. The city became a headquarters for Paul's ministry in Asia. John would base there.

#### C. Ephesus Today

1. The remains of Ephesus are impressive but the city is uninhabited. It can be found on the Western side of Turkey.
2. The nearby Turkish village of Selcuk is the closest place to what was Ephesus.

#### IV. Place of Writing:

- A. Rome (Ephesians 4:1; 6:19-20)
- B. Paul is writing from a home where he is in house arrest (Acts 28:30).

#### V. Date of Writing:

- A. It is believed that Paul is writing this letter from Roman imprisonment.
- B. Thus, the date of the writing of the letter would be around 60-62 AD.

#### VI. Reasons for Writing (Purpose):

- A. To encourage the church to preserve unity.
- B. To give instructions to the believers in Ephesus on living a Godly life in a pagan culture.
- C. Paul does not want his absence and imprisonment to discourage the church or cause it to stumble so he writes to encourage and strengthen the believers.

#### VII. Problems Faced by the Ephesian Church

- A. Fear or bondage to witchcraft or evil forces (spiritual warfare) – See Acts 19:19-20 and Eph. 6:13
- B. Temptation to practice immoral living
  1. Immoral activity associated with idol worship
  2. City devoted to worshipping Artemis (Acts 19:28-29)
  3. Culturally accepted sexual immorality was leading Christians astray (Eph. 2; 5:8)
- C. A growing church needs continuous teaching and discipleship
  1. Chapters 2 and Chapters 4-6 are largely theological and instructional
  2. Perhaps also intended for the teaching of new church plants in Asia Minor that resulted from the work in Ephesus to help them understand the Gospel
  3. The church in Ephesus was growing with the help of the ministers sent by Paul (Aquila, Priscilla, and Timothy) and other leaders (Apollos and possibly John)
  4. A growing church needs consistent care and faced the problems of divisions so Paul had to write concerning unity and further instructions

- D. Gentiles were concerned about their place in the church
  - 1. Ephesians 2:11 – 3 focuses on a Gentile audience
  - 2. A racial/cultural division may have been arising
- E. Ephesians lacks the urgency of the Corinthians letters or Galatians
  - 1. The problems had not reached a critical level as in other places
  - 2. Paul seems more friendly and does not address any opponents

#### VIII. Paul's Solution to the Problems

- A. Christians do not fear or become enslaved to any power but God
  - 1. Christ in you and faith in Jesus enables you to overcome the forces of evil and the world (Ephesians 2:1-10)
  - 2. Put on the "armor of God" so that you can participate in spiritual warfare and stand firm against the enemy (Ephesians 6:10-18)
- B. Do Not Practice Immoral Lifestyles
  - 1. Paul wrote that Christians must live a distinctively different and Godly lifestyle in the midst of pagan culture.
  - 2. You are children of the light, not of the darkness, live like children of the light (Ephesians 4:17 – 5:21)
- C. These issues will come with a growing church
  - 1. Instructions for Individuals
    - i. Paul gives leadership instructions (Eph. 4:11-16)
    - ii. Paul gives relationship instructions (Eph. 5:21 – 6:9)
    - iii. Paul gives a summary of the Gospel to benefit new believers (Eph. 1:3-14)
  - 2. Instructions for Groups and Divisions
    - i. Paul gives a defense of his ministry to the Gentiles (Ephesians 3:1-6)
    - ii. Paul teaches on unity in the church and the Gentiles' place in the church (Ephesians 2:11-22 and 4:1-7).
    - iii. Show no favoritism for one group over another, we all need each other.

#### IX. Themes and Emphases

- A. The work of Christ in the Church
- B. The reconciliation of Jews and Gentiles through Christ
- C. Christ's supremacy over the worldly powers and evil forces
- D. Christian life enabled by the Spirit and modeled after Jesus Christ

#### X. Theological Issues in Ephesians

- A. Soteriology (Salvation)
  - 1. God Initiates the Work of Salvation (Ephesians 1:3-14)
  - 2. Justification by Faith (Ephesians 2:4-13). Paul includes a discussion of this topic in almost every one of his Biblical letters. This confrontation with false teachers requires him to thoroughly develop and teach this to all the churches.
  - 3. Purpose of Salvation:

- i. To praise and glorify God (Eph. 1:12)
    - ii. To do good works prepared for us by God (Eph. 2:10)
  - B. Ecclesiology (the study of the Church)
    - 1. The offices of the Church and their purpose. (Ephesians 4:11-16)
    - 2. The unity of the Body (Ephesians 3:6 and 4:16)
    - 3. The Purpose of the Church
      - i. To demonstrate the grace and wisdom of God (Ephesians 3:10)
      - ii. To bring the people of God into maturity (Eph. 4:14)
      - iii. To glorify God (Ephesians 3:20-21)
  - C. The Theology of Ephesians is discussed more in article following the outline.
- I. Chapter Analysis
  - A. Chapters 1: Introduction, Summary of the Gospel, Praise and Prayer for the Ephesians
  - B. Chapter 2: The Work of Christ in Salvation and Unity
  - C. Chapters 3: Paul's ministry to the Gentiles, the Love of God
  - D. Chapter 4: Unity and Leadership in the Church, Christian Living
  - E. Chapter 5: Christian Living, Relationship Instructions
  - F. Chapters 6: Family Instructions, Spiritual Warfare, Conclusion

## Outline of Ephesians

- I. Opening greeting, 1:1, 2.**
- II. The believer's position in Christ, 1:3-14.**
  - A. Blessings of full redemption, vs. 3-8.
  - A. Partnership in God's purpose, vs. 9-14.
  - B. Nine blessings from the Triune God:
    - 1. He has chosen us, vs. 4 (FROM THE FATHER).
    - 2. He has adopted us, vs. 5 (FROM THE FATHER).
    - 3. We have been accepted by Him, vs. 6 (FROM THE FATHER).
    - 4. Redemption, vs. 7a (FROM THE SON).
    - 5. He has forgiven us, vs. 7b (FROM THE SON).
    - 6. He has revealed God's will to us, vs. 8-10 (FROM THE SON).
    - 7. He has made us an inheritance, vs. 11 -12 (FROM THE SON).
      - a. Given us an inheritance.
      - b. Church is His body, temple and bride.
    - 8. He has sealed us, vs. 13 (FROM THE SPIRIT).
    - 9. He has made possible our redemption so we can arrive safely in Glory, vs. 14 (FROM THE SPIRIT).
- III. The apostle's prayer for insight, 1:15-23.**
  - A. For hearts that see with hope, vs. 15-18.
  - B. For experience that shares Christ's victory, vs. 19-21.
  - C. The church: Christ's body, vs. 22-23.
- IV. The believer's past, present, and future, 2:1-22 (dealing with the Gentiles).**
  - A. The past order of the living dead, vs. 1-3 (who we were).
  - B. The new order of God's loving life, vs. 4-10 (who we are).
  - C. The past separation and hopelessness, vs. 11, 12.
  - D. The new union and present peace, vs. 13-18 (what Jews and Gentiles are).
  - E. The church: Christ's building, vs. 19-22.

- V. The apostle's ministry and message, 3:1-13.**
  - A. The stewardship Paul has been given, vs. 1-7.
  - B. The stewardship each believer is given, vs. 8-13.
- VI. The apostle's prayer for power, 3:14-21.**
  - A. For strength by the Holy Spirit (14-16).
  - B. For faith & love by Christ's indwelling (17-19)-Christ "at home" in a heart through faith & total surrender
  - C. The church and God's glory (20, 21)
- VII. The believer's call to responsibility, 4:1-16.**
  - A. To pursue unity with diligence, vs. 1-6.
  - B. To accept grace and gifts humbly, vs. 7-11.
  - C. To grow in ministry as part of the body, vs. 12-16.
- VIII. The believer's call to purity, 4:17-5:14.**
  - A. To refuse worldly mindedness, vs. 17-19.
  - B. To put off the old and put on the new, vs. 20-32.
  - C. To progress in untainted love, 5:1-7.
  - D. To shine as undimmed light bearers, 5:8-14.
- IX. The believer's call to Spirit-filled living, 5:15-6:9.**
  - A. To pursue God's will and wisdom, vs. 5:15-17.
  - B. To maintain the fullness of the Holy Spirit through worship and humility, vs. 5:18-21.
  - C. To conduct all relationships according to God's order, vs. 5:22-6:9.
- X. The believer's call to spiritual warfare, 6:10-20.**
  - A. The reality of the invisible conflict, vs. 10-21.
  - B. Armor for the warrior, vs. 13-17.
  - C. The action involved in warfare, vs. 18-20.
- XI. Concluding remarks, 6:21-24.**

**Outline from IPHC ADVANCE Curriculum**

## The Letter to the Philippians

- I. Authorship:
  - A. Paul identifies himself as the author in Philippians 1:1.
  - B. Paul's authorship of 1 Corinthians has been accepted by both the early church leaders and church scholars throughout history.
  - C. Paul also mentions Timothy's name in the introduction, possibly because Timothy helped Paul to compose and/or deliver the letter.
- II. Intended Recipients
  - A. Paul identifies the recipients as the believers in Philippi in Philippians 1:1.
  - B. You can read about Paul's relationship with Philippi in Acts 16.
- III. Place of Writing
  - A. Most scholars believe that the letter indicates Paul is in prison in Rome (Philippians 1:7, 13-14, 17, 20, 30; 2:17).
  - B. Another theory is that Paul is in Caesarea when he writes the letter to the Philippians. Paul endured this imprisonment while waiting to be sent to Rome in Acts 23-26.
  - C. There is no definite proof to indicate Rome or Caesarea so both remain as viable options.
- IV. Date of Writing
  - A. The date of writing depends somewhat on where you think the letter was written.
    - 1. If Paul wrote from Rome, the date of writing would be around 60-62 AD.
    - 2. If Paul wrote from Caesarea, the date of writing would be around 58-60 AD.
  - B. Thus, we can say that this letter was written between 58 – 62 AD.
- V. Reason for Writing (Purpose):
  - A. The Philippian church sent assistance and encouragement to Paul through Epaphroditus and now Paul is sending back with him a letter of thanks and encouragement.
  - B. Paul wanted to warn the church at Philippi about false doctrines.
  - C. To instruct the Philippians on how to live a Godly life in a pagan society.
- VI. Themes and Emphases
  - A. Being Christ-like – a goal of salvation.
  - B. Self-Sacrifice for the Kingdom of God and the preaching of the Gospel
  - C. Humility
  - D. Unity among believers
  - E. Living a Godly, Holy Life
  - F. Rejoicing in times of difficulty
- VII. Theological Issues in Philippians
  - A. Soteriology (the study of Salvation)
    - 1. Justification by Faith Alone (Philippians 1:11; 3:9)

2. Salvation is a process (already/not yet theology) – Philippians 2:12
  3. Howard Marshall writes, “A personal relationship of knowing Christ lies at the heart of Paul’s religion, although it is not presented so explicitly elsewhere as it is here [in Philippians] . . . One must put one’s confidence only in Christ for salvation and not in any human achievements.”
- B. Christology (the study of Christ)
1. Incarnation and Exaltation (Philippians 2:5-11) – See Diagram of the Incarnation
  2. Second Coming (Philippians 3:20-21)
- C. Motivation for Ministry
1. Christians should operate in and through love, not selfish ambition. (Philippians 1:14-18).
  2. Christians must always maintain the attitude of humility and self-sacrifice and not seek after personal glory (Philippians 2:3-5).
  3. The work of Jesus should be the primary motivation for the works of the Christian (Philippians 3:7-8).
  4. Christians should maintain and operate with an attitude of contentment (Philippians 4:10-13).
- D. Hope in Christ (Philippians 1:19-21 and 3:10-14)
- E. Christian Living (Practical Theology)
1. Philippians 2:14-16; 4:4-9; 19
  2. Howard Marshall writes that in Philippians, “Christ is seen not merely as the Savior but also as the pattern for Christian living. . . The Christian life must be conformed to Christ and his cross.”

## VIII. Chapter Analysis

- A. Chapter 1: Introduction, Description of Paul’s imprisonment
- B. Chapter 2: Imitating Christ, Commendation for Epaphroditus
- C. Chapter 3: Putting trust in God over man, Perseverance
- D. Chapter 4: Final instructions, thanks, and greetings



## Outline of Philippians

### **I. Introductory Concerns (1:1-11)**

- A. Address and Greeting (1-2)
- B. Expression of Thanksgiving and Confidence (3-8)
  - 1. His Continual Remembrance in them (3-5)
  - 2. His Committed Confidence in them (6)
  - 3. His Constant affection for them (7-8)
- C. Offering of Prayer (9-11)
  - 1. That they abound in Love
  - 2. That they examine the 'excellent' (v.10)
  - 3. That they be filled with righteousness of Christ (11)

### **II. Paul's Personal Testimony of Victory and Joy in Christ (1:12-26)**

- A. Victory while imprisoned (12-13)
- B. Victory while opposed by Fellow-Preachers (14-18)
- C. Victory while either dying or living (19-21)
- D. Victory while either ministering on earth or in Heaven (22-26)

### **III. Paul's Exhortation to Consider Examples of Suffering and Service (1:27- 2:30)**

- A. Paul's example of suffering and service (1:27- 2:4)
  - 1. They are having his same suffering (1:27-30)
  - 2. Likewise, they are to have his same joy and love for others (2:1-4)
- B. Christ's example of suffering and service (2:5- 11)
  - 1. Relevance of Christ's example for them - humility (2:5)
  - 2. Features of Christ's example (2:6-11) - Hymn of Incarnation
- C. Their own example of suffering and service (2:12-18)
  - 1. To continue obeying because God is at work in them (2:12-15)
  - 2. To continue in the faith so Paul can rejoice with them (2:16-18)
- D. Timothy's example of service (2:19-23)
  - 1. He will serve without selfish motive (2:19-21)
  - 2. He has proven service (2:22-23)
- E. Epaphroditus' example of service (2:24-30)
  - 1. His faithfully serving Paul (2:24-25)
  - 2. His suffering in serving Christ (2:26-28)

### **IV. Paul's Past Failure and Present Success an Example (3:1-21)**

- A. His warning against 'evil workers' (3:1-3)
- B. His past failure in seeking righteousness in the law (3:4-11)
- C. His present life of experiencing the righteousness of Christ (3:8-11)
- D. His present striving for perfection (development in Christ) (3:12-16)
- E. His own life an example for them to imitate - not the example of the 'evil workers' (3:17-21)

### **V. Paul's Closing Words of Encouragement, Appreciation and Greetings (4:1-23)**

- A. Encouragement to steadfastness and unity (4:1-3)
- B. Encouragement to prayer and noble, positive Christ-like thinking (4:4-9)
- C. Appreciation for their care and gifts (4:10-20)
  - 1. God helped Paul when they could not (4:10-13)
  - 2. They helped Paul when others did not (4:14-18)
  - 3. God will now help them because they were generous with Paul (4:19)
- D. Final Greeting and Benediction (4:21-23)

**Outline Taken from IPHC ADVANCE Curriculum**

## The Letter to the Colossians

### I. Authorship:

- A. Paul identifies himself as the author in Colossians 1:1.
- B. Paul also mentions Timothy's name in the introduction, possibly because Timothy helped Paul to write the letter.
- C. Paul's authorship of Colossians has been debated in recent years although Paul has been affirmed as the author of this letter by church history and tradition.
- D. The majority of evangelical scholars accept Paul as the author of this letter.

### II. Recipients:

- A. The recipients are named in Colossians 1:2 as the church at Colosse.
- B. Where is Colosse
  - 1. The city of Colosse was located about 160 kilometers from the city of Ephesus.
  - 2. It was in the region of Phrygia in the Roman province of Asia (modern Turkey)
  - 3. Even though the area was majority Gentile, there was a large Jewish population in the area.
  - 4. See the article on Colosse given in class for more information on this city.
- C. Who are the believers at Colosse?
  - 1. Colosse is never mentioned in the Bible outside Colossians.
  - 2. While Luke records Paul passing through Phrygia (Acts 16:10 and Acts 18:23) he never mentions Paul having any major work in Colosse.
  - 3. The letter even seems to indicate that Paul was not the founder of the church at Colosse and that he had not even met them (Colossians 1:4, 9; 2:1-1).
  - 4. If Paul is not the founder of the church, how did it begin? There are two theories:
    - i. Theory 1: Acts 2:10 mentions people from Phrygia being present in Jerusalem on the day of Pentecost. It is possible that some of them believed and carried the Gospel back to their hometown.
    - ii. Theory 2: Paul's converts from Ephesus planted the church.
      - a. In Acts 19:10 tells us that during Paul's ministry in Ephesus, the Gospel began to spread quickly from the lecture hall of Tyrannus into the entire province of Asia. Thus, it is possible that some of Paul's disciples in Ephesus took the Gospel to Colosse.
      - b. In Colossians 1:7, Paul mentions that the church in Colosse heard the Gospel from Epaphras. While Epaphras was from Colosse (Colossians 4:12) it is clear that he was also a close disciple of Paul (Philemon 1:23).

- c. It is possible that Epaphras came to Christ under Paul's ministry in Ephesus and then took the Gospel back to his people in Colosse.

iii. Theory 2 seems to have the most support.

5. The believers at Colosse were mostly Gentiles (Col. 1:21; 2:11-14).

### III. Relationship with the letter to Philemon

- A. Many consider the letter to the Colossians and the letter to Philemon to be companion letters. This means that they were written and delivered together.
- B. There are several verses that support this:
  - 1. Colossians 4:9 and Philemon 1:10-12
  - 2. Colossians 4:10-14 and Philemon 1:23-24
  - 3. Colossians 4:17 and Philemon 1:2
- C. More about the letter to Philemon will be discussed later.

### IV. Place of Writing

- A. Paul does not mention his location when writing the letter.
- B. Many assume that Rome is where Paul wrote this letter because Paul mentions that he is in prison or under arrest (Colossians 4:3, 18).
- C. Others, though, suggest that Paul wrote from Ephesus during his three years there. Ephesus was close to Colosse which would allow for easy communication. Luke, however, never mentions that Paul was arrested or imprisoned in Ephesus.
- D. Both theories have evidence for and against so we cannot say with certainty where Paul wrote this letter but the majority of the evidence points to either Ephesus or Rome.

### V. Date of Writing

- A. This letter had to be written after the start of the second missionary journey because Timothy and Luke are mentioned.
- B. If Paul wrote this letter from Ephesus, the date of writing would be around 55 AD.
- C. If Paul wrote this letter from Rome, the date of writing would be around 62-63 AD.
- D. Thus, we can conclude that the letter was written sometime between 55 and 63 AD.

### VI. Purpose (Reason for Writing):

- A. Epaphras returned to Paul with a good report from the church. Paul was now writing to commend the church and encourage the believers to remain faithful.
- B. To warn the church against false teachers who were traveling in the area teaching wrong doctrines and harming the churches.
- C. To give further teachings on the person of Jesus Christ and the message of the Gospel in order to combat any false or heretical teaching or thinking.
- D. To instruct the believers to live Godly lives in the midst of a pagan society.

### VII. Theological Issues

- A. Christology

1. Christology is the study of the person, nature, and work of Jesus Christ.
  2. Paul spends some time teaching on Christ in this letter, possibly to combat some false ideas or doctrines that were beginning to take root.
- B. Colossians contains some significant verses for anyone studying Jesus Christ.
1. Colossians 1:13-14 describe the work of Jesus in redeeming humankind.
  2. Colossians 1:15-20 describes the divine nature of Jesus. Paul affirms that Christ was fully divine.
  3. Colossians 1:21-22 describe the work of Jesus in reconciling humankind to God.
  4. Colossians 2:9 describes the human nature of Jesus. Though Jesus is fully God, he is also fully human by having a body.
  5. Colossians 2:13-15 describe the victory that was achieved for humankind through Christ's death on the cross.

#### VIII. Themes and Emphases:

- A. Christ Jesus
- B. Prayer
- C. Freedom from Legalism
- D. Godly Living
  1. With self
  2. In the society/culture
  3. In the community/church
  4. In the family/home

#### IX. Chapter Analysis

- A. Chapter 1: Introduction, Thanksgiving, Encouragement, the Person and Nature of Christ Jesus, Paul's Labour
- B. Chapter 2: Paul's Labour, Legalism from the World versus Freedom in Christ
- C. Chapter 3: Living a Godly Lifestyle
- D. Chapter 4: Final Instructions, Final Greeting, Conclusion

# Outline of Colossians

- I. The Letter Opening: “Just as You Have Received Christ Jesus as Lord ...” (1:1–2:5)
  - A. Prescript (1:1–2)
  - B. The Powerful Gospel of God’s Son (1:3–23)
    - 1. The Evidence of the Gospel’s Power among the Colossians (Thanksgiving and Prayer) (1:3–14)
    - 2. The Heart of the Gospel: The Supremacy of Christ in Creation and Redemption (1:15–20)
    - 3. The Hope Held Out in the Gospel (1:21–23)
  - C. The Mystery of Christ in Paul’s Ministry and Christian Experience (1:24–2:5)
  
- II. The Letter Body: “... Continue to Live Your Lives in Him” (2:6–4:6)
  - A. The Heart of the Matter: Remaining Centered on Christ (2:6–7)
  - B. The Threat to Christocentric Living: Warning about False Teachers (2:8–23)
    - 1. Spiritual Fullness in Christ (2:8–15)
    - 2. The Empty Promise of the False Teaching (2:16–23)
  - C. Living a Christocentric Life (3:1–4:1)
    - 1. Heavenly Thinking (3:1–4)
    - 2. Putting Off the Practices of the “Old Self” (3:5–11)
    - 3. Putting On the Practices of the “New Self” (3:12–17)
    - 4. The Lordship of Christ in Earthly Relationships (3:18–4:1)
  - D. Exhortation to Prayer and Christian Witness (4:2–6)
  
- III. The Letter Closing, Greetings, Plans, and Instructions (4:7–18)

Outline by Douglas J. Moo in *The letters to the Colossians and to Philemon* (Grand Rapids, MI: William B. Eerdmans Pub. Co, 2008).

## The Letter to the Philemon

### I. Authorship

- A. Paul is mentioned as the author in verse 1.
- B. There is little debate about his authorship of this letter.

### II. Recipients

- A. Philemon is the primary recipient (verse 1)
  - 1. Little is known about the life of Philemon
  - 2. Most likely he was a leader of a house church and a prominent believer in the church at Colossae (verse 2 and 23)
  - 3. Possibly a supporter of Paul's ministry (verses 7, 21-22)
  - 4. He is the overseer of Onesimus (Titus 1:5)
- B. Other recipients are listed as Apphia and Archippus
  - 1. Possibly other leaders in the region.
  - 2. Archippus is mentioned by Paul in Colossians 4:17
- C. The church that met at Philemon's home is also a recipient

### III. Date of Writing

- A. This letter was sent alongside Paul's letter to the Colossians. See notes on Colossians for a discussion on the date of writing and the relationship between Philemon and Colossae.
- B. Thus, we can assume that this letter was written between 55-63 AD.

### IV. Place of Writing: Paul is most likely in Rome (v. 9, 22) as we see in the notes on Colossians.

### V. Reason for Writing

- A. To intercede on behalf of Philemon's escaped slave, Onesimus.
  - 1. Onesimus is described by Paul as a faithful and dear brother in Colossians 4:9.
  - 2. However, Paul wants Onesimus to do what is right and reconcile with Philemon.
- B. To teach forgiveness of one another as Christ forgives us.

### VI. Themes and Emphases:

- A. Forgiveness and Mercy
- B. Reconciliation

### VII. Paul's Approach in the Letter

- A. Paul uses diplomatic suggestion, not authoritarian command.
- B. Paul says Onesimus was once "useless," but he is now "useful" in ministry (v. 11, 20).
- C. Paul offers to pay legal fees and compensation for Onesimus as a runaway slave (v.18).
- D. Paul implies Philemon is indebted to Paul who told him the message of salvation (v.19).
- E. Paul suggests he is coming to see Philemon, urging a reconciling response (v. 22).
- F. Paul expects Philemon will do more than Paul even requests (v. 21)

## **The Pastoral Epistles**

- I. The Pastoral Epistles are 1 Timothy, 2 Timothy, and Titus.
- II. These letters are called “Pastoral Epistles” because they contain pastoral instructions from a senior pastor/leader (Paul) to newer pastors/leaders (Timothy and Titus).
- III. These letters are helpful reading for all present and future pastors and church leaders.

## **The First Letter to the Timothy**

### IV. Authorship:

- A. Paul identifies himself as the author in 1 Timothy 1:1.
- B. Although some have debated Paul’s authorship the majority of modern Evangelical/Pentecostal scholars and early church leaders affirm Paul’s authorship.

### V. Recipients

- A. Timothy is the primary recipient (1 Timothy 1:2).
- B. More information about Timothy and his relationship with Paul is given in the notes from Paul’s Second Missionary Journey.
- C. Timothy traveled with Paul throughout Acts and is seen with Paul in many of Paul’s letters as a faithful worker in Paul’s ministry.
- D. Eventually Timothy was sent to lead the church at Ephesus and this is the place where Timothy was serving when this letter from Paul was sent. (1 Timothy 1:3).
- E. The church at Ephesus is also addressed as a secondary recipient of the letter.

### VI. Date and Place of Writing

- A. It is difficult to know when and where this letter was written because Paul does not give us many details about his situation.
- B. However, based on the appointment of Timothy to the Ephesian church, we can conclude that this letter was written between 62 – 65 AD.
- C. Paul may be writing from Rome or Macedonia.

### VII. Reason for Writing

- A. Paul has left Timothy in charge of a very difficult situation in the church in Ephesus, where false teachers are leading some groups of Christians astray. Thus, Paul is writing to the whole church through Timothy in order to strengthen Timothy’s ability to stop these false teachers and bring proper leadership back to the church.
- B. To give words of instruction and encouragement to Timothy, as a young leader of a large ministry (mentoring from a distance).

### VIII. Themes and Emphases:

- A. The Importance of Sound Doctrine
- B. Leadership and Pastoral Care/Duties

- C. Proper Worship
  - D. Personal Discipline
- IX. Major Issues in 1 Timothy
- A. Godly Leadership
    - 1. Instructions for Leaders (See handout at the back of this workbook)
    - 2. Qualifications for Leaders (See handout at the back of this workbook)
  - B. The Ministry of the Church
    - 1. Worship and Prayer
      - i. Prayer is an essential element of worship (1 Timothy 2:1-4, 8)
      - ii. Maintain and attitude of constant prayer (1 Timothy 5:5)
    - 2. Caring for the Vulnerable (1 Timothy 5)
  - C. Sound Doctrine
    - 1. The Importance of Teaching and Preaching Sound Doctrine (1 Timothy 4:1-16)
    - 2. The Necessity to Defend Against False Teaching (1 Timothy 6:20-21)
    - 3. Paul's Doctrine of Christ (1 Timothy 1:12-17; 3:16)
- X. Chapter Analysis
- A. Chapter 1: Introduction, Instructions about False Teachers & Doctrine, Paul's Testimony
  - B. Chapter 2: Instructions about Worship
  - C. Chapter 3: Qualifications for Overseers and Deacons
  - D. Chapter 4: Be Faithful to True Doctrines, Be Confident and Faithful in the Ministry
  - E. Chapter 5: How to Work with People of all Kinds in the Church
  - F. Chapter 6: Teaching Against the Love of Money, Final Commands to Ministers, Commands to the Rich, Conclusion



## **Outline of First Timothy**

- I. Introduction (1:1-2)**
  
- II. Timothy's Commission from Paul (1:3-20)**
  - A. The Problem of False Teachers (1:3-7)
  - B. The Issue of the Law and Its Use (1:8-11)
  - C. The Lord's Grace and Call to Paul (1:12-17)
  - D. Reaffirmation of Timothy's Mission (1:18-20)
  
- III. Demeanor in the Church (2:1-15)**
  - A. Demeanor in Prayer (2:1-8)
  - B. Demeanor of Women While Learning (2:9-15)
  
- IV. The Importance of Respected Leadership in the Church (3:1-13)**
  - A. Expectation of Elders (3:1-7)
  - B. Expectation of Deacons (3:8-13)
  
- V. The Importance of Godliness (3:14-16)**
  
- VI. Further Specifics as to Timothy's Assignment (4:1-16)**
  - A. Errors that Must be Corrected (4:1-10)
  - B. Timothy's Own Life and Ministry (4:11-16)
  
- VII. Social Relationships in the Church (5:1-6:2)**
  - A. Timothy Relationship with all Ages and Genders (5:1-2)
  - B. Caring for Widows (5:3-16)
  - C. Honoring Elders (5:17-20)
  - D. Various Instructions (5:21-25)
  - E. Slaves and Masters (6:1-2)
  
- VIII. Strong Comments About False Teachers and Greed (6:3-10)**
  
- IX. Conclusion (6:11-21)**

*Adapted from Walter L. Liefeld (NIV Application Commentary: 1, 2 Timothy and Titus)*

## **The Second Letter to the Timothy**

### I. Authorship

- A. Paul identifies himself as the author in 2 Timothy 1:1.
- B. Although some have debated Paul's authorship here the majority of early church leaders and Evangelical/Pentecostal scholars affirm Paul's authorship.

### II. Recipients

- A. Timothy is the primary recipient (2 Timothy 1:2).
- B. The church at Ephesus may also be seen as a recipient of the letter.

### III. Date of Writing

- A. This letter was written near the end of Paul's life and ministry (2 Tim. 4:6-8).
- B. Thus, we can say that this letter was written around 64-65 AD.

### IV. Place of Writing

- A. It appears that Paul is writing from a Roman prison (2 Timothy 1:16-17; 2:9).
- B. Thus, we can say that Paul wrote from Rome.

### V. Reason for Writing

- A. To instruct Timothy to remain loyal to Jesus, the Gospel, the teachings of Paul, true doctrine, Scripture, and the ministry of the church.
- B. To give instructions on church leadership and dealing with false teachers and doctrine.

### VI. Themes and Emphases:

- A. Confidence and Boldness in Ministry/Christian Life
- B. Faithfulness
- C. The Importance of Preaching and Teaching
- D. Defending Sound (True) Doctrine

### VII. Major Issues in 2 Timothy

- A. Leadership Instructions and Qualifications
- B. Christology
  - 1. The Benefits of Being Faithful to Jesus (2:8-13)
  - 2. The Second Coming of Jesus (4:1)
- C. The Purpose and Nature of Scripture (3:15-17)
  - 1. God-Breathed – Inspired by God (3:16)
  - 2. Makes believers wise about Salvation (3:15)
  - 3. Useful for Teaching (3:16)
  - 4. Useful for Rebuking (3:16)
  - 5. Useful for Correcting (3:16)
  - 6. Useful for Holy Living (3:16)
  - 7. Equips for Good Works (3:17)

## VIII. Chapter Analysis:

- A. Chapter 1: Introduction, Faithfulness
- B. Chapter 2: Faithfulness to the Gospel, Faithfulness to God
- C. Chapter 3: Warnings about the Last Days, Paul's Charge to Timothy
- D. Chapter 4: Paul's Instructions to Ministers, Final Remarks from Paul Situation, Final Greetings, Conclusion

### **Outline of Second Timothy**

- I. Introduction (1:1-2)**
- II. Personal Encouragement (1:3-14)**
  - A. Reminder of Timothy's Spiritual Heritage (1:3-7)
  - B. Reason for Being Faithful (1:8-12)
  - C. Command Regarding Sound Teaching (1:13-14)
- III. Paul's Circumstances (1:15-18)**
  - A. Deserted by Friends (1:15)
  - B. Helped by Onesiphorus (1:16-18)
- IV. Exhortation (2:1-26)**
  - A. Encouragement Regarding Endurance (2:1-7)
  - B. Reasons for Endurance (2:8-13)
  - C. Specific Instructions Regarding Controversy (2:14-26)
    - 1. Destructive Arguments (2:14-18)
    - 2. True and False Members of the Household (2:19-21)
      - i. Identification (2:19)
      - ii. Separation (2:20-21)
    - 3. Instruction Towards Repentance (2:22-26)
- V. The Coming of Terrible Times (3:1-13)**
  - A. List of Sins (3:1-5)
  - B. The Victimization of Women (3:6-9)
  - C. Persecution (3:10-13)
  - D. Masters (6:1-2)
- VI. The Power of Scripture (3:14-17)**
- VII. Paul's Final Charge to Timothy (4:1-8)**
  - A. Preaching and Other Ministries (4:1-5)
  - B. Paul's Personal Reflections (4:6-8)
- VIII. Conclusion (4:9-22)**
  - A. Paul's Circumstances (4:9-18)
  - B. Greetings to and from Friends (4:19-21)
  - C. Benediction (4:22)

*Adapted from Walter L. Liefeld (NIV Application Commentary: 1, 2 Timothy and Titus)*

## The Letter to the Titus

### II. Authorship

- A. Paul identifies himself as the author in Titus 1:1.
- B. Although some have debated Paul's authorship the majority of Evangelical/Pentecostal scholars affirm Paul's authorship.

### III. Recipients

- A. Titus is the primary recipient (Titus 1:4)
  - 1. Little is known about the life of Titus
  - 2. A worker, messenger, and travel companion in Paul's ministry
    - i. 2 Corinthians 7:6; 8:17, 23
    - ii. 2 Timothy 4:10
  - 3. A Gentile (Galatians 2:3)
  - 4. Sent to Crete to lead the church (Titus 1:5)
- B. The church at Crete may also be seen as a recipient
  - 1. Titus 1:5 mentions Crete
  - 2. Paul's Ministry in Crete can be found in Acts 27 but little is known about the work in Crete after this. A church was probably planted as a result of Paul's ministry there and Paul possibly appointed Titus to lead the church.

### IV. Date of Writing

- A. It seems that Titus was written alongside 1 Timothy because Paul's travel plans mentioned in Titus 3:12 do not correspond to any of the Acts accounts.
- B. Thus, the same debate from 1 Timothy concerning the date of writing exists for Titus.
- C. However, we can assume that this letter was written between 62 – 65 AD.

### V. Place of Writing:

- A. Possibly Macedonia since Nicopolis is within the Macedonian Province (Titus 3:12).
- B. Some have also said Rome.

### VI. Reason for Writing

- A. Paul placed Titus in Crete to help set the new church in order. Paul is now writing with instructions for his leadership and work there.
- B. To assist Titus in dealing with false teachers and doctrine.

### VII. Themes and Emphases:

- A. Godly Relationships
- B. The Importance of Teaching
- C. Holy Living

### VIII. Major Issues in Titus

- A. Qualifications and Instructions for Church Leaders (See Supplemental Material)
- B. Justification by Faith Alone (Titus 3:1-8)

C. Sound Doctrine (1:10 - 2:1)

IX. Chapter Analysis:

A. Chapter 1: Introduction, Instructions and Encouragement for Titus' Ministry in Crete

B. Chapter 2: Instructions to Teach Right Doctrines

C. Chapter 3: Living a Godly Lifestyle, Final Remarks, Conclusion

## **Outline of Titus**

**I. Introduction (1:1-4)**

A. Introduction (1:1-3)

B. Salutation (1:4)

**II. The Need for Elders in the Churches of Crete (1:5-16)**

A. Initial Directions (1:5)

B. Qualifications for Elders (1:6-9)

C. The Special Problems Among the People of Crete (1:10-16)

**III. Teaching in the Church (2:1-15)**

A. The Importance of Sound Doctrine (2:1)

B. Teaching Older Men (2:2)

C. Teaching Older Women (2:3)

D. Older Women Teaching the Younger Women (2:4-5)

E. Teaching Young Men (2:6-8)

F. Teaching Slaves (2:9-10)

G. The Foundation for Ethical Instruction (2:11-14)

H. Titus' Responsibility for Ethical Teaching (2:15)

**IV. The Importance of Doing Good (3:1-11)**

A. General Statement (3:1-2)

B. The Positive Effects of God's Saving Grace (3:3-8)

C. The Wisdom of Avoiding Controversies (3:9-11)

**V. Concluding Personal Remarks (3:12-15)**

*Adapted from Walter L. Liefeld (NIV Application Commentary: 1, 2 Timothy and Titus)*

# First Corinthians Problems and Solutions

Problem	Problem Stated	Problem Addressed	Solution/Conclusion
Leadership Struggles	3:1-4, 18-23	3:5-15; 4:1-2, 6-7; 9:1-27	Leaders should exalt Christ, not themselves, because Christ is the builder of the church and it is Christ who empowers. Leaders should consider themselves as servants yet they should also be respected and supported by the people to whom they minister.
Church Divisions	1:11-12	1:10, 13, 30-31	Be devoted to God, not to individual people. Be humble. Remain united with the body of Christ
Immoral Sexual Relationships	5:1,	5:4-5, 11; 6:9-10, 13, 18-20	Sexual immorality should not exist in the life of a Christian. Our bodies are to be dedicated to God and not given to sexual impurity.
Lack of and Refusal to Discipline	5:2,	5:4-7a, 11-13; 6:4	It is the role of the church leadership to discipline a member when blatant sin is committed. The church should intervene when blatant sin arises, investigate, and offer opportunities for repentance and counseling. If a member refuses to repent, he should be expelled. Church leaders or "courts" need to carry out this task. The attitude of the church throughout disciplinary procedures should be that of love and restoration.
Justification of Sinful Activity	6:12, 10:23	8:9-9:12; 10:24-11:1	Freedom in Christ does not give us the freedom to sin, it gives us freedom from sin. Christians should be willing to give up their freedom if it will benefit other believers and the Gospel. Paul's focus was not on claiming his rights or enjoying his freedom but on advancing the Kingdom of God. It is selfish to hold on to freedom and rights when it hinders the Gospel or hurts other Christians.
Christians Suing One Another in Secular Courts	6:1, 5-7	6:2-8	Christians should seek to resolve their disputes among one another outside secular courts. Christians suing one another presents a bad testimony and shows a lack of love. A biblical model of resolving disputes is found in Matthew 18:15-17
Promotion of Celibacy for Christians	7:1	7:2-7	It is acceptable for men to marry one woman and women to marry one man. Celibacy is a gift that some have but others do not. We should not expect all believers to have practice the gift of celibacy. Married people should not deprive their spouse of normal sexual relations for religious reasons.

# First Corinthians Problems and Solutions Continued

Problem	Problem Stated	Problem Addressed	Solution/Conclusion
Holding on to Pagan Beliefs and Practices	6:9-11; 8:7	6:11-20; 8:8-13; 10:1-22	Our bodies should be dedicated to God and not given to pagan idols or practices. Christians are to have no part in any cultural practice that conflicts with the Bible. Christians should support new converts by being sensitive to their needs and weaknesses, being willing to abstain from certain things for the benefit of the whole body.
The Role of Men and Women in the Church	11:3	11:3-16; 12:12-27	Christ is the head of the Church just as men are the head of their households. Men should love their wives as Christ loves the church and women should respect their husband as they honor the Lord. Men and women should view themselves as members of the body of Christ but each serving different roles. The goal of worship is not to promote viewpoints or exalt people but rather to glorify God above all else.
Improper Use of Spiritual Gifts	12:1	12:2-14:40	Everyone has a spiritual gift and they are to be used within Christian ministry for the glorification of God and the advancement of God's Kingdom. It is wrong to use any spiritual gift for selfish reasons. No gift is superior but all serve a purpose in the body of Christ. Do not abuse your spiritual gifts but use them wisely and always under the leading of the Holy Spirit. Above all, operate in love.
Denial of the Bodily Resurrection of Jesus	15:1	15:2-58	Christ was raised from the dead and this event was witnessed by many. Since Christ was resurrected we have the promise that we will also be raised to life after death. Even our physical bodies will be raised up and redeemed. Death is defeated through Christ and Christians have no reason to fear death.
Adopting Secular Social Practices in the Church	11:17-19	11:20-35	Social standing and norms should not dictate church services. In Christ, the poor and the rich are equal. The church should show no favoritism to either group. Likewise, Christians should not look down on people in different social classes but rather have love and concern for all believers.

## Leadership Qualifications in the Pastoral Epistles

	Pauline Epistles	- EABC	- K. Sneed
	Deacons (1 Timothy 3:8-13)	Elders (Titus 1:6)	Overseers (Titus 1:7-9)
<b>Overseers (1 Timothy 3:2-7)</b> Above Reproach (Blameless)		Above Reproach (Blameless)	Above Reproach (Blameless)
One Spouse	One Spouse	One Spouse	
Temperate			
Self-Controlled			Self-Controlled
Good Behavior			
Hospitable			Hospitable
Able to Teach			
Not a Drunkard	Not a Drunkard		Not a Drunkard
Not Violent			Not Violent
Gentle			
Not Quarrelsome			
Not a Lover of Money (Greedy)	Not Greedy		Not Greedy
Not Covetous			
Have a Christian Home	Have a Christian Home	Have a Christian Home	
Respectful Children	Respectful Children	Respectful Children	
Not a New Believer			
Not Proudful (Conceited)			
Good Reputation with Community			
	Reverent		
	Not a Liar or Dishonest		Not a Liar or Dishonest
	Worthy of Respect		
	Sincere		
	Hold to Good Doctrine		Hold to Good Doctrine
	Clear (Pure) Conscious		
	Tested and Proven		
	Godly Spouse		
			Not Overbearing
			Good Steward
			Not Quick-Tempered
			Lover of the Good
			Upright (Just)
			Holy (Living in Holiness)
			Disciplined
Note that both NIV and NKJV translations have been used to compile this list.			